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Geo. Howard was born near Baltimore, on the 14th Feb. 1798.

Alice Clark Thruston was born in Caroline county, Va. 14th April 1807.

Geo. Howard and A. C. Thruston were married at Halifax, N.C. 28th March 1825.

Georgiana Howard was born at Halifax, N.C. 29th April 1826, and died on the 3rd June following.

Sarah Elizabeth Howard was born at Tarboro', N.C. 8th July 1827.

George Howard, Jr. was born at Tarboro', 22nd Sept. 1829.

Martha Louisa Howard was born at Tarboro' 11th Jan. 1832.

John Howard was born at Tarboro', 9th Feb. 1834.

Alice Anna Howard was born at Tarboro' 12th May, 1836.

Harriet Eliza Howard was born at Tarboro', 18th April 1839.

William Howard was born at Tarboro' 25th March 1842

Margaret Matthews Howard was born at Tarboro' 14th Feb. 1845.

Frank Howard was born at Tarboro' 9th Sept. 1849.

Margaret M. Howard dies 14th Dec. 1849.

Frank Howard, died 28th July, 1854.

Martha L Howard married to L B Penda 20th Oct. 1852

Alice Penda was born Aug. 31. 1853

Sarah E Howard married to Robert H. Lewis, Nov. 1. 1854.

Alice Lewis was born in Milton Feb 22. 1856.

Bettie Hinton was born in Milton 13th April 1857

Mary Penda was born 26th June 1855, in Tarboro

Frank Howard Penda was born 14th Nov. 1857.

Miscellaneous

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Geo Howard

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THE

AMERICAN TELESCOPE.

IT is now about fifteen years since the Missionary cause was introduced into North Carolina, with great show of zeal, and love for the poor Indians on our continent. Their deplorable condition was depicted in the most lively colours, and with all that sympathy and apparent feeling for their poor lost souls, calculated to soften a heart of stone, and awaken in the coldest-hearted christian, the most earnest emotions for their salvation. But there was something then, and ever has been, that I dreaded as a viper full of deadly poison. Although it was glossed over with the love of souls; the worth of souls; starving souls for want of knowledge, &c. &c. with all the embellishments of fine language, and great talents in teaching; added to which, were many tears, much show of feeling, and semblance of christian sincerity; yet I could not help being filled with a jealousy, that there was death in the pot.—And I have stood as an opposer and observer ever since, and now offer the public a few thoughts, and hazard some conjectures, on the future consequences of the Missionary and other societies, abounding in our land of freedom.

In the first place, several associated bodies proceeded to appoint delegates; say, four or five from each of their respective bodies, to form a convention or Missionary board, to lay a plan for the conversion of the heathen; (for no man could be found among all the seeming feeling ones for poor Indian souls, that would comply with the command of Christ: to take neither gold, nor silver, nor scrip; neither two coats; and go into all the world and preach the gos-

pel to every creature, without money or price.)—These delegated divines, therefore, met together at ——, to hold the mighty council, to form the benevolent plan of converting the Indians, quickly. And what is the result of their deliberations on so important a subject? Why, money! money! Let the people give us of their money, and the mighty work can be done. What? men do the work with money, which none but God can do by his grace and spirit! Folly indeed—but the plan was drawn, and this is as near the spirit and principle of it, as I am able to describe—

First: We must take all possible care to make the case of the Indians as bad as we can. *Secondly:* We must show with great zeal, how much our hearts feel, by affectation only, since we are not willing to go ourselves; and if need should so require to get a little more money, we must shed some tears before our congregations. *Thirdly:* Our Missionary texts must be well chosen and pathetically handled, to excite the sympathy of our hearers, and open their hearts to the Indians; and then while they are in that soft state, let a collection be made, and we shall draw plentifully from their pockets. *Fourthly:* Let various societies be formed, to take in members at one or two dollars a year, for membership; and have so much at one time to constitute one a member or a director for life, and this will greatly contribute to our getting money. *Fifthly:* Let us create titles, such as presidents, vice-presidents, corresponding secretaries, and treasurers, in these new societies, with boards of directors, and other unheard of titles of honour in the New Testament; and this will be a good bait; since men delight to be honoured, and have their names carried abroad, and no doubt cause many to do much in aiding our schemes of getting money. *Sixthly:* Let travelling beggars be appointed, crying wherever they go—*give!* give us of your money to convert the heathen. How unlike the prophets, John the Baptist, Jesus Christ, the apos-

tles, a Luther, a George Whitfield, a Wesley, a Dow, and a thousand others, who are ornaments to the free gospel of Christ; all impressed with the worth of souls; and who go forth taking up their cross, denying themselves, and devoting themselves to the work of God, for the good of men: dependant on God, without begging or being shamefully backed by monied societies.

By hard squeezing, somewhere about seven hundred and fifty dollars was collected, and deposited with Mr. Treasurer, until further orders from this board of wise divines, and set of new schemers in gospel theory. They met, and met again, from year to year, to re-organize their plan of money getting. Some years after, out comes a shameful Circular from this wise board, (when they had found out they were but men,) that if any man that had given, wanted his money back, he could have it, by applying; but that they were persuaded better things of of them that had given; (a proof of their vanity and folly; for they now plead the hostility of the Indians, and want of proper persons to teach school, &c. &c.) Soon the great and mighty institutions of foreign and domestic missions, with bible societies and theological seminaries, were circulated, with all the high encomiums that the English language could furnish; and into them, they and their perverted funds began to fall. Now, in this mighty field to do wonders, in sending the gospel to the destitute at home and abroad, to work this wise board of directors go, with redoubled ardour, setting the wisdom of all their heads to work, to invent new plans of getting more money—and how they may, by the by, handle a little of the precious stuff themselves, I shall here notice, as the people seem to bleed pretty freely.

And so, *Seventhly:* While in council they make a bargain, *you comb my head, and I will scratch your back;*—you confer on me the honourable title of gospel beggar or missionary hireling, at one dollar and

twenty-five cents per day, or forty dollars per month, if you think I have a good talent for begging; or I will beg for you, if you will pay me for my services; or I will play into your hands, if you will play into mine—share the profits. Cheat and fleece the people out of their hard earnings, upon condition you will let me beg in the name of your honourable society; for I am ashamed to beg for myself, lest the people raise the hue and cry—*money hunter*, &c.

What abominable hypocrisy! If the cause espoused be holy, just, virtuous and honourable, why not come openly out to the world, and tell the congregations that you have been hired by the board of domestic or foreign missions, for one dollar and twenty-five cents per day, to beg for them; and that the beggar and the board are to divide the money, and all over wages is to be saved for other hirelings, doctors, and reverends; then congregations would know how to act, and such characters act more worthy the Christian minister and honest man.

Eighthly: The sound destitute, destitute, destitute places of the gospel, must re-echo in all our churches, to work upon our hearers to get more money in our exhausting coffers, and keep our fingers greased; for who can go without a fine coat and plenty of money! And where have domestic missionaries gone? Have they gone to the most destitute parts of North Carolina, and other places? No. Believe me—these hirelings like to be fed on better fare than the poor can give them—they like the houses of colonels, squires, and to have very rich and fat tables and stables, where their horses will be well provided for; and to ride good roads: in short, the main point is to go about towns, and to the richest churches and neighbourhoods, where the most money is to be begged:—and their conduct proves it, with all their pretence of the love of souls. I wish, indeed, that money may not make the *preacher* go, as well as the *mare*.

These beggars keep a mighty cry about the destitute. Why not go to them, if their hearts are so affected about their condition, and then we shall have cause to say, souls, and not money, is their object. But they tell us, money is wanting; and when they have begged enough, then they are going to send preachers to the destitute. How much will be enough? They have had their thousands, and I do not yet see that the destitute places in North Carolina are a whit the better supplied; and I doubt whether they would be, if the benevolent public were to give thousands more. The beggars, in all probability, would still get the greatest part, for riding where they could sell, what they call *gospel*, to the highest bidder, and find the most money.—The conduct of some, in several instances, has proved the fact, that money was the main object. For as soon as they had got that, they have bid the churches farewell, and gone to see where they could find more.

But who are they going to send, when they get money enough? Why, say they, "men of God." That is a mistake; God's ministers are not hirelings; they do not divine for money, like Balaam, nor run up and down the country, hired, this way and that way, as the current of gain shifts. Nor are they anxious, like Judas, to have the bag, and receive their thirty pieces of silver. In this text, we see the character of a minister of God: "Feed the flock of God, over which the Holy Ghost has made you overseers; taking the oversight thereof willingly, and of a ready mind, and not for filthy lucre's sake." But if they send ministers at all to the destitute, they will send hirelings, Judases or Balaam's. For if they will not go for the love of God and the good of souls, but you must give them money to make them move, I contend, that money is the main-spring of action—the great wheel that gives motion to their going. The *sake*, is filthy lucre or money, since no *sake* could move them but *money*

sake. Furnish money, and what crowds are moving in every direction, hunting money, fortunes, and places of profit. Stop the money, and you would see a squandering among these Judases at once. But, you would see God's ministers, like regular stars, moving each one in his own sphere, with his work before him, feeding the flock with life, enduring poverty and every thing else, if need be, for the cause of God, and the souls of men.—In a word, like the prophets and apostles, stemming every opposition; and counting every thing but loss, so that they can win souls to Christ.

The true ministers of Christ are always more ready to give, than receive. But the men sent out by missionary boards, in this day, will be only a curse, instead of a blessing, to God's Israel. Their discourses, generally, are without life or substance, and are a burthen to the godly. And they squint an eye to a purse, with as much intenseness as ever Eve did at the forbidden fruit.

Some great writer has said, this is an age of wonders; and I begin to think it is so indeed; for the idea I used to entertain of beggars, was, that they were poor, decripped, ragged, helpless beings, destitute of the means of supporting themselves. But how wonderfully times have changed; for now we see hearty, hale men, and young men in the prime and vigour of life, clothed in the finest black and blue broad cloth, with fur hats, boots, spurs, silk jackets, silver tipped bridles and stirrups, watches, &c. &c. turned beggars—great beggars. They tell us, they beg for the sake of Christ and the heathen; but fortunately for us all, these fellows cannot keep the cat in the wallet; for one of these northern beggars, not long since, passed through North Carolina, and being asked how much he had collected, he said about two thousand dollars. And pray, sir, said the inquirer, what per centum do they give you for begging? He said his fees would come to about four hundred dollars. And pray, sir, are you a preacher

too: said the inquirer, looking gravely in his face? O yes! said he, I attempt to preach as I go—hanging down his head, and throwing his fine broad cloth legs over each other, and twisting his watch key. Yes, and I think, said the man, a great many of you had better be at work, than going about in the garb of a preacher, as you pretend, begging the poor labourers for their money; for you look more like a doctor, or a young lawyer, with your frizzled foretop and fine clothing, than a preacher. And, I suppose, the North Carolinians might have went to hell for your preaching, if it had not been for the four hundred dollars you expected to get. No, he replied, I don't know that I should have come, but the society hired me to come, and I must live some how; and you'll give something, will you not? No, that I wont, said the man. If I have got any thing to give, I will give it to our old preacher, who will preach whether we pay him or not; and not to such fellows as you, who are riding about dressed up in your fine broad cloth, hunting a rich wife, and begging money; while I must wear my old tow trowsers, and work in the hot sun to maintain such fellows. No, that I wont, repeated the man. O yes! but you can, I know, and will give me something, continued the beggar. I will not, was the reply.

These beggars are like hungry mosquetoes—knock them off, and they will at you again, and again, until they suck your money, if possible. Say, and prove, if any man can, that there is one trait of true apostolic character in these fellows, and the controversy will be at an end. Their love of money has betrayed them, as it did Simon Magus. Sent out by missionary boards, and not by Jesus Christ, they look for profit by fleecing the people; lugging the cause of God, and the care of the heathen in, to aid them in getting money.

Another deep-laid scheme to get money, is, to draw up the most affecting and sympathetic addresses, to publish in their circulating reports, in

which the very bowels of antiquity are often ransacked, to get something that may touch the feelings of the community; for no other purpose, but to get their money. A combination of the best talents are employed to form one of these Circulars, which, at best, to say no worse of them, are nothing but money speculations, human contrivances, and pompous expressions, to deceive the hearts of the simple, and live on their spoil.

Some thousands have been sent to India, to support the lovers of money there, and turn that land of heathenism into a Paradise of saints. And what has been done there? What mighty works have been wrought by all the hundred of thousands of dollars that have been expended, and all the numerous missionaries that have been sent, from this and other countries! I have heard, as with the trumpet's fame, that about three hundred persons have been, at last, persuaded to renounce *cast* and turn Christian, after fifteen or twenty years' labour; when a single Peter, a Paul, a Luther, a Whitfield, a Wesley, and others, being sent of God, have done more in a few days or weeks, without the aid of self-created societies, and monied institutions, and numerous beggars not sanctioned by the word of God, nor found in the pages of the New Testament. As the churches in this country are now going on, they will soon be no better than the church of Rome, and the High Church of England; for money and titles have always been the object of Popes and Popish priests, and also of the clergy of the Church of England, who once had the command of sixteen thousand weight of tobacco, annually, in this country, to turn into money. Titles and money have always corrupted the ministry, and they have already began to disgrace it in North Carolina. The same causes will always produce like effects; and let the true children of God watch and beware.

But to quiet our fears, and make us tamely acquiesce, while the "reverend" clergy cut the strings

of our purses, and put the yoke of tyranny snug on our necks, they tell us the mind of God is with his people. If they were to tell me the mind of the devil was with many in this day, who profess to be his servants, I could readily believe it. Can the mind of God be, where the whole soul is engaged in schemes to get money!! Look and see, if you find such a spirit with the prophets, John the Baptist, and the apostles. No, indeed! But be still, say they; this is the way God is about to usher in the glorious millennium. Rather, I say, it is the way that the devil will soon triumph over all true religion, and aggrandize his transformed ministers, and make them pensioners of state. Money and education are power; and in the management of skillful hands, great effects may, in a short time, be produced.

Can one instance be shown, from the first of Genesis to the last of the Revelation, where God has ever made money a means of spreading his religion? Has it not been done by humble and unaustentatious persons, specially chosen of God, without any call for money? Look at a Jonah, Peter, Paul, and Barnabas, all sent on special missions. We hear nothing of money or backing societies, before they can go: but now thousands must be had on hand, and good promises for more of the precious stuff, before our missionaries can move a peg. And I leave the reader to judge, what side such missionaries belong to.

But it seems that the mind of God is not always with his people, much less, with those that call themselves his people, but are in reality the devil's people; or if the devil does not personally preside in the chair as president, yet he votes in the voters, and that is as good, and much better; because, he acts in the back ground, unsuspected; and you shall see who turns the wheel.

Was the mind of God with the great Baptist Association of Virginia, when they created Samuel

Harris Apostle of Virginia? Did not the devil turn the wheel there? We laugh at the folly now, of that set of wise ministers; and so will posterity, in years to come, at all the unscriptural works of darkness now going on, where the devil turns the wheel. And who can help thinking the devil turns the wheel, where money is but too plainly seen to be the object of each and every movement.

Was the mind of God with his church and people of Israel, at the foot of Mount Horeb, when the people said to that great saint, Aaron: "Come make us gods to go before us into Egypt; for as for this Moses, we wist not what has become of him:"—and gave him their gold, jewels and bracelets, of which he made the idol calf; and kicked up such a mighty dust, dancing around the god of their own making.

Was the mind of God with his people, when Jeroboam made the two golden calves, and set one in Dan and the other in Bethel, and said, "these are thy gods O Israel?" Rather, does it not show the consequences of the Church of God being connected with the great men of this world; for then the devil will be sure to turn the wheel. And while our Missionary, bible, and tract societies, and theological schools, are connected with the men of this world, the devil is sure to turn the wheel, and give the casting vote in his favour.

Was the mind of God with the church at Corinth, when they perverted the right use of the Lord's supper?

Was the mind of God with the church of Rome, when they began to create titles, bishops, cardinals, arch-bishops, universal bishop, sovereign pontiff, Christ's vicar, prince of the apostles, &c. &c.—These measures were as innocent, I conceive, in their first appearance, as presidents, vice-presidents, corresponding secretaries, recording secretaries, board of directors, &c. which are all unscriptural titles, names and offices, unbecoming God's people.

And where did these titles lead to in the end? Why they came up to our lord god the Pope, sovereign Pontiff over the whole world; having the keys of heaven, hell, and purgatory; and whoever would go in, must pay toll to his holiness the Pope, and bow to what he thought right, or enter the hellish inquisition, and suffer death in the most horrid forms. All this was brought about by getting off gospel ground, under the show of religion, out of the warrant of the New Testament. Shall we not then take care of those innocent things you call titles, the corrupters of the Church of God. These are the scorpians that have stings in their tails, and have stricken thousands to ruin. Oh ye sons of Columbia! stand up and look round yourselves; and behold what strides are making by an ever-busy clergy, to forge the chains of tyranny for your bodies and consciences! Be alarmed, before your necks are in the yoke—for these things must come in side-ways, or as an entering wedge; and one step off from gospel ground, gives room for another, until death is in the pot, and the devil at the wheel.

Was the mind of God with his people, when the dissenting clergy from popery in England, appointed king Henry head of the Church, and parliament the guardians of its affairs!! See what followed: persecution, religious taxation, fines and imprisonment throughout England—the clergy prompting those in power, to do these things for their own gain. Surely the devil turned the wheel, and voted in the voters. And does it not show us, as a beacon, on our own coast, how we should endeavour to keep the Church apart from any influence of the men of this world; for they know not the things of the spirit; and hence their influence is always bad. But the clergy want to get hold of their fat purses, and this is the way they have taken to do it: to build a sort of National Church, and let them come into it for pay; having a fixed price for members, directors, and presidents for life; and so

they make a sort of half-brothers of the governors and rich men of this world.

As for God's putting it in the hearts of his people to go this way to work to convert the world, it is what I cannot yet believe. For God cannot change, nor do I think he will change his plan of carrying on his work;—and what monied institutions and societies do we find, supporting the prophets among the Jews;—or what self-created bodies for obtaining money, backed the apostles and first preachers of the gospel? Let some example, or authority, be shown from the word of God, if it can be. The authority of men will not answer for me, in a business of such importance. Give me—thus saith the Lord, or else give up the point.

Did monied societies support the Reformers? No; they hazarded all, and suffered the loss of all things for the sake of Christ. Hence we see, that this modern practice of spreading religion by means of money, and monied societies, is neither sanctioned by the word of God, nor the example of the prophets, the apostles, or the reformers; but well agrees with the Church of Rome, and high Church of England. The cry of money, money, is heard throughout the Church of Rome, from the pope to the friar; and in the Church of England, from the bishop down to the warden constable.

Has God, after four thousand years, changed his plan of carrying on his work? Or has He lately seen that monied institutions are necessary means for converting the world? Certainly not, but the Lord's way of carrying on his work, does not suit men of high minds, who want to be gods themselves, and wrest from his hands the power of making christians in his own way; and prescribe paths for Jehovah to walk in that may please themselves, and the men of this world. Where, in all the Scriptures, shall we find any self-created societies, and monied institutions, to advance the cause of true religion! And if they cannot be found there, a man must be blind not to see that they are mere human inven-

tions; and that the devil is turning the wheel; and will only corrupt the Church, and make mankind more degenerate and wicked.

Monied institutions have supported the church of Rome, and high church of England, in their thirst for aggrandizement, and to lord it over the consciences of men. But dissenters, in no age, until of late, or about a century, have needed any such support. As for the Gospel, one of its chief glories is, that it stands on the arm of Omnipotence, and commends itself to the consciences of men—making its way through the kingdoms of this world, in spite of all opposition. Though the heathen rage, and kings, and governors, and rulers of this world, have stood up against the Gospel and God's anointed, and have employed prisons, gibbets, flames, and death, in all their torturing forms, yet have they not prevailed.

And how is it, that the rulers of this world, and the rich, and noble of the earth, who have in all ages opposed the Gospel, and voted against it, have now become its votaries and supporters!! I would as soon believe that the devil is turned a saint at last, as to believe this thing—that human nature should be so changed without a work of grace upon the heart. The truth lies here; the men of this world have always been willing to support that which was called Gospel, or a form of religion, but not the thing itself; for that they hate, and have in all ages of the world. To support the mere form of religion, or a false religion, corrupt men have always been ready enough. Witness their readiness to support idolatry—to support the See of Rome—the Crusades! the Pagan—Mahometan, and all such false and formal religions! Witness how zealous the Pharisees were to support their forms of error, and the traditions of the elders, at the expence of the blood of Christ and his apostles! Witness the Pagan emperors, putting hundreds of thousands to death, to support their absurd Paganism! Witness the high church of England, and church of Rome, de-

stroying and persecuting the most pious in their borders, to support a form of godliness of their own invention, suited to the taste of corrupt lords, dukes, kings, queens, and emperors! Can I, with all these truths before me, and many more, believe that the pompous proceedings, and monied schemes of the present day, are of God!! It is only because the devil is in all these schemes and inventions, that his children support them, and honour them with their presence and approbation. This one circumstance is sufficient to convince me that these great works are not of God, and will only prove an injury to the cause of true religion.

It is certain, that all the pomp and show we now see, for promoting the Lord's work, will at last be brought to naught; because it is not the way of God's choosing. And he will clear all this rubbish away, and afterwards work in his own way, and by instruments of his own choice. For our Lord saith, "marvel not that the world hate you; for you know it hated me before it hated you. It hateth me, because I testify the deeds thereof are evil." What then! do natural men support him and his cause, when they have hated him and his cause in all ages? How inconsistent in itself! It is supporting the thing in appearance only, or that which has a show of the cause of Christ, but which, in reality, is the devil's cause in masquerade. And this has been the manner of the devil, from the days of Cain, down to Constantine the Great; to set up a form of religion, in opposition to the true religion by grace and faith, and maintain it in the world, by men of this world; condemning, killing, and destroying, by a thousand infernal tortures, all the children of God that oppose it. But, in the days of Constantine, he seems to have come to his senses; and, as if he saw, that the massacre of millions could not stop the progress of the religion of Jesus Christ; or, as if gorged with blood, or satisfied with cruelty, he comes to a cessasion of arms, all on a sudden; and sits still, as an idle spectator, for a good while. During this time,

Constantine repeals all persecuting laws, and then establishes religion by law; honouring the ministers of the Gospel—giving them salaries, and making every thing in religion grand, rich and pompous.

But how soon does the devil improve on this plan, and turn all into show and form again;—and then follows persecution of the saints; which has shown itself more or less in every country throughout Christendom. In England, though they cast off the cruel yoke of Popery, yet they set up the idol of uniformity; manifesting the same persecuting spirit, and contending, by kings, queens, lords of parliament, magistrates, and constables, for the support of a form of godliness, and will-worship; at the same time, opposing the Gospel in its purity and simplicity; and fining and imprisoning those who adhered to it. How dangerous then is a form of religion, armed with the civil power! and how dangerous to trust a body of learned and monied clergy, with any kind of power. Our fathers who composed the convention to form the Contitution of the State of North Carolina, knew the danger of these men; therefore, inserted an article that no minister of the Gospel, having the cure of souls, should have a seat in either house of the Legislature. They had tasted the gall and venom of this tribe of money-getting characters, and therefore, guarded against them in that article. And if it were not for this article, we should see them electioneering, this way and that way, to get into the Legislature. And could they once obtain an ascendency in the government, they would ride *rough-shod* over the consciences and property of the people, like all other tyrants. There would be no danger in letting the good become members, but to keep out the bad and designing, our fathers thought best to keep all out—and they were right.

It has been said, that money and education are power. And does not money and education fill the offices of state? Does not money and education levy war, and carry it on? What would America have

done in the revolution, had it not been for her wise counsellors, continental money, and the silver crowns of France! And what would the missionary societies do for runners and beggars, if it were not for money! What would the Pope of Rome have done for priests to carry about his indulgences and pardons to sell, had it not been for money, a part of which went to pay the priests for their trouble, and the balance was for the Pope to carry on his schemes. It is just so with many of our modern priests: money causes them to go about; a part of what they get they have for begging; and the balance is for the Board of Directors to carry on their plans and schemes. And what they will do in the end, time only can reveal. We see them now making mighty strides in every part of the union, to get hold of money, and what new tricks and schemes are to be played under the mask of religious benevolence to attain something out of view, and not heretofore known in the devil's politics, is left wholly to conjecture.

I have been told of late, the Baptists were like Israel without a king. Now the Israelites desired Samuel to ask the Lord to give them a king that they might be like the nations around them, and have a great man to fight their battles and go in and out before them, but some of our modern Baptists are not so condescending to God as Israel was, to ask of him a great man, or men to go before them; or agreeably to the words of Christ, "pray to the Lord of the harvest to send out more labourers into his vineyard;" but to be like the Church of England, and the Presbyterians around them, they have without any authority from the Lord, set up a priestly polishing machine at head quarters, to polish over young men, and make great ministers of them, to fight their battles and go in and out before them. Are they afraid to trust their cause with God any longer, and so have rejected him after enjoying his protection such a length of time, and will they now depend on an arm of flesh?

The church of Rome, and other churches, tried the experiment of making great learned divines, and soon these great divines, bishops, parsons, curates and friars, must have great salaries, and be maintained in high dignity by the people. And so it will be with these young doctors from head quarters, after going through the polishing machine; for, work they cannot, though they will not be ashamed to beg, since it has become fashionable for divines in broad cloth to follow this trade. I should like to know how many we have among us that would rather go to doctor Greatman for instruction, than to Jesus Christ, and would prefer to show themselves approved men for talents and learning, than study to show themselves approved of God for a holy, pious, humble life; or diligence in the ministry, knowledge of the holy Scriptures, having their ministry written on the tables of many hearts—by the power of the spirit of God attending their unpolished discourses, to the salvation of men!

If what I hear be true, that there are about twelve thousand in all the various polishing machines in this country, preparing themselves to hunt fortunes, live without work, and to please the world, and these like devouring locusts, are soon to be let loose, flying to the most populous towns and cities, and looking about in every hole and corner of the union, where the fattest purse is to be had; in order to live on the labours of others, in pomp and style—for one, I pray, they may keep away from North Carolina; for we have fortune hunters and beggars enough already, who produce disputes, jars and discord among brethren of the same church, if we refuse to give, and are unwilling to be stripped of our hard earnings; while our every-day, but faithful and humble ministers, are neglected, and can scarcely procure decent clothing, and provide the necessaries of life for themselves and families.

But we are told by some of our doctors and reverends, that they do not undertake to make ministers out of any sort of men;—that they do not think to

change the heart, or call any one to the ministry. This, they let us know, they leave for God to do; while their machine is for giving *the last polish—the finishing touch* to their qualifications; which operation, is considered far superior, to enable them to please men, than any thing God has done to them, or can be expected to do. Now, in the name of the best of causes, and for its sake, I ask them, to give me example or precept from the word of God, or show any of the prophets, John the Baptist, or any of the apostles, who, after being called of God to their respective missions, that ever went to school, or to study under Dr. Greatman, in order to learn how to preach, or what to preach! No example or precept from the word of God, can be produced in support of such a practice; and it is evident, that these theological schools, or machines for polishing ministers, are the inventions of the devil, who is working in the back ground, to undermine the Church of God, and corrupt the ministry and society in general, and fill the world with oppression, wretchedness, and misery.

Look, and see, among the prophets and apostles, whether the Lord had such respect to education and learning! What sort of men did he choose, for the most part, to preach his gospel? and what sort of men has he chosen, in all ages of the Church, to declare his counsel unto men? Peter, John, and all the apostles, Paul excepted, were unlearned and unlettered men; yet, Christ made this no bar, hindrance, or disqualification, to their being his apostles; and generally, in all ages of the Church, God has chosen the poor and unlearned to preach his word; and made them mighty, through grace, to the pulling down of the strong holds of satan's kingdom; in order, that the power might be of God, and not of men. This cannot be denied; yet our doctors of divinity are trying to pervert the order of God, or help him to finish the work of qualifying ministers. Hear Paul's observations on ministers, &c. "God hath chosen the foolish things of the world, to con-

found the wise; and the weak things of the world, the base, the despised, and things which are not, hath God chosen:" for what? *that no flesh should glory in his presence.* And these observations agree with God's conduct in the choice of ministers in all ages, except in a few cases. But our wise and learned doctors, have found out a more excellent way, they think, than God's way;—they are going to instruct and polish numerous young men for the ministry. They may ruin them, but they cannot better them, unless it be to please men. To better them, to please God or profit his church and people, they cannot. For preaching is a gift—the gift of God; and what doctors of divinity are not able to give.

I do not think myself guilty of a breach of religious charity, in saying, that these polishing machines, lately established for qualifying young men to preach, are of the devil, and from high-minded men, who want to maintain their cause by human strength, and an arm of flesh. These high-minded doctors seem, indeed, to me, like some men, who dislike their Maker's work, in making the handsome and elegant horse. Say some, his ears are too long—they must be cropt;—say others, his tail hangs too much down,—he must be nicked before he can please us: and to work they go, to better the Creator's work, or to make a horse to their own liking. Just so with our learned doctors: after God has converted and called a poor young man to the ministry, and furnished him with every needful qualification, and directed him to go and preach his gospel, it will not answer—he does not please the doctors—he does not speak grammar, nor is he eloquent enough to command the respect of the people. He is not even polite in his manners, and does not know how to conduct himself properly in genteel company. He must be altered before he will answer for a preacher, or be able to please the people, and obtain a salary. Thus the proud and high-minded of this world, have, in all ages, set at naught God's ministers, and have heaped up to themselves teach-

ers, having itching ears, who have sounded forth their own praise, and had an eye to the purse.

But God's ministers seek not to go forth in the excellency of speech, and of man's wisdom; for they know that the wisdom of this world is foolishness with God, and they wish to speak as of the ability which God giveth them. But something of the hands of man must be on ministers in this day, before they can preach to please; and to work doctors go, to make them more than God has thought proper to do. Thus they become deformed and disfigured; first, by cropping their long ears of humility in dress and manners, and giving them a proud, dressy carriage, and the polite manners of a young lawyer—which in a minister of the humble Jesus, is more offensive to the pious, than the vilest reptile. Secondly, they learn them to run straight for the purse; and, where the most money and the largest salaries are to be got. Thirdly, they learn them to speak in high flown words, and pompous expressions, so that the poor and unlearned are not able to understand them; and thus they become as barbarians to them that hear. Fourthly, they are made to despise the poor, of which class they once were, before made gentlemen, fortune-hunters, &c. Fifthly, all equality among ministers is destroyed; and, at length, none must be allowed to preach at all, unless they are learned men: and thus the apostles will be put in the back ground, as well as most of God's ministers, and the devil will bear the chief sway in all the churches. Then, all who live godly in Christ Jesus, will suffer persecution, as in former times; for, unregenerate and high minded priests, have been the greatest persecutors of the righteous in every age of the world.

When doctors and reverends saunter, and hanker about state legislators, members of congress, and fawn on governors, and chief men of state, cringing and begging, it is time for Americans to look out. They are not walking in the footsteps of the Apostles, but are seeking their own ends; and are endea-

vouring to bring together church and state. Nay, it seems, this unnatural connexion is now begun, if we look at the minutes of the Missionary, Tract, Bible and Theological Education Societies, and see whose names are there enrolled as donors, officers, &c. &c.

The Emperor Constantine, and his men of state, with the clergy's juggling together, produced the devil in the end, though all was fair weather at first, as it is now among us. But storms gathered, and at length burst forth in fury and destruction to the people of God. The kings of England, parliament, and the clergy, began to play into each others hands—and what has been the effect? Let us beware of new and unscriptural projects.—Look at Peter the Hermit, in rags, running bare-foot from city to city, preaching up the crusades, or holy wars as they were termed—drawing kingdoms into this popular scheme, and causing the destruction of about thirteen thousand lives in this foolish new project. What destruction is witnessed, when church and state meet together! Look at the priests in France, with crucifixes in their hands, encouraging the blood-thirsty Catholics in the murder of sixty thousand Protestants in a night! Look at the Pope of Rome, sending his priests to Baptise at the point of the sword; and, because the Welchmen refused, slaughtered them by thousands! Look at king George, sending his learned priests into this country, and fixing a salary on them of sixteen thousand pounds of tobacco a year, to maintain them in idleness, luxury and pride! Look at the whippings and imprisonings of the Baptists, in Virginia, and other states, by means of these same well fed priests! Money and learning out of their proper place, or improperly used, corrupt the church and ministry of God. And these corrupting societies overturn any government, however strong its foundation may be at first laid. Because, there is a combination of talents, interest and party spirit; which if strong enough, will prevail over all impediments, destroy

liberty of conscience, establish its own power, and fill the land with oppression, wretchedness and misery. Money is a good thing—education is a good thing—power is a good thing—law is a good thing—and death is a good thing—but, they must all stand in their proper place—be used by a proper hand—regulated by a right spirit, and for a right end; else they become scourges of the worst kind to human beings.

☞ *It is deemed proper to state, that the author of the foregoing pages is a member of the Baptist Church, in North Carolina, in very respectable standing. This statement, however, is made, without the knowledge or consent of the writer.*

MINUTES

OF THE

Kehukee Baptist Association,

HOLDEN AT

CONOHO LOG CHAPEL,

Martin County, N. C.

The 6th, 7th, and 8th days of October, 1832.

SATURDAY, October 6th, 1832.

1. The Introductory Sermon, (agreeably to appointment,) was delivered by Elder JOSEPH BIGGS, from 2 Corinthians, 14 chap. 40 verse: "Let all things be done decently and in order." Prayer by Elder MARK BENNETT.

2. The Association then convened and being opened with prayer by Elder WILLIAM HYMAN, proceeded to business, and chose Elder WILLIAM HYMAN, Moderator; Elder JOSEPH BIGGS, Clerk, who called to his assistance Brother Joseph D. Biggs.

3. Brethren in the ministry from sister Associations, (of the same faith and order with us,) were invited to seats.

4. On motion, the letters of representation from the churches that compose this Association, were called for, and handed in by their messengers, when twenty-nine letters were read, and took the following account as stated in the table of churches.

5. Elder THOMAS DUPREE, from the Contentnea Association, handed in a quantity of their last Minutes, in which was found that himself, and Elder MARK BENNETT. were appointed messengers from that Association to this, and they took seats with us.

CHURCHES.	MINISTERS & DELEGATES.	Baptised,	Rec.by let'r	Dis. by let'r	Excom'ed.	Deceased.	Restored.	Number.	Funds D.C.
1 *Baregrass*, —	Daniel Biggs, James Harrison,				5		1	31	1 00
2 *Blunt's Creek*,--	Lodowick Redditt, Robert Tripp,	2			2	2	1	44	1 00
3 *Coenjock*,†	SAMUEL TATUM,*							90	
4 *Conoho*, —	James Mayo, John Bryant,	1			1			59	1 00
5 *Conetoe*, —	James Thigpen, William Thigpen,	3		1		1		29	1 25
6 *Concord*,	MICAJAH AMBROSE, Daniel Clifton,* - -				2	2		44	1 00
7 *Cross Roads*,	WM. HYMAN, Joseph J. Pippen,					1		41	1 00
8 *Deep Creek*, —	Reuben Higgs. Thomas Godwin,*	2		5			1	61	75
9 *Falls Tar River*,-	Joseph S. Battle, James S. Battle,	9	3		2	5		97	2 00
10 *Flat Swamp*,	LUKE WARD, Edm'd Andrews,			3		4		86	1 50
11 *Frying Pan*,†	JOHN RICHARDSON,*							24	
12 *Goose Creek*, —	Henry Carrow, Malachi Linton,	1		1	1	1		27	1 25
13 *Great Swamp*,--	Nobles Stancil, Willis Fleming,	1		3	2			94	1 50
14 *Grindle Creek*,†	WILLIAM CLARK,* -							97	
15 *Hunting Quarters*, — -	Thomas Robertson, Wm. Gaskill,							92	3 00
16 *Kehukee*, —	John Shield, Turner Brewer,	3		1		1		141	75
17 *Lawrence's M.H.*	JOSHUA LAWRENCE, Arthur Parker, - -	1	2			2		67	1 50
18 *Little Alligator*,-	Edward Payne, Joseph Evans,							12	1 00
19 *Morattock*, —	Charles Blount, Jacob Wilkerson,	4		2	1	1		90	1 50
20 *North Creek*,	LEMUEL ROSS,* Thomas Barrow, Noah Gaskins, -	3	1		1	3		61	1 60
21 *N. Mattamuskeet*	ASA SAWYER, John Jordan,							25	1 32
22 *Old Ford*, —	Wm. Singleton, *J. D. Harrington*,							8	50
23 *Picot M. H.* —	John Murdough, *James Hinson*,			3	3			46	1 00
24 *Powel's Point*,†	- - - -							20	
25 *Pungo*, —	Solomon Carter, John R. Davis,	1			1		2	14	1 00
26 *Reedy Creek*,	W. HUDGINS,* James Martin, Samuel Lancaster, -	55	5	1	2	2		90	
27 *Scuppernong*,--	*Joseph Barnes*, Robert Bartie,					1		21	1 00
28 *S. Mattamuskeet*,	GEO. W. CARROWAN, Richard M. G. Moore.	5		25	3	3	4	90	2 60
29 *Skewarkey*,	JOSEPH BIGGS, JOHN WARD,	1	2		4			81	2 00
30 *Smithwick's Cr.*-	MICAJAH PERRY, HUMPHREY STALLINGS, -				2	3		42	1 05
31 *Sound Side*, —	Zebulin Kemp, Geo. W. Alexander,						2	27	1 25
32 *Spring Green*,--	Lewelling Bowers, Stephen Outerbridge, - - -	1				1		51	1 00
33 *Tarborough*, --	Cofield King, Ely Porter,	2	1		2			55	1 00
34 *Tranter's Cr'k*,†	JEREMIAH LEGGITT,*							35	
35 *Washington*, —	Levin Wallace, Jesse Allen,			1	1	1		43	1 00
36 *White Plains*,	MILES EVERITT, Jonathan Wallace, - -	2						32	1 50
37 *Williams's MH*†	- - - -							39	
	Total,	97	14	46	35	34	11	2014	38 82

NOTE. Pastors of Churches, and other ordained Ministers, are in small CAPITALS; unordained Ministers in *italics*. Those marked thus,* were not present; from Churches marked thus, † we received no intelligence, in that case their number stands as last year. Dashes — denote no Pastors. The last column shews the contributions from the Churches to the Association fund.

6. A petitionary letter for membership in this Association, was handed in from a church lately constituted at North Mattamuskeet, Hyde county, by their messengers, ASA SAWYER and John Jordan; the letter was read, and upon further information, the said church was received a member of this body, and demonstrated by the Moderator giving the messengers the right hand of fellowship.

Another letter of same kind, from a church in Carteret county, at Hunting Quarters, was handed in by their messengers, Thomas Robertson and William Gaskill; the same was read, and upon satisfactory information of their faith and order, they were received a member of this body, and manifested by the Moderator giving the messengers the right hand of fellowship.

7. The following committees were appointed, (viz:) Elders JOSEPH BIGGS, WILLIAM HYMAN, THOMAS DUPREE, and MARK BENNETT, to examine the Circular Letter. Brethren Joseph S. Battle and James S. Battle, on finance. Jos. D. Biggs to prepare a letter to the Contentnea Association. Brother James S. Battle to prepare one to the Little River Association. All to report on Monday next.

8. Elders JOSHUA LAWRENCE, THOMAS DUPREE and MARK BENNETT, were requested, (by private ballot,) to occupy the stage in preaching on the morrow, and that divine worship commence at 10 o'clock, A. M.

9. Resolved, that our next Association be holden at the Falls Tar River, Nash county, to commence on Saturday before the first Sunday in October, 1833, at 11 o'clock, A. M.

The Association was then adjourned until Monday next, 9 o'clock, A. M. with prayer by Elder THOMAS DUPREE.

SUNDAY, October 7th, 1832.

The brethren requested to occupy the stage this day, proceeded in the following manner, (viz:) Elder THOMAS DUPREE preached from St. John, 10 chap. and part 10 verse: "I am come that they might have life, and that they might have it more abundantly." Elder JOSHUA LAWRENCE preached from 37 Psalm, 39 verse: "But the salvation of the righteous, is of the Lord, he is their strength in the time of trouble." (Elder MARK BENNETT being sick,) Elder JOSEPH BIGGS prayed and dismissed the assembly. From the apparent attention of the large congregation, we hope the labors of love will not be lost.

MONDAY (morning) October 8th, 1832.

The Association being met agreeably to adjournment, was opened with prayer by Elder JOSEPH BIGGS, and then proceeded to business. The Constitution and Rules of this Associa-

tion were read, the names of the delegates from the several churches were called, and the absentees marked.

10. The committees appointed on Saturday last, were called on to report, when Brother Joseph D. Biggs, who was appointed to prepare a letter of correspondence to the Contentnea Association, handed in one, which was read and approved, and Elders Joshua Lawrence and William Hyman were appointed messengers to bear the same to them. Brother James S. Battle, who was appointed to write to the Little River Association, handed in a letter which was read and approved, and Brethren James S. Battle and Joseph S. Battle, were appointed messengers to bear the same. Elder Joseph Biggs, from the committee appointed to examine the Circular Letter, reported that some of that committee had done so, and recommend that the same be read in this Association, which was done and highly approbated by this body, and ordered to be attached to these Minutes.

The Committee on finance reported that they find in the hands of the Treasurer, at the close of last Association, the sum of		$61 00
Paid Elder Joseph Biggs, for preparing last year's Minutes for the Press, superintending the printing, and transcribing one copy on our Association records, and distributing the Minutes to the several churches and sister Associations with whom we correspond, the sum of - - - -	$10 00	
Paying the Printer for striking 500 copies, -	30 00	40 00
		$21 00
Received in contributions from the churches at this Association,		38 82
Leaving a balance in the hands of the Treasurer of		$59 82

The Association concurred with the report.

11. The biographies of the lives and deaths of Elders John Bowen and Green Carrowan, were presented to this Association, and ordered to be spread on our Minutes.

12. Queries were called for, when the following were offered, read and received for debate, (viz:) First, Is it orderly for a member of the Baptist church, or more especially, one who pretends to exercise a public gift, to keep a tipling shop? Answer, We think it disorderly; for such a member is the cause or corrupter of the good morals of society, and an encourager of evil; and much more so in one who professes to preach, because better examples are expected of him. Second Query. Suppose a church, constituted upon the abstract principles of the United Baptist Society, should become so circumstanced after her constitution, that a majority does dissent from those principles, and thereby forces the minority which still adheres

to the first principles of the church, to withdraw, or take letters of dismissions, or be excommunicated, which party is the original church, the majority or the minority? Answer, We think the minority is still the church; for it is our opinion that if there should be in this minority only three pious orderly white male members, that they are the original church, because they adhere to first principles; and we would further advise, that those three pious members choose from among themselves suitable church officers, and not admit any into their body, who may have been excommunicated for impious conduct, (although they may be of the same faith and order,) without satisfactory acknowledgments; but if there be not in such minorities three male members as before stated, we would advise them to join some other church; and we would advise any of the churches in our Association upon satisfactory evidence to receive them; and further, when those three (or more) members shall be properly organized, that they will stand on our list and be considered as the original church, and bearing the same name, or any name they may choose.

13. On motion, agreed that the publication of the History of this Association, as a continuation of that published by Elders Jesse Read and Lemuel Burkitt, from the year 1803, up to this time, be deferred another year, and that subscription papers be sent to the different churches, to obtain more subscribers; and the churches are requested to return them to Mr. George Howard, of Tarborough, or Elder Joseph Biggs, of Williamston, by the first day of April, 1833; so that if the former and latter subscriptions will justify the work's being done, in that case the printing will then be attended to.

14. Elder Luke Ward was appointed to prepare a Circular Letter for our next Association, on any subject he may select.

15. Elder William Hyman is requested to deliver an introductory Sermon to next Association, and in case of failure, Elder George W. Carrowan is requested to do the same.

16. Elder Joseph Biggs is requested to transcribe, and prepare these Minutes for the press, superintend the printing of 500 copies, and distribute them as usual to the churches, and reserve and send to the Associations with whom we correspond, one copy for each church therein, and record one on our Association records.

The Association then adjourned, to the time and place appointed, with prayer by Elder Joshua Lawrence.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

CIRCULAR LETTER.

Very dear Brethren in the Lord, we, under the kind and indulgent providence of God, have had another interview according to our annual custom, and send you our Christian salutation by this epistle, and would wish, that with our whole hearts we could salute you, dear brethren, as saints stedfast in the faith, abounding in the works of the Lord, instead of the works of strife and division that we hear is going on in some of the churches; for we hear that some have taken exceptions at the doctrine of election, as contained in the third article of the abstract principles, upon which the Kehukee Association was first founded, and has so long stood and flourished, and been the mother of many others; and that in opposition to, and for this doctrine, you are contending and striving among yourselves, which of course must be the cause of much distress among you, to godly souls and lovers of the truth. But dear brethren is it so, that all the mighty host of Baptist ministers of past ages that settled upon this article, in England, and have maintained it as an article of their creed, in the face of fires, banishments, prisons and death; were all the worthies of the Philadelphia Association, that adopted this as one article of their Christian faith, and set down on it as an Association, all mistaken? We ask you, were all the worthy ministers and members of the churches that first formed the Kehukee Association, and made this as one sacred article of truth, in their Confession of Faith, were they all deceived? And for God's sake, are all the Baptist ministers, Associations, and churches in England, Wales, Ireland, Scotland and America, now deceived, with the thousands that have died before us, in the faith of this article? Do stop and pause, and answer us, if they were or are, we should like to know wherein, and would beg the favor of you, or any man among you, to inform us from express scripture, wherein this article does not agree with the scriptures; if it does not, we are we think honest enough if wrong, to be righted. Or, if this article does not agree with express scripture, and that without equivocation, we pledge ourselves to give it up; but we think, like the thousands of the Baptists of England and America, that this article is provable from express scripture, and therefore, subscribe to it with our whole hearts, as a correspondent truth to God's word. And is it so, dear brethren, that men of yesterday, have got more sense than all these ancient worthies of God, who have faced dangers, suffered wrongs, endured persecutions, and loss of property, liberty and life, in defence of this truth? fie, fie, fie. And is it so, that a new ray of light has just descended from heaven, into some of your heads, to see that this article, and all the Baptists that hold it, are wrong; and all those of former ages? If so, do let some of the rest of us light our torches at your fire, that we may see also, where it is wrong by scripture, and not by false reasoning, nor laying down false premises, and thus of course drawing false conclusions; give us thus saith the Lord, and that will do for us, (and nothing short of it will,) and up we will give the article, if showed where it is wrong, from the scriptures of truth. In order therefore, brethren, to stop this sour fermentation, that is going on among you, and prevent one saying, I am of Paul, and another of Cephas and a third of Christ, and unite you in love, we will take up this subject from the scriptures fairly, and reason upon it deliberately, and as clearly as we can, in the short compass of a Circular Letter, for the purpose of satisfying your minds, on this all important article of the Christian faith, or

Kehukee Association creed. And first, we have too high an opinion of your good sense, dear brethren, to believe that the contentions among you, is about whether election be a bible doctrine, or not, for this no man that has read his bible can deny but the bible is full of the word election in many places, and is expressed plainly in many places—yea, in more than one hundred it is expressed, and plainly and strongly implied. And indeed it should be so, seeing it is one of the most fundamental parts of the gospel system, and without which there can be no gospel system; nor is there any part of the gospel system, in the whole book of God, more plain or more plainly proven, than that of the doctrine of election. The whole book of God is full of it; this point we shall take for granted. You will not deny but that election is a bible doctrine; but every man has his own way to explain election, so that he can swallow this doctrine; and there has been, and now is, as many ways to hold to and believe in election, almost as there are heads in the world. This you will also, (we presume,) not deny. Among the rest of election holders, believers and explainers, the Kehukee Association has hers, which is found in the third article of her creed, and reads as follows, (viz:) "We believe that God before the foundation of the world, for a purpose of his own glory, did elect a certain number of men, and angels to eternal life, and that this election is particular, eternal, and unconditional on the creatures part." Thus the Kehukee Association, and the churches that have composed it for sixty odd years, have believed, holden, and explained their views, in a short way, of the election contained in the bible; which we come now to compare with the scriptures, to see if she is right or wrong, in her views of election as contained in the book of God. And we are well aware that the prejudices of the world are against us, for man by nature does not believe nor cordially receive this doctrine; but instead of this being a proof against election, it is a proof in our favor. Because if what the scripture says be true, that "men must be born again," "renewed in the spirit of their minds," and if any man be in Christ Jesus he is a new creature, old things are passed away, and all things become new, and all things of God; then it follows, that unconverted man that don't believe in election, that after conversion will believe it; because he is renewed in this change, all things become new, and of course a new faith, the reverse of that he used to believe. We know that the world hate and oppose the doctrine of election; this is a good proof that election is a truth, and of God; for the carnal mind is enmity against God, and of course and this doctrine of truth, yea, the doctrine of election. But this is not our argument; for it is admitted, that you believe that election is a bible doctrine, and a doctrine of truth; but not true in the way the Kehukee Association holds it. Then to lay the argument down plainly, that is, we must prove, God has a purpose; and secondly, we must prove particular and eternal election; and thirdly, we must prove unconditional election on the creatures part. This we think to be a fair statement of the subject, on which they have raised their exceptions against the third article. We believe that God before the foundation of the world, &c. Now what is the meaning of the word purpose? It means intention, design, to intend to do, to resolve, in a word, it means a full intention to do, a settled and fixed determination, a full decree and purpose of mind to do a thing. Now that this is a scripture doctrine, when applied to God according to scripture, we come to prove. Read ix. chapter Romans, 17th verse: "For the scripture saith of Pharaoh for this same purpose have I raised thee up, that I

might show my power in thee, and that my name might be declared throughout all the earth." Now in this text we see Pharaoh raised up according to God's purpose; and for what but the glory of his name, that his power might be declared and made manifest to the world; so we see in this text God first purposes, and then works according to that purpose, design, or resolve. Read Romans, viii. chapter, 28th verse: "And we know that all things work together for good, to them that love God, to them who are the called according to his purpose." Here we cannot be mistaken, that sinners are called, that is, converted according to God's purpose. God had first designed, determined, and proposed the conversion of a sinner, and according to that intention, design and purpose, calls or converts his soul; so that the calling, or conversion, of every sinner, is the effect of God's prior purpose, and not otherwise. Read Romans, ix. chapter, 11th verse: "For the children being not yet born, neither having done good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth." Here, in this text, again you see God has a purpose, the basis of which don't rest on good or evil, or on works, but on his choice or election; which is shown by the whole tenor of the chapter, which you will read. Then God has a purpose to save sinners, and that purpose is the salvation of his choice, or elect; and that choice was made before men had done good or evil, as the effect of his love to his chosen. And Paul cites the circumstance of Jacob to prove, and illustrate it; saying, Jacob have I loved and Esau have I hated; before the children had done good or evil. Then he did not choose Jacob for his goodness, for he had done none, and the purpose had decided in his favor before he was born, as the effect of love and purpose. Then the salvation of sinners does not stand on the base of works, but on the bases of God's purpose, electiod and calling, as the text showeth. Not of works, but of him that calleth; and calling is according to election or choice. This is as much as our limits on this part. And now we must prove, that this purpose of God was before the foundation of the world. Read Ephesians, iii. chapter, 10th and 11th verses: "To the intent (here see God's intention) that now unto the principalities and powers in heavenly places, (mark!) might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Think on this. Here you see God's purpose in eternity; for here it is expressly called his eternal purpose in Christ; to do what? to make known to the church, the manifold wisdom of God; that is, the gospel with all its blessings in train; which is called the wisdom of God, the hidden wisdom of God, in its purposed plan and rich provisions for the salvation of sinners, as well as the power of God to salvation. Read 2 Timothy, i. chapter, 9th verse: "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." We are well aware of what proud hearts and cavillers will say of this text; it means Paul and Timothy were called to the ministry, and that God gave them grace in Christ before the world began, to make them ministers; be it so, take it on your own ground, and it proves all that the third article requires; that is, the first part, that God before the foundation of the world did, &c. Now this text on your own cavilling ground proves, that God had a purpose before the foundation of the world; this you will not deny, and that Paul and Timothy were saved and called to the ministry, according to that purpose of God before the foundation of

the world; then it proves that these two men were saved by God's purpose and grace in Christ, before the world began; this you can't deny, for the text expressly says so, and not according to their own works; if so, not according to works, good, bad, or meritorious; then what follows, but that Paul and Timothy were saved by God's purpose and grace in Christ before the world began, so says the text, and not according to works. Now, dear brethren, don't you believe Paul and Timothy were both made Christians before they were called to the ministry? if so, and this text is specially applied to them as ministers, now converted, are you so blind as not to see it expressed in the text in the words, saved us, first by purpose and grace, and then called us with an holy calling. Now does this mean a calling to the ministry, or a calling from darkness to light? you will say to the ministry; we say not, and if you will read and meditate on the text, and compare it with many other texts, you will be convinced of this error. Paul's writing to Timothy is true; don't God save all his people one way? don't he call them all by the same spirit? are they not all the gracious objects of his purpose, grace, love and choice? though some are ministers and some are not, yet are they not all saved and called? Yes, brethren, they are all saved and called according to his purpose to do so, and has given grace to the objects of his love in Christ before the world began. Then, on your own ground, the text proves, that these two men were purposed to salvation, and the ministry, before the foundation of the world; and that proves the first part of the article. And can you say, if Paul and Timothy were saved and called this way, why the rest of God's people are not? we think it will puzzle you; but the tenth and next verse shews that all are, and reads thus: But is now made manifest by the appearing of our Saviour Jesus Christ, &c. Now will you say that Christ has only appeared, and made manifest this purpose and grace of God that was given in Christ before the world began; the date is set in the text, like it is in the third article, before the foundation of the world; for Paul and Timothy only? Brethren, we think you will not; you know our limits will not admit us to quote, nor argue much; read for yourselves and don't be led away by a seducing spirit, for this must suffice on the first part, read Ephesians, i. chap. 11 verse: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will"—how full to the point is this text. Read 1 John, iii. chap. 8 verse: "For this purpose the son of God was manifested," &c.—read Isaiah, xiv. chap. 24th verse: "The Lord of hosts hath sworn, saying surely as I have thought so it shall come to pass, and as I have purposed so shall it stand"—again, 27th verse: "For the Lord of hosts hath purposed and who shall disannul it, and his hand is stretched out and who shall turn it back." Ephesians, i. chap. 9th verse: "Having made known unto us, the mystery of his will according to his good pleasure, which he hath purposed in himself." Enough more to the point, but if you will not believe this, you will not believe the bible.

In the second part we must prove particular and eternal election, and as our limits are so short, we might as well take in the third part to be proved, that is, unconditional election, on the creature's part; then the argument will stand thus, we are to prove particular, eternal and unconditional election to be a bible doctrine. And what does the word elect or election mean? it means a choice, to choose or select; then first as to particular election, it is proved by every day's practice—a man goes to get, choose,

select or elect a wife, she of course must be particular, because a particular woman chosen from among the rest; and a man wants a horse, he goes into the drove, he makes his choice, of course it is a particular horse, and distinguished from all the rest; so there can't be such a thing as election without its being particular, not from the choice of a whip cut in the woods to the choice of a queen on her throne. All choice or election is particular, a particular object, and there is no choice where the whole is taken; then election takes its select part, and leaves the balance, of any thing no matter what. So then particular election is provable from the every day's practice of men, and it is equally provable from the conduct of God; he chose David from among Jesse's sons, Saul out of, or before any other man in Israel; he chose his prophets and apostles, Noah to build the ark, Abraham from among the heathen, and a thousand other choices has God made among men, and who art thou that says nay, when you practice the same; all particular election on God's part, you will not this deny, and in all this. And what were the conditions in these elections of David, Saul, Samuel, Abraham, Jacob, Noah, the prophets or apostles? why none—see your folly. But we dare not offer evidences, but to the scriptures—read Peter, i. chap. 2d verse: "Elect according to the foreknowledge of God the father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ." This one text will prove every thing we need in support of the third article; and the date of election is here set, in God's foreknowledge or according to his foreknowledge of man's fallen and polluted state. Then election is the act of God's choosing sinners by, or according to his foreknowledge; this surely carries us to eternity for election, for it is an act of God's foreknowledge, and of course before the world began, as we shall prove presently. So then eternity and not time, God's foreknowledge and not his present knowledge, is the date of election; then of course eternal election is at once proven. But who were these elect? look in the first verse of the same chapter and it will shew you who Peter addresses as these elected objects, the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, these were the elect; who were these strangers? why Christians, that had been dispersed in these countries by persecution; agreed, say you, if they were Christians we believe as you do, and that after men believe then they are elected. We tell you this is a false doctrine, and not the doctrine of the text; what does the text say, elected when you believe, elected after you are converted? read elect, how, according to God's foreknowledge; then men are chosen before they are Christians, if elected by God's foreknowledge, elected in eternity and not after they believe; elected to believe, elected to become Christians, and this election obtains it for them: this is the truth: and if these scattered strangers were addressed as the elect, then this election is particular, because these men were a few chosen out of the many, among whom they were scattered. And the text shews particular election, as well as eternal election; and it equally proves unconditional election; for what or how were they elected or chosen? read the text—through sanctification of the spirit. Then is it not plain, that at the very time the choice was made by God's foreknowledge, they were seen and beheld by God in his foreknowledge of them, to be unclean, needing the sanctification of his spirit to cleanse them; and further, that they were seen disobedient, and so chosen to obedience; and polluted from head to foot, and so elected thro' the sprinkling of the blood of Jesus Christ. Then it follows, as plain as

the nose in your face, that the text proves, particular, eternal and unconditional election; for you dare not say their holiness of soul was the condition, for that needed the sanctification of the spirit, and they were chosen through that means; you dare not say they were not sinners, for they were foreseen needing the sprinkling of the blood of Jesus Christ, that cleanses from all sin; and elected to be sprinkled with his blood; so then where is the condition, not goodness, nor good works, but all pollution from head to foot when chosen; so that the truth is, God chose his people in eternity, by his foreknowledge; and at the time the choice was made, he beheld the whole race of Adam laying in their blood and pollution; and out of this corrupt mass he made his choice, and left the rest to lie there; this is the truth, and the whole tenor of scripture shews it as well as observation and God's dealings in the world; and not only chose the persons, but the means too, sanctification of the spirit unto obedience and the sprinkling of the blood of his sin; so that the persons and the means to cleanse these objects are all of God's choice. Then we ask you, brethren, where is the condition in election? see no condition on the creature's part, since all the means are of God; read Ephesians, i. chap. 4th verse: "According as he he hath chosen us in him (to wit, Christ) before the foundation of the world, that we should be holy and without blame before him in love"—5th verse: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will"—6th verse: "To the praise of the glory of his grace," &c. These three verses prove all the whole article to be correct; first, what is the good pleasure of his will, but the accomplishment of his purpose; secondly, what is meant, for a purpose of his own glory, in the article, but his praise—here in the text you see it expressed, to the praise of the glory of his grace; thirdly, who were the us, that he had chosen, spoken of in the text? why I, Paul, and you heathen sinful Ephesians—so a particular choice, because particular persons, Paul and these Ephesians—when was this election or choice made? the text tells you and sets the time and date exactly, saying before the foundation of the world, he, God, chose them, and so of course election must be eternal; fourthly, for what cause were they chosen, and to what end? the text tells you to be holy and without blame before him (the chooser) in love: so you see again they were seen unholy when chosen, and in that state by God's foreknowledge chosen to be holy; so seen blameable and having no love to God, and in that state chosen to be blameless, and in love, or be brought to love God. Where then is the condition on the creature's part? it can't be holiness, for they were chosen to be so, and of course don't have it before nor without that choice; it can't be a blameless life, because they are chosen to be blameless, and if they have it of themselves, then the choice is vain; so then no condition on the creature's part to make his election. Then Paul spoke the truth when he said, what Israel obtained not that which he seeketh for, but the election obtained it, and the rest were blinded. Now you see by all these texts that election obtains for these objects sanctification of the spirit, obedience, blood of sprinkling, holiness, and blamelessness and love. Some men say they believe in election, what Sirs do you believe? why, that God elected the Jews, his prophets, apostles and preachers; these we say are God's elect, and he elects people to office. Agreed, Sir, this we believe too; but, Sir, does election extend no farther? you say, no; we say it extends to poor lost perishing sinners: what does the article say? why it says, we

believe God did before the foundation of the world, choose or elect a certain number of men and angels to eternal life: what does the text say we have quoted? according as he (to wit, God) hath (not will when we believe) chosen us in him (Christ) before the foundation of the world: now were not these heathen Ephesians that Paul says were chosen of God, sinners? you dare not deny it: when were they chosen? the text tells you: then if chosen before the foundation of the world, both Paul, they, and all the rest of God's chosen people, were seen sinners when chosen. Here are two texts which let us subjoin: Herein is love, not that we loved God, but he loved us and sent his son to be a propitiation for our sins: We love him because he loved us: then God loves us, when we do not love him, and this love is the cause why he chose us; and as God's love is the cause why we love him, so God's having chosen us is the cause why any sinner chooses him: so said one, had not thy choice prevented mine, I ne'er should have chosen thee: read 2 Thessa. ii. chap. 13th verse: "But we are bound to give thanks always to God for you brethren beloved of the Lord, because God hath (not will) from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth. The word beginning, in this text, means like the other, before the world began; as, in the beginning was the word—this beginning here, proves the eternity of Christ: so also in the beginning God created the heavens and the earth: so this text clearly sets forth the eternity of God's choice of sinners, and we are told to what end, salvation; we are told the means by which the end of this choice is made and brought about, sanctification of the spirit and belief of the truth: God's love the cause, his choosing the effect of that cause, and the means chosen to bring about the end, salvation; so that this text proves all again that is necessary. And only see how nearly Paul and Peter agree: Paul says, before the foundation of the world this election took place, and the last verse quoted, from the beginning: Peter says, it took place according to God's foreknowledge, or by God's foreknowledge: Peter says, through sanctification of the spirit, and the blood of sprinkling: Paul says, through sanctification of the spirit and belief of the truth: see how near they agree, in eternal election and the means of eternal salvation. Now you that have read the bible, brethren, know it is full of election, and that of this kind, the election of God; to it we must refer you without further quotations. Predestination, ordaining and appointing are all the fruit of election, and God's eternal purpose; and if you will read for yourself and compare the scriptures, you will find that predestination to the adoption of children, appointing to obtain salvation in Christ, and ordaining and decreeing, and the oath of God to his son, all these doctrines are unconditional on the creature's part, as well as election; and all equally eternal, and have their rise in the love of God to sinners, as well as election; besides the hundreds of absolute and unconditional promises of God to confirm all this found in the bible. If there be a condition in election, it must be one of three things, repentance, faith, or good works: repentance is said to be the gift of Christ, then that can't be the condition on the creature's part, because if a gift the creature has no part in the gift, for he repents as the effect of this gift; so is faith the gift of God, and a sinner believes by the working of God's mighty power, then a sinner has no part in this gift, but he believes as the effect of this given faith, was the effect of the power of God working in him; so by good works, the tree must be made good before the fruit can be good, then no thanks to the tree, but to

him that made it so. What hast thou that thou didst not receive? and if thou didst receive it, why boast, or claim part, as if thou didst not receive it? So then, election is an omnipotent and sovereign act of God's love, foreknowledge and grace, free favor. The church of God is compared to a bride—what part has she in his choice? His choice is the first sovereign act; her consent don't make him choose; he has chosen before he proposed it to her. She is compared to a garden—what part has a garden in making itself the choice spot of the husbandman? chosen before prepared, or a seed sown; and the sowing of the seed there, is the effect of the place first being chosen. She is compared to a city—what part has a city in choosing its own foundation, or of rearing itself up? She is the temple of the living God—does the temple build itself, or does it owe all its glory to other hands? These are questions for those to answer, dear brethren, and consider among you that doubt unconditional election. We presume you can have no other idea of any condition in election, unless it be good works of some kind; nor as a condition in salvation; and both of these ideas the scripture condemns. That works is a condition in neither, read Ephesians, ii. chap. 10th verse: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then if we are God's workmanship, surely it is he that makes and creates us to good works, and not of ourselves; that we are thus prepared to do good works, is the effect of God's before ordaining unto it, read 8th and 9th verses of same chapter: "By grace are ye saved, through faith, and not of yourselves; it is the gift of God, not of works, lest any man should boast." Here salvation is said to be of grace, or gift of God, and works is denied of having any part; and the same reason is assigned by Paul, lest men should boast. Then the basis of the plan of salvation is fixed on grace through faith, and cuts off works, to exclude boasting from the church of God, and heaven itself; for it is a cursed proud principle that cannot enter the gates of heaven. Read 2d Timothy: "Saved and called, not according to works." Read Titus, iii. chap. 5th verse: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." This text is plain, and puts the matter beyond all doubt, that works is no condition in salvation; not even works of righteousness which we do; but that God saves us by his mercy on a sinner, without regard to his works of righteousness; and the way he does so, is shewn in the text, by the renewing of the Holy Ghost. So then if works is not a condition in salvation, it can't be in election; because the scriptures say, they were chosen to salvation; then of course, if chosen unto salvation, works of righteousness were not considered as a qualification in that choice. Nor does this doctrine of unconditional election and salvation, do away nor destroy the utility, importance, nor necessity of good works, of which you know our limits will not now permit us to discuss; these remarks so far as we have gone by scripture, we submit to your consideration, as full proof in the support of this third article; referring you to the scriptures, the whole drift of which will prove this article, and substantiate the doctrine therein contained we fully believe; hoping also that you will diligently search the scriptures, like the noble Bereans, to see if these things are so, and not be led away with our reasonings, and any spirit that may seduce you otherwise. And above all we would caution you of bending the scriptures to fit your reasonings or opinions; but form your opinion and decide from

what the scripture expressly says, and not from other men's reasonings on them; while we will offer you some additional evidences in support of this article, of eternal and unconditional election. It is said, "that the natural man receiveth not the things of the spirit, neither indeed can he know them"—this is a proof that this kind of election is a truth, and a doctrine of the spirit; for if you will make election conditional, or to rest on a foresight of good works, then the natural man will receive it as a true doctrine and one that he knows something about, because he knows the condition; unconditional election he can't receive, and why, because he cannot see how God can be just, and choose some to everlasting life, and not others; nor can he see or receive that doctrine that saves sinners without works, this is too high a reach for his reason, and so only discerned by those that have the spirit; and so this proves that our kind of election is right and a truth of God's spirit, because natural men can't receive it as we hold it. For proof of election, first of Christ being chosen of God to be the Saviour of the world, read Psalms. lxxxix. chap. 19th verse: "Then thou speaketh in vision to thy Holy One, and saidst I have laid help upon one that is mighty, I have exalted one chosen out of the people." Here the help laid on one, means the humanity of Christ, laid on, or united to his divine nature, and therefore he is the chosen of God, from among the people. Read Isaiah, xlii. chap. 1st verse: "Behold my servant whom I uphold, mine elect," &c. Read Matthew, xii. chap. 18th verse: "Behold my servant whom I have chosen, my beloved in whom my soul is well pleased, I will put my spirit upon him and he shall shew judgment to the Gentiles." A plenty more. Of the election of sinners to everlasting life, read the verses already quoted; also, read Titus, i. chap. 1st verse: "According to the faith of God's elect, which God that cannot lie, promised before the world began." Nothing can be plainer to him that will not shut his eyes—it is folly to say more by way of argument. Read for the elect's sake, "elect long enjoy," "deceive the very elect," "gather his elect," "avenge his elect," "God's elect," "as the elect of God," "for the elect's sake," "elect lady," elect sister," "the church elect," "election of grace," "as touching election," "your election sure," &c. &c. &c. besides the many places where God is said to choose, or hath chosen his people, and that to everlasting life; and he that denies this third article, might as well deny the bible at once, and indeed he would do so, if his popularity was not at stake, this he knows the world will not at present bear; therefore he must hold some truth, but not the whole truth. If man is the first to choose, then God is dependent on the choice of man.

With regard to elect angels it is useless to say much, because this is not, we suppose, the ground of your objections to the third article. Read 1 Timothy, v. chap. 21st verse: "I charge thee before God, and the Lord Jesus Christ, and the elect angels," &c. Now in reading the scriptures you will find God gave a command to the angels, when he brought in his first begotten in the world saying, "let all the angels of God worship him." Every angel, therefore, that by the revelation of God saw through the veil of his humanity, and worshipped Christ as God, was an elect angel, and the rest saw not, and so kept not their first estate, but fell into everlasting darkness; so, equally so, every sinner that is brought to see thro' the mystery of God in flesh, is an elect sinner, and the rest are blinded, as the scriptures have said. Then we shall say, that our views of election are right, wherein God as an eternal, unchangeable, wise, good, gracious

sovereign, to manifest his glory and the glory of his grace, on the vessels of mercy, did from or in eternity foreknow, and forechoose to everlasting life and salvation, some particular sinners among the mass of mankind, not better in themselves than others, and preappointed and ordained them to obtain salvation, and everlasting life, without regarding any foreseen goodness, whether moral or natural, as being the cause why God chose them; but merely of his love, mercy and grace, according to the good pleasure of his own will, chose them in Christ in eternity; and and also gave them grace in him, to give to them in the fulness of time, to perfect and complete their final salvation and glorification. And to bring about this grand end, he equally chose Christ in eternity to be the Saviour of this chosen people; and in his wise and unchangeable counsel and decree, fixed as firm as the pillars of heaven, the mediation of Christ, effectual calling of those sinners to him, and a union with him by that spirit, an interest in him, and as partakers of his fulness, for sanctification, righteousness, and redemption, and eternal glorification. A host of scriptures will prove these remarks.

If we refer to the history of the church, in any and all ages, we have the best evidence in our favor, and that from all the writers for the first 320 years after Christ, that this doctrine of election was held by the church, as a sacred tenet of the Christian faith, all along through the church of Rome, and under all her afflicting curses there were thousands holding this doctrine as sacred, of which we have not time to speak. When the High Church of England departed from the Church of Rome, you will find it in her creed; in Calvin's, Luther's, and all the rest of the reformers; if you come to New England you will find this was one of the doctrines of the reformation, and the same in substance among all those as we hold it. And you will further find, that the reformed churches in all ages, have condemned election, in any other form, than as we hold it; although the Roman Church, and the Arminian have differed from us, and do now differ, we can prove the church held this doctrine before their births, as we hold it; for the scriptures shew that the apostles held it so.

Dear brethren, we have long regarded you as brethren, and as firm believers of this heavenly doctrine; and how is it, that your heads and hearts, have so soon become turned away from the truth? We wish to lay before you, some passages of scripture for your consideration, and see if they do not exactly apply to your case. Read 2 Peter, i. chap. 2d verse: "But there were false prophets among the people, even as there shall be false teachers among you, (you the gospel church,) who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; (verse 2d) and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Read again, Acts xx. chap. 29th verse: "For this know, that after my departing, shall grievous wolves enter in among you, not sparing the flock; (verse 30th) also of your own selves, shall men arise speaking perverse things, to draw away disciples after them." For a man to exert all his force, to draw away sinners from their sins, and disciple them to Christ, is highly honorable; but for a man to use all his force to disciple men to an opinion, to draw away men from churches, or from one opinion to another, is the reverse. Read 1 Timothy, iv. chap. 1st verse: "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Were you right first in your faith, brethren, when you held to and preached this arti-

cle, and had no exception to it? If so, are you sure you are right now? Is there not as good reason, and more reason for you now to suspect you are wrong, than there was in your first faith? You have changed once, you may change again. When a ship gets under a contrary wind, it is hard to stop her; one wrong step forces another on you, until down you go. Set your hearts towards the king's highway, enquire for the good old way, and walk therein; ask thy fathers and they will tell thee, the way of faith in ancient times; and let not the speculations of a few men put you out of your heads, and overthrow your faith, and ye be shipwrecked, or make shipwreck of your faith. Paul says: "Mark those that cause divisions among you; (and why?) for such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple;" or those that can't discern their cunning, to proselyte and lead away a train of followers to their pernicious ways or tenets, for their own applause and popularity—and in the eyes of whom do those dividers become popular? Not in the eyes of God's past churches, nor in the eyes of the sound in faith in the present day; but they shall proceed no farther than God intends should be, for the good of his spiritual Israel; but like "Jannes and Iambres," shall be made manifest to the present and future ages of the church, to be impostors; for we have this seal, "the Lord knoweth them that are his." We marvel, brethren, at some of you, who have stood firm in this faith so long, that you, more especially you, should be be so easily carried away by the airy speculations of other men's heads. Stop and pause, fly to the scriptures and your knees for information, for there are millions against your opinions in heaven and on earth; be entreated from the welfare we wish you, and from the love that has so long subsisted between us, and the truth of the word of God, to think seriously and deliberately and cautiously what you are a doing, then after all this think, for yourselves, and be to yourselves; for if you give up this article as an untruth, the bond of union that has so long solaced us, is broken, no more to be mended, until you shall return, confessing your error, and that this third article is a truth, a revealed truth, a God's truth, and an eternal and glorious blessed truth, of comfort to the souls of all God's dear children. We wish you may see your error before too late. Farewell.

BIOGRAPHY OF

ELDER GREEN CARROWAN.

Elder Green Carrowan was born July 27th, A. D. 1778, of poor but respectable parents. He was a very intelligent boy, but remarkably wild, which many times rendered his father very unhappy, for his father was a preacher of the United Baptist order, and a very pious man—his name was William Carrowan, who formerly had had the pastoral care of the church on Mattamuskeet, in Hyde county, N. C. His son Green, from the best information I can get, was about as profane a man as ever was raised in Hyde county. I before observed he was a great grief to his father, but it seemed he had something rather to console him before his death. A few days before he died he observed to his negro man—Jim, said the old man, what do you think of my poor boy, Green? Oh massy, said Jim, I don't know. The reply from the master was—Jim, you'll find if you live, a great alteration in that young lad in a short time. What evidence the old man had for it, is unknown to us, but so it was, the prediction came to

pass in about two years after the old man's death. But to give you a further account of the singular turn of this boy, though such a horrid profane child generally, yet he was a great mimic of religion and also of preaching. When his father would attend his stated meetings, his son GREEN, it is said, would go with him, and while the father would be in the house preaching, GREEN would have a parcel of young people with him, preaching to them, making use of the same motions and gestures of body that the father did. And on one time in particular, when the old man was exercising in the house near a window, where his son could have a full view of him while preaching, GREEN took his pulpit, which was a bye-stand—the old man when he entered fully into the merits of his subject was very much animated, so that he made a great motion of body; GREEN trying to follow suit and copy after the old man, making use of the same words the father did, and as loud as he dare do, not observing the tottering condition of his pulpit, while in strong motion the bye-stand upset, and gave him a severe fall; he has often said, he really thought his neck was broken at first. In his vicinity there was a great revival of the Methodists—young GREEN became the head of a class, which he influenced to join him; these with other vain pleasures seemed to be his pursuit, until the kindness and love of God our Saviour appeared, not by works of righteousness which he had done, the Lord happily arrested him in the 28th year of his age. His conviction was very pungent, but his deliverance was very clearly manifested; his call both to the fellowship of the saints and that to the ministry was clearly exhibited. He joined the Baptist church in Hyde county, and was baptised by JOHN BOWEN; and soon commenced in the ministry, as a coworker with Elder BOWEN, who had lately moved to Mattamuskeet. His preaching was greatly approved by the churches—he was what might be called a great preacher from the first start; he was considered a man of great natural talents and profound knowledge in the Holy Scriptures; his sermons were not those of an orator, naturally speaking, but well stored with scripture arguments, such as are rarely surpassed by any; he made a bold but humble appearance in the pulpit, and exhibited very clear views in the doctrine of the gospel; he would display great ingenuity in communicating his ideas through certain metaphors, or cramp observations, which sometimes would excite laughter in the irreligious, and would be apt to make the most severe Christian smile; some have tho't him blameable for preaching in this way, supposing he advanced the ludicrous style too far; be that as it may, he always appeared to close such subjects with solemnity; thro' this means he often would have his congregations laughing, and soon after have them crying. Great were the disadvantages which Elder CARROWAN labored under, and which as is tho't by many, prevented him from equalling if not surpassing any of his profession that ever yet arose—his father lived and he was brought up in that part of Hyde county, which was at the time of his infancy, as obscure and unenlightened section of country as probably any where to be found; and being poor, he received but a small share of education; it was with difficulty that he could read the Holy Scriptures with correctness; he was a very industrious man, and hard labor was his lot from his infancy to his death.

In the year of 1811, he took the care of the church of South Mattamuskeet, and served them in that capacity until the year of 1822, when he left them and moved over on the south side of Pamlico Sound, close on between Goose and Oyster Creeks; he in a short time raised a church on that side, in Beaufort county, of which he had the pastoral care, and so continued until his death; yet notwith-

standing his removal, he attended his old church of So. Mattamuskeet quarterly, and had the oversight of her as her occasional pastor.

There might be many interesting and amusing anecdotes related of this ingenious man, could the materials be come at with correctness; but to hand down to the public mere hearsay or flighty reports, we feel some degree of caution. Among the many, I give you the following—when Elder Carrowan first began to be a popular preacher, he visited the church on Core Sound, Hunting Quarters—previous to his going over, two Methodist preachers had been there, and picked up into their class a considerable number, who when Elder Carrowan went over, and they heard him paint out to them their experience, and proved to them believing baptism by the scriptures, their honest hearts compelled them to go into the water and they were by Elder Carrowan baptised. The Methodists alluded to, lived in Newbern, and these disciples of theirs (as they thought) the news of their being baptised soon reached them, and it seemed to vex their righteous souls, at what they considered such unlawful deeds. A short time after two young men from Hunting Quarters being at Newbern, and these preachers hearing of Elder Carrowan's next appointment, hired the young men to come after them, in order as they said to confute the babbler and send him off home; and withal to defend their flock, inasmuch as they looked upon themselves set for the defence of what they called the gospel. They agreed to give each man ten dollars. Accordingly the young men performed their part of the contract; they had them there on the day of Elder Carrowan's appointment, and they heard him preach—the gospel system, both as to doctrine and ordinance, was so well authenticated and proven by the scriptures, that the man whose lot it was to follow him, acknowledged that according to the present standing of the scriptures, that Carrowan's sermon could not be denied; but he assured them that all the scriptures were not correctly translated from the original Greek. He told them there was a brother of his in Newbern, who could correct ninety-five passages, and he himself could correct fifteen or twenty. There was an old Baptist sitting under him, who not being acquainted with hearing the Holy Scriptures thus treated, raised up his head and looked him in the face, and instead of saying you are an emissary of the devil, said you are an advisary of the devil; if the people are a mind to hear you, they can do so, but I shall go out. The old man got up and the people followed him into the yard, leaving the two Methodist preachers by themselves, who having nobody to preach to, soon followed the crowd. The young hirelings were not slack concerning their promises: one of them accosted one of the preachers, saying, pay me the ten dollars; which like an honest man he pulled out and paid him—the other young man went to the other preacher and demanded his payment, which he refused and said it was not due; why? says the young man; the reply was, I've had no chance; well but, said the young man, I've done what I promised to do, and you shall pay me or I'll warrant you, for I did'nt agree to give you any chance to confound him; I was only to help fetch you here which I have done, and if you do not pay me I will warrant you; but the people persuaded the young man out of the notion of warranting, saying if he was so mean, as not to pay it, let him off so. This was all the beating poor Carrowan got, the preachers going off leaving their supposed flock willing captives to Baptist principles, and one of their hirelings without his money. One acted the part of a punctual man, but his bad cause made him appear, as is said of an old proverb, a fool and his money soon parted—while the other showed the principles of malice and roguishness.

Elder CARROWAN was twice married—his first wife was a daughter of Foster Jarvis, on Swanquarter; by her he had seven children, six of whom were alive at his death. His second, was a daughter of Henry Carrow, on Mattamuskeet Lake—by her he had nine children, eight of them were alive at his death. He was a man of a strong constitution and enjoyed a great portion of health, until about two years before his death, notwithstanding a large helpless and expensive family, who were mostly dependant on his bodily labor for support. Yet while in health up to his last sickness, he continued to travel and preach

extensive tours, visiting the sister churches in the adjacent counties over a large portion of the State of North Carolina, especially the southern part on the sea-board. He was much better qualified as a gospel preacher than a disciplinarian; and it has been said by many, that his qualifications were such as would have justified him in travelling and preaching all the time; as they thought he filled up this place better, than to take the pastoral care. He generally had large and attentive congregations in his own neighborhood, and his preaching made a great noise abroad, so that it was a rare case but that he had a full congregation wherever he went. In his private conversation he was very entertaining and agreeable; those who heard him might with propriety have said, this man is in earnest, he believes what he says and says what he believes; and those who dissented from him in opinion, were still pleased with hearing him, for they knew his sincerity and believed him to be a man of God. In his first religious exercises he was led to dig deep into his own heart, where he found such opposition and rebellion, that when he obtained pardon, he attributed it to sovereign grace alone; which sentiment, so interwoven in his soul, he ever proclaimed aloud to a dying world. Nothing appeared to be more disgustful to his mind, than to hear works and grace together, as the foundation of a sinner's hope. To hold forth the Lamb of God as a piece of a Saviour, or to consider the self exertions of a natural man, to be the way unto Christ, the true and only way, were extremely displeasing to that soul of his, which delighted so much in proclaiming eternal love, redeeming blood, and matchless grace.

He was a great light or luminary among the Baptists—how many mourners he has comforted, and from their weeping eyes he has wiped the tears away; how many careless and unconcerned sinners he has been the means of awakening; and how many wavering minds he has established; and to how many repenting sinners his words have administered peace and consolation, can be fully known only at the great day. It may be truly said, a great man has fallen in Israel. In the summer of 1831, he was taken with a fever, which for a short time confined him to his bed; when the fever abated it was hoped and believed that it was the ague and fever, which is so common in the low sickly country; his health having so much improved, he attended the Kehukee Association, held at Flat Swamp meeting house, Pitt county. And on Sunday, it being the first Sunday of October, 1831, he was appointed to preach on the stage, which appointment he filled and preached from Joshua, vii. chap. and part of 25th verse: "And Joshua said, why hast thou

troubled us; the Lord shall trouble thee this day." It was an awakening and edifying discourse, and which proved to be his last. From this day he began to grow worse, and with much difficulty it was that he was enabled to reach home; and it was soon discovered that his sickness had changed to a dropsical nature, of which he never recovered. During his last sickness his whole time appeared to be employed in expounding the scriptures to his brethren and friends who visited him, exhorting them to stand fast in the faith and to earnestly contend for the faith once delivered to the saints; and at the same time rejoiced that he was able to bear his afflictions with patience and fortitude, believing that he should shortly realize the heavenly promises of the Lord. On the first Saturday and Sunday before, in December, while Elder CARROWAN was on his death bed, it being the time of the Mattamuskeet church quarterly meeting, at which time he was melted down with love and praise to the giver of all good, for his inestimable goodness and kindness in sparing him to witness the ordination of his brother GEORGE W. CARROWAN, and also that of ASA SAWYER, respecting which he thus expressed himself: "That I want words and a heart of more thankfulness to praise my kind Redeemer, for sparing me to see him raise up one (even my brother in the flesh) to go in and out before my old church, which I have had the care of so long; that he is so kind before I depart, that he has already filled the vacancy my death will occasion." At which time a visiting brother in the ministry enquired of him the state of his mind, also respecting his doctrinal tenets, and asked him, if he regretted his past life being spent in proclaiming the truths of the doctrine of predestination and election; the effectual calling; the saints' final perseverance, &c. &c. to which he replied, Those glorious doctrines were taught me of the Lord in the 28th year of my age, and that he had no doubt but they would be sacred in his latest hours; but he had to regret that he had been compelled to waste so much of his precious time in laboring to provide necessaries for the support of his family; and thereby had failed as fully and completely in fulfilling that great command given him of the Lord, namely, "Preach my gospel to every creature"—but if it was the will of God, again to restore him to health, that he did intend the balance of his days should be spent in the service of the Lord, declaring to the world salvation thro' the merits and suffering of a dying, risen Redeemer.

This great man of God conquered the last enemy, and ascended to that rest, that remaineth for the people of God, on the 31st day of January, 1832, aged 53 years, 6 months and 4 days.

BIOGRAPHY OF

ELDER JOHN BOWEN.

Elder Bowen was born January 3d, 1774, in Beaufort county, N. C. of poor but respectable parents. His father's name was John Bowen, who was born and raised on Town Creek, Beaufort county, whose occupation was that of a cart wheelwright—his trade or calling was most assiduously followed by him and his son. Young John Bowen was a very worthy youth, advocating always by precept and example the noble principles of honesty and industry—he was very moral in his life and conversation—his parents were strict Episcopalians, and brought up their children in the rites and ceremonies of that church, but no reason to believe that they were acquainted with a work of grace in the heart—their religion tolerated civil amusements, such as dancing, &c. and John from his youth was with this kind of sport greatly delighted, and was for several years himself a fidler; and while he pursued these things he had no concern about the salvation of his own soul, supposing that to be safe, and all he thought necessary was strictly to attend to the outer forms of his then favorite Church of England. But it was pleasing to God for the gospel of his free grace to be preached in his vicinity, and it was sounded with that power which brought him to doubt his former religion; and those innocent amusements admired so much by some religious professors, he found to be a sword or thorn to his heart, making a wound and causing a pain which he by all his reformations could not cure—but notwithstanding his sin, guilt and condemnation, which resulted from the violation of a pure law which he had broken, which unsheathed the glittering sword of justice threatening immediate death—but when faith presented a dying Saviour to his view, he was brought to see the justice of God in his soul's salvation, by which means he rejoiced in God his Saviour. From the time of his conversion he never would allow his children to dance—on his being reminded of his formerly doing so, the reply would be, yes in my youth and ignorance I did so, but I have seen the time I had to mourn on the account of it. He became a member of the Baptist Church at Marattock, in September, 1802, in Washington county,

which was under the pastoral care of Elder AMARIAH BIGGS; in the summer of 1804, he was set apart for the administration of gospel ordinances, by prayer and fasting. His preaching was much approved by the churches. He married as early as 1798, the daughter of Thomas Garrett, of Martin county—her name is Mary, by whom he had at his death nine children—three sons and six daughters. The increase of his family and their helpless situation, called his attention so much at home, that he appeared to labor under great disadvantage in the ministry, for his province was to work hard all the time he was at home, and attend his stated meetings on Saturday and Sunday. A kind Providence directed his way down on Mattamuskeet Lake, where we believe about the year 1805 or 6, he moved with his family; where we are satisfied he was a blessing in the hands of God to many souls. The church at that place at his removal was reduced to a very low ebb, which soon recovered under his ministry. He was a man of unshaken resolution, a strict republican in his principles, a very sentimental man through all his life—his peculiar views in natural affairs, political, domestic or religious, he would defend with considerable energy. In religious matters he was a predestinarian, believing salvation to be by grace, without the deeds of the law—the righteousness of Christ imputed to us by faith, and sanctification by his blood. The dead state we are all in by nature, he believed cut us short of all power in doing any thing in whole or in part of our salvation; this lead him so highly to espouse the effectual call and the saints final perseverance; these are articles which he held dear to his soul, but he was not so pointed a preacher as some of his brethren in the ministry; he seemed to border more, on a work of grace to the soul. It was thought by the brethren of his acquaintance, that he was at times a great experimental preacher, and on experimental and practical godliness he mostly dealt. The church at Mattamuskeet, as before hinted, in her low condition she was in need of such a man; her condition was like Ezekiel's vision of the dry bones, and God was able to perfect his means in bringing a revival in the Mattamuskeet church through Br. BOWEN, as he was in Ezekiel's time in causing a great army to stand up. He preached up and baptised many, and among the rest Elder GREEN CARROWAN, who professed to have been converted before he saw Elder BOWEN—he has expressed himself something like this, that Br. BOWEN had been made to him, like Peter was to Cornelius, to tell him what he ought to do; under his preaching he learnt baptism to be a believer's duty, and accordingly he was baptised by Elder BOWEN, and for the term of three or four

ears never were brethren more united in being workers toge-
ner as fellow laborers. Soon after Elder CARROWAN's bap-
sm, he commenced in the ministry as a co-worker with Elder
BOWEN—the church appeared to be fully in the gospel chariot,
iding with truth and meekness at the side of her heavenly
ridegroom, in her full pomp of grace and glory—her watch-
nen were zealous in crying aloud, manifesting a great love and
eal for Zion's welfare. About this time a happy revival with-
n her bounds took place, that is, on Mattamuskeet Lake,
wanquarter, and the island of Currituck—the church increa-
ed to nearly two hundred members. The church in Carter-
t county, including Core Sound, Cedar Island, Hunting Quar-
ers, Portsmouth, North River, and the Straits, were benefited
y their labors. The church of Mattamuskeet, in Hyde coun-
y, had formerly met on the north side of the Lake, but as she
as composed of members who were dispersed over a large
art of the county, it was thought best to divide the church, and
ccordingly in the year 1811 it was done, and the church on
he south side of the Lake, made choice of Elder CARROWAN
o be their pastor, after he was set apart by a presbytery of
inisters for that purpose, and Elder BOWEN retained his pas-
oral function of the church on the north side. Things went on
n harmony but for a little while—here we can but drop a tear
f sympathy, and cry with one of old, "What is man?"—the en-
my took the advantage of sowing the seeds of discord between
ese ministers, which created a wound that never got healed.
he unhappy division between those ministers was thought by
any to result from one William Ashley, (at that time a mem-
er of the church,) who took a violent stand on one part against
he other, and so continued until such time as he saw an oppor-
unity of feathering his own nest, whereby shewing his cloven
oot, and proving he was not a friend to either. It is certain
his unhappy affair was food for the devil, for the writer of this
iece has often been at their public meetings, where the mem-
ers would meet and instead of talking that which might tend
o edify one another, this unhappy division would be the main
opic of conversation, to the great grief of pious and godly
ouls. The dispute ran so high that there were a number
f Bowen men, and a number of Carrowan men. Things thus
ontinued until the fall of 1814, when Br. BOWEN moved his
mily into a settlement called Long Acre, near his father in
Vashington county, but still continued to attend the north side
hurch at their quarterly meetings—also the churches of north
Deep Creek, and Blount's Creek enjoyed some benefits of his
inisterial labors. He departed this life about the 1st of Au-

gust, 1815, after a short but painful illness. While on hi death bed he was visited by a brother, who enquired of hir how he did—his reply was, rough and thorny is the way, bu sweet will be the issue; from which we can justly infer, he wa still strong in the faith, and stedfastly believed a crown of nev er fading glory was laid up for him in heaven above. Blesse are they who die in the Lord, &c. We hope his happy soul i far beyond the reach of sorrow. His widow is still alive an resides on the plantation which he last occupied.

Free Press—Tarboro' N. C.

(3)

MINUTES

OF THE

Kehukee Baptist Association,

HOLDEN AT THE

FALLS TAR RIVER,

NASH COUNTY, N. C.

The 5th, 6th, and 7th days of October, 1833.

SATURDAY, October 5th, 1833.

1. The Introductory Sermon (agreeably to appointment,) was delivered by Elder William Hyman, from Acts, xxii. chap. 1st verse: "Men, brethren and fathers, hear ye my defence, which I make now unto you."

2. The Association then convening and being opened with prayer by Elder Joseph Biggs, then proceeded to choose Elder William Hyman Moderator, and Elder Joseph Biggs Clerk, who called to his assistance Brother Joseph D. Biggs.

3. Brethren in the ministry (present) from sister Associations (of the same faith and order with us) were invited to seats, when Elders Philemon Bennett, Mark Bennett, Thomas Dupree, Benjamin Bynum, Burrel Temple, and Eli Holland, seated themselves.

4. Letters from thirty-three Churches were read, and their representation stated in the table of Churches.

5. Letters of correspondence from sister Associations were called for, when Elder Thomas Dupree, from the Contentnea Association, handed in sundry copies of their last Minutes;

NAMES OF CHURCHES and Counties where situated.	MINISTERS & DELEGATES.	Baptised.	Rec'd by let'r.	Dis'd by let'r.	Excomm'd	Deceased	Restored	Number	Funds $	Funds Cts
1. *Baregrass*, Martin, —	Daniel Biggs, Abraham Peal,	2	8	2		1	1	38	1	50
2. *Blunt's Creek*, Beaufort,–	Lodowick Reddit,* Robert Tripp,*				1	2		42	1	50
3. *Coenjock*, Currituck,	SAMUEL TATUM,* FOSTER JARVIS,* - - -		2	3	2	4		82	1	25
4. *Conoho*, Martin, —	John Bryan, James Mayo,	1	1	6		1		54	1	00
5. *Conetoe* Edgecombe, —	John H Daniel, William Thigpen,	2				1		30	1	50
6. *Concord*, Washington,	MICAJAH AMBROSE, Daniel Clifton, - -			1	2	1		38	1	40
7. *Cross Roads*, Edgecombe	WILLIAM HYMAN, Joseph J. Pippen, - - -							41	1	00
8. *Cedar Island*, Carteret,–	George Styron,* Thos. Robertson,		1	1		1		37	2	50
9 *Deep Creek* Halifax. —	William Whitehead, - -			3		1		21		50
10 *Falls Tar River*, Nash,–	James S. Battle, Joseph S. Battle,	5		1	2	2		97	2	00
11 *Flat Swamp* Pitt,	LUKE WARD, Edmund Andrews,			2				83	2	00
12 *Frying Pan*, Tyrrell, —	JOHN RICHARDSON,* -					1		23	1	25
13 *Goose Creek*, Beaufort,–	Daniel Lewis, James Potter,			4		5		17	1	00
14. *Great Swamp*, Pitt, —	WillisFlemming,*HardyWhichard,		2	1	4			89	1	50
15. *Hunting Quarters*, Carteret, — †								92		
16. *Kehukee*, Halifax, —	John Shields,* Turner Brewer,	3		3				132		75
17. *Lawrence's M H.* Edgecombe,	JOSHUA LAWRENCE, Arthur Parker, - - - -	1	2		1		1	70	1	50
18. *Little Alligator*, Tyrrell,–	Edward Payne,* Joseph Evans,*					1		10	1	00
19. *Moratlock*, Washin'n, —	Durant Mizell, Jacob Wilkinson,	2	1	1	1	3	2	90	1	50
20. *North Creek*, Beaufort,	LEMUEL ROSS, Henry Blount,	2			1	2		63	1	70
21. *No. Mattamuskeet*, Hyde†	ASA SAWYER,* - -							25		
22. *Old Ford*, Beaufort, —	*Mercer D Wilson, J D Harrington,*			1			3	10		60
23. *Picot M. H.* Martin, —	Joshua Robertson,* *James Hinson,**				2	1		43	1	00
24. *Powel's Point*, Currituck, —	Benjamin Evans,* James Melson,*	2		2	1	3	6	22	1	00
25. *Pungo*, Beaufort, —	John R. Davis. J. G. Everitt,	5					1	20	1	40
26. *Scuppernong* Tyrrell,—	JOSEPH BARNES,* -				3			19	1	00
27. *So. Mattamuskeet*, Hyde,	GEORGE W. CARROWAN,* R M. G. Moore, - - -	1	3	2	5	2		85	3	00
28. *Skewarkey*, Martin,	JOSEPH BIGGS, Joseph D.Biggs,		2		3	1	1	80	2	00
29. *Smithwick's Creek*, Martin	MICAJAH PERRY, HUMPHREY STALLINGS, -		1	1	18			24	1	00
30. *Sound Side*, Tyrrell, —	G. H Alexander, Zebulon Kemp,					2		25	1	00
31. *Spring Green*, Martin,—	Wm. Gray, Stephen Outterbridge,	2	2		1			54	1	00
32. *Tarborough*, Edgeco'e,–	Ely Porter, Coffield King,	5						60	1	00
33 *Washington*, Beaufort,—	Levin Wallace. Jesse Allan,							41	1	00
34. *White Plains*, Beaufort,	MILES EVERITT,* *Wm. Smaw,* Arnet Waters, - - -					1		33	1	50
35 *Williams' M. H.* Edgecombe, —	David Bradley, - - -	1						50	1	00
Total,		34	25	34	48	36	15	748	43	85

NOTE. Pastors of Churches, and other ordained Ministers, are in small CAPITALS; unordained Ministers in *italics;* those marked thus, * were not present; from Churches marked thus, † we received no intelligence, in that case their number stands as last year; Dashes — denote no Pastors; the last column shows the contributions from the Churches to the Association fund.

setting forth his appointment, and Elder Benjamin Bynum's, as messengers to this Association—the Minutes were thankfully received.

Elder Eli Holland, from the Little River Association, also handed in sundry copies of their Minutes, which set forth his appointment to this Association, which were also thankfully received.

6. A petitionary letter, from a church lately constituted on Cedar Island, in Carteret county, for membership in this body, was handed in by their messengers, and upon information of their faith and order satisfactory, they were received a member of this body and manifested in due form.

7. The following committees were appointed, (viz:) Elders Thomas Dupree, Joshua Lawrence, Joseph Biggs, and the writer to examine the Circular Letter. Brethren James S. Battle and Joseph J. Pippen, on finance. Brother Joseph D. Biggs to prepare a letter to the Contentnea Association. Bro. Richard M. G. Moore, to write to the Little River Association. All to report on Monday next.

8 Elders Joshua Lawrence, Burrel Temple, and Thomas Dupree, were requested, (by private ballot,) to occupy the stage in preaching on the morrow. Divine service to commence at 10½ o'clock, A. M.

9 Such queries as were now ready, and such resolutions as were drawn up, were read, and referred until Monday.

10 Resolved, that our next Association be held at Cross Roads Meeting House, Edgecombe county, to commence Saturday before the first Sunday in October, 1834, at 11 o'clock, A. M. and that Elder George W. Carrowan be requested to deliver an Introductory Sermon to that Association; and in case of failure, Elder Joseph Biggs is requested to do the same.

The Association was then adjourned, until Monday next 9 o'clock, A. M. with prayer, by Elder Mark Bennett.

SUNDAY, October 6th, 1833.

The brethren appointed to the stage, met a large assembly of people, and proceeded in the following manner: Elder Burwell Temple preached from 2 Corinthians, 2d chapter and part of the 11th verse: "For we are not ignorant of his devices." Elder Joshua Lawrence preached from Isaiah, 54th chap. and 5th verse: "For thy maker is thy husband; the Lord of hosts is his name; and thy redeemer the Holy One of Israel; the God of the whole earth shall he be called." Elder Thomas Dupree closed by rehearsing his text: "How shall we escape if we neglect so great salvation"—and dismissed the assembly. We hope the labors of the day will not be lost; but after many days be gathered in.

MONDAY, 7th October, 1833.

The Association having met, was opened with prayer by the Moderator, and proceeded to business.

11. The Rules of this Association was read.

12. Bro. Joseph S. Battle was appointed on the committee of finance, in the place of Bro. Joseph J. Pippen, (who was indisposed.)

13. The committees appointed on Saturday last, were called on to report; the one to examine the Circular Letter, reported that no such letter had come to hand, and as they had not time to prepare one, recommend the one attached to these Minutes in lieu thereof; the same was read, and accepted as our letter with some small omissions.

The letter prepared to the Contentnea Association was han-in, read and approved, and signed by the Moderator and Clerk, and Elders Joshua Lawrence and Joseph Biggs appointed messengers to bear the same.

The letter prepared to the Little River Association was handed in, read and approved, and signed by the Moderator and Clerk, and Elders Luke Ward and Micajah Perry and Bro. William Thigpen appointed messengers to bear the same.

The Committee on Finance reported, that they find in the hands of the Treasurer, at the close of last Association, the sum of		$59 82
Received in contributions from the churches at this Association,		43 85
Making,		$103 67
Paid Elder Joseph Biggs for transcribing the Minutes of last year, superintending the printing, copying one on our records, and distributing them as heretofore, -	$10 00	
Paying the Printer for 500 copies, - - -	30 00	
		40 00
Leaving a balance in the hands of the Treasurer of		$63 67

The Association concurred with the report.

14. Whereas the churches at Grindle Creek, Pitt county, and Tranter's Creek, Beaufort county, have neglected to represent themselves in this Association by letters and delegates for some time, and as we are informed have discarded the Articles of Faith on which the Association was founded, and in which they were constituted and joined this body—therefore, Resolved, that the aforesaid churches be stricken from the list of this Association, for their violation of their agreement to represent themselves in this body, and for adopting and continuing to advocate errors derogatory to the Christian faith.

Resolved, that we disapprobate the conduct of a part that were members of the church at the Old Ford, in Beaufort county, and also part that were members of the church at Smithwick's Creek, in Martin county, in departing from the Articles that those churches adopted at their Constitution, on which they were received members of this body, and setting up

and establishing new churches at said places, of another order, under their former Constitution.

15. The subject of the printing of the History of this Association, from its close as published by Elders Burkitt and Read, in 1803, up to this time, was taken up, and found the subscriptions before this time not sufficient to justify the work's being done; therefore, in addition to the former subscriptions, a new subscription was taken up in this body, which with the former we think may justify the undertaking—therefore, Resolved, that the same be done agreeably to former order, and it may be expected, that at next Association the work will be ready for delivery. Resolved, that Elders Joshua Lawrence, William Hyman, Luke Ward, and Brethren Thomas Biggs, Joseph D. Biggs, and C. B. Hassell, be appointed a committee, to examine the work of the History to be collected and prepared by Elder Joseph Biggs, or a majority of them previous to its going to the press, and they are empowered to make such erasures, corrections, or additions, as they in their judgment may think expedient.

16. Resolved, that Elder Luke Ward be requested to prepare a Circular Letter for the next Association.

17. Resolved, that Elder Joseph Biggs be requested to transcribe and prepare these Minutes for the press, have 500 copies printed, record one copy on our records, and distribute them to the churches and sister Associations with whom we correspond, as heretofore.

The Association then adjourned with an exhortation by the Moderator, and prayer by Elder Joseph Biggs.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

CIRCULAR LETTER.

Beloved Brethren: The revolving wheels of time have rolled on the period in which it is your right to expect our annual epistle. In consequence of the failure of the Brother appointed to write our Circular for this year, permit us, therefore, to present the following one, which we have borrowed from the Warwick Baptist Association, to your prayerful consideration; in which you will see the absolute necessity of adhering strictly to the word of God, as the all-sufficient and only infallible rule of faith and practice. We are persuaded better things of you, brethren, than to suppose, that this subject will be viewed as either unimportant or uninteresting; since you have as saints, and as churches, solemnly covenanted in the fear of the Lord, to adopt this as a fundamental point in your faith. Let us briefly consider, first the sufficiency, and secondly, the infallibility of this divine

rule; third, the necessity of strictly adhering to it, as our rule of faith an practice. First, the sufficiency, and on this point in general terms, we ar aware, brethren, that you will all agree that there is no deficiency in tha Holy Book, (the Bible,) but we deem it of vital importance to the welfar of Zion, the peace of Jerusalem, and to the advancement of the interest c the churches of the saints, that we not only in general terms, but with th most scrupulous exactness, listen to its dictates, laws, ordinances, exam ples, admonitions, &c. in all matters of faith and practice, in a religiou point of view. The great apostle hath informed us, that, "All scripture i given by inspiration of God, is profitable for doctrine, for reproof, for cor rection, for instruction in righteousness, that the man of God may be per fect, thoroughly furnished unto all good works." 2 Timothy, 3d chap. 16t and 17th verses. Viewing this rule then, as emanating from the high au thority of God, it would amount to a base reflection upon his divine wis dom and goodness, for us who profess to be his disciples, either to add to or depart from, the rule that God has given us in his word; but we are no only to learn from the declaration of this text, that the scriptures are di vinely inspired, and consequently are infallible; but also, that they are pro fitable for all the purposes contemplated by their divine author. Now th grand object is, that the man of God may be perfect thoroughly, (not par tially,) furnished unto all good works; while then from this divine reposi tory of instruction, and fulness of preparation, the man of God is thorough ly furnished unto all good works, we conclude, (as a matter of course, first, that none who are men of God, will furnish themselves from any oth er quarter—and second, that no works can be good, in the estimation o God, unless warranted by that blessed book. Again: the apostle tells u that, "The grace of God, that bringeth salvation, hath appeared to al men, teaching us (the saints) that denying all ungodliness, and worldl lusts, we should live soberly, righteously, and godly in this present world." The sufficiency of this holy rule shines forth conspicuously, in the ampl provision made for the whole walk, and conversation of saints. Ar they required to deny themselves of ungodliness? they need not explore th regions of science and literature, in order to learn what is detestable in th estimation of the high and lofty One, who inhabiteth eternity; the saints o God are taught by the word, to deny themselves of ungodliness, and world ly lusts. Are they required to live soberly? they need not form a connec tion with the world to effect this blessed object; they find it written, "Israe shall dwell safely alone;"—they are taught by grace to live soberly, an be temperate in all things. Are they required to live righteously, an godly? the word of the Lord is the only complete rule of righteousnes and godliness. This rule applies to every department of Zion, in matter of faith. The precious rule requires of them to hold fast the form of soun words, and sound doctrine, and in the name of our Lord Jesus Christ, i commands them, to withdraw from every brother that walketh disorderly "And if there come any unto you, and bring not this doctrine, (the rul says) receive him not into your house, neither bid them God speed." Al the ordinances of the house of God, are plainly expressed in this sacre rule. The discipline is fully contained in the Holy Scriptures. "Th heretic after the first and second admonition is to be rejected." The un ruly, the drunkard, the liar, with all other disorderly characters, are to b

ut away according to the rules in these cases provided by Zion's King. 'he manner of bringing into service, the gifts which God has bestowed pon individual members, for the edification of his body, together with all elative duties, of the ministers to the churches, and of the churches to the inisters, including every necessary arrangement, for ministerial support, clearly stated in the word of God, in so much that all humanly devised lans, are unnecessary and uncalled for. But second, the infallibility of is divine rule of our faith and practice is abundantly demonstrated by the ct before noticed, that it is of God, and is never to be superseded by any ther rule. Again: this may be considered the infallible rule, when compared with the various rules laid down by those who teach for doctrines the ommandments of men. Infallible first, because it cannot fail to please od, it being the result of his council, and based upon his sovereign will. econdly, it cannot fail to secure the peace and happiness of the saints. Great peace have they, that love thy law, and nothing shall offend them." keeping his commandments, there is an exceeding great reward. Hath e Lord as great delight in burnt offerings and sacrifices, as in obeying e voice of the Lord? "Behold, to obey is better than sacrifice, and to earken, than the fat of rams." While on the other hand—"Rebellion is, s the sin of witchcraft, and stubbornness is, as iniquity, and idolatry." gain: "If thy children forsake my law, (saith God,) and walk not in my dgments, if they break my statutes, and keep not my commandments, en will I visit their transgressions with the rod, and their iniquities with ripes, &c." But lastly, this rule is infallible, because in adhering to it, e cannot fail to be right. Thirdly, we are to speak of the necessity of dhering strictly to the word of God, in all things, as the man of our coun- l, standard of our faith, and rule of practice, as the children of God. his necessity is predicated on, first, obligation; we contemplate Jesus hrist, in his relative character as prophet, priest, or king, in each and ev- y of the offices our obligation will appear. As our prophet, we are ound to listen to his instruction. As our priest, we are bound to rely a- ne in his atonement and intercession. And as our king, we are bound o own, and honor him in the legislative department of his kingdom, by re- using to acknowledge any other laws, or ordinances, plans or devices, hemes or contrivances, (in matters of religion,) than such as bear the oad seal of his divine majesty, the king of Zion; and by our obedience o all his commandments. Second, this necessity appears from the fre- uent and solemn admonitions given us, in the New Testament, like the llowing: "Let no man deceive you by any means, for that day shall not ome, except there come a falling away first, and that man of sin be revea- d, the son of perdition." 2 Thess. 2d chap. 3d verse. "Now the Spirit peaketh expressly, that in the latter times some shall depart from the faith, iving heed to seducing spirits, and doctrines of devils, speaking lies in ypocrisy, having their conscience seared with a hot iron." 1 Tim. 4th hap. 2d verse. And again: "This know that in the last days perilous mes shall come, for men shall be lovers of their ownselves, covetous, boast- s, proud, blasphemers, disobedient to parents, unthankful, unholy." 2 im. 3d chap. "Even as there shall be false teachers among you, who rivily shall bring in damnable heresies, even denying the Lord that ought them, and bring upon themselves swift destruction, and many shall llow their pernicious ways; by reason of whom, the way of truth shall be

evil spoken of. And through covetousness, shall they with feigned words, make merchandize of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Peter, 2d chap. 1st, 2d, and 3d verses. Thirdly, the necessity of adhering strictly to this divine rule, appears from the manifest fulfilment of these fearful predictions. The time has evidently come, in which men will not endure sound doctrine, but after their own lusts, they are heaping to themselves teachers, having itching ears.

The present divided state of our denomination, and the general ferment and commotion of what is called the religious world, should teach us the necessity of flying to the word, and to the testimony, knowing that it is there, and only there we shall find safety. The visibility of the church of Christ requires that all who love our Lord Jesus Christ in sincerity and in truth, should "Give the more earnest heed to the things spoken (in this holy book) lest at any time we should let them slip." The visibility of Zion depends on this, "Then are ye my disciples indeed, if you do whatsoever I eommand you." Except a man deny himself, take up his cross and follow me, he cannot be my disciple. Brethren, if we are not governed by this holy, perfect, and infallible rule, we have no better claim to the character of churches of Christ, than the nations around us, Jews or Pagans. Would you shine forth as "A city set upon a hill (owned and blessed of God,) whose light cannot be hid," this can only be. when you are enabled through grace to shine forth in Bible doctrine, discipline, ordinances, &c. rejecting all things that will not measure with this rule. Let us then have on the whole armor of righteousness, our feet shod with the preparation of the gospel of Christ, our loins girt about with truth, and in our hands the sword of the Spirit, which is the word of God, that we may fight, and finish the course, keep the faith, receive the crown, and eventually receive the end of our faith, even the salvation of our soul. We are aware, dear brethren, that a closer walk with God, will draw down on you the indignation of such as have never received the love of the truth, as it is written, "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." But be not discouraged at this, your place of defence shall be the munition of rocks; the eternal God thy refuge, and underneath you his everlasting arm. Let us then stand fast in the liberty wherewith Christ has made us free, and be not entangled again, with the yoke of bondage. Let us remember, "As for God, his way is perfect, the word of the Lord is tried, he is a buckler to all them that put their trust in him, for who is God save the Lord? and who is a rock, save our God?" 2 Samuel, 22d chap. 31st and 32d verses. Also, Psalms, 28, 30th and 31st verses. His sayings are faithful and true, and since Jesus Christ is the same yesterday, to-day and forever; is the Amen, the faithful and true witness; as he is the way, the truth, and the life—and as God has established his throne in Zion, and said unto him, "Thy throne, O God, is forever, a sceptre of righteousness is the sceptre of thy kingdom"—let us, dear brethren, as churches and as individuals, esteem it our greatest privilege, and most reasonable service, "to bring forth the royal diadem, and crown him Lord of all."

May the grace of our Lord Jesus Christ, the love of God the Father, communion and fellowship of the Holy Ghost, be with you evermore, Amen.

Free Press—Tarboro' N. C.

MINUTES

OF THE

Kehukee Baptist Association,

HOLDEN AT THE

CROSS ROAD MEETING HOUSE,

EDGECOMBE COUNTY, N. C.

Commencing Saturday before the first Sunday in October, 1834.

SATURDAY, October 4th, 1834.

1. The Introductory sermon was delivered (agreeably to appointment) by Elder George W. Carrowan, from Colossians, iii. chap. 1, 2, 3 verses: "If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Prayer by Elder Joseph Biggs.

2. The Association then convening, and being opened with prayer by Elder William Hyman, proceeded to business, and chose Elder William Hyman, Moderator; Elder Joseph Biggs, Clerk, who called to his assistance brother Joseph D. Biggs.

3. Brethren in the ministry (present) from sister Associations, (of the same faith and order) were invited to seats with us; when Elders Mark Bennett, Thomas Dupree and Burrell Temple, seated themselves.

4. Letters from thirty churches were handed in by the messengers therefrom; the same were read, and their representation stated in the table of churches.

NAMES OF CHURCHES and Counties where situated.	MINISTERS & DELEGATES.	Baptised.	Rec by let'r	Dis by let'r	Excomm'd.	Deceased.	Restored.	Number.	Funds. $ Cts
1 *Buregrass*, Martin, —	James Harrison, Wm. Whitaker,*				2	1		37	1 00
2. *Blount's Cr'k*. Beaufort,—	Lodowick Reddit, Joseph Lewis,				1	1		41	1 50
3. *Coreenjock*, Currituck,†	SAMUEL TATUM,*							82	
4 *Conoho*, Martin —	John Bryan, Asa Jones,	2	4	1	1	4		54	1 00
5. *Conetoe*, Edgecombe, —	*John H. Daniel*, William Thigpen,	9						39	1 50
6. *Concord*, Washington,	MICAJAH AMBROSE,* Daniel Clifton,*				1	2		36	1 00
7. *Cross Roads*, Edgecombe	WILLIAM HYMAN, Joseph J. Pippen,	1						42	1 00
8. *Cedar Island*, Carteret	Daniel Harriss, Thomas Robertson.		1		1			39	2 50
9. *Deep Creek*, Halifax —								21	
10. *Falls Tar River*, Nash,—	Joseph S Battle, James S. Battle,	3		6	1	9		87	2 00
11. *Flat Swamp*, Pitt,	LUKE WARD, Edmund Andrews,			1	2	2		77	2 00
12 *Frying Pan*, Tyrrell, —			1	1				21	1 00
13. *Goose Creek*, Beaufort —	Malachi Lintel,* James Potter,			3				14	1 00
14. *Great Swamp*, Pitt, —	Willis Fleming, Hardy Whichard,		1	3	2			87	1 50
15 *Hunting Quarters*, Carteret — †								92	
16. *Kehukee*, Halifax, —	General Young, *Michael King*,	1	1	3				135	75
17. *Lawrence's M H.* Edgecombe,	JOSHUA LAWRENCE, *William Dicken*,			1		2	1	68	1 50
18 *Little Alligator*, Tyrrell,—	Lemuel Basnight, Edward Payne,*					1		7	1 00
19. *Moratlock*, Washington,—	Jacob Wilkerson, Wilson Mizell,				1	1		88	1 60
20. *North Creek*, Beaufort,	LEMUEL ROSS,* Thomas Barrow. Daniel Wilkinson,			2		2		63	1 50
21. *No. Mattamuskeet*, Hyde,	ASA SAWYER,* John Jordan, Isaac Sawyer,	1	1		3	2		25	1 25
22. *Old Ford*, Beaufort, —	Wm. Singleton, *Mercer D. Wilson*,						2	12	70
23 *Picot M. H* Martin, —								43	
24. *Powell's Point*, Currituck, — †								22	
25. *Pungo*, Beaufort, —	John R. Davis, Samuel Clark,		1	4		1	1	16	1 00
26. *Scuppernong*, Tyrrell, —	JOSEPH BARNES,*							17	60
27. *So Mattamuskeet*, Hyde,	GEORGE W. CARROWAN, R. M. G. Moore,		5	1	3	2		82	2 50
28 *Skewarkey*, Martin,	JOSEPH BIGGS, JOHN WARD,	1			1	1		77	2 00
29. *Smithwick's Creek*, Martin	HUMPHREY STALLINGS, MICAJAH PERRY,*					1		22	1 00
30. *Sound Side*, Tyrrell, —	Gilbert Brickhouse, Caleb Woodward,	1		1		1		25	1 00
31. *Spring Green*, Martin,—	Stephen Outterbridge, Wm. Gray,	1		1		1		49	1 00
32. *Tarboro'*. Edgecombe,—	Ely Porter, David Harper,	2			1	1		60	1 50
33. *Washington*, Beaufort,—	Jesse Allen, Levin Wallace,	2	1					42	1 00
34. *White Plains*, Beaufort,	MILES EVERITT,* Langley Rispass, John Latham,	1			1			31	1 50
35. *Williams's M. H.* Edgecombe, —	David Bradley,							52	1 00
	Total,	25	16	28	21	35	4	1705	39 40

NOTE. Pastors of Churches, and other ordained Ministers, are in small CAPITALS; unordained Ministers in *italics;* those marked thus, * were not present; from Churches marked thus, † we received no intelligence, in that case their number stands as last year; Dashes – denote no Pastors; the last column shows the contributions from the Churches to the Association Fund.

5. Letters of correspondence from sister Associations were called for, when a bundle of Minutes from the Contentnea Association was handed forward by Elder Thomas Dupree, setting forth his appointment as messenger from them to us; the same was distributed. Also, a letter with Minutes from the Little

River Association, was handed in by their messenger, Elder Burrell Temple; the letter was read and the Minutes distributed.

6. Petitionary letters were called for, when one from the church at Daniel's meeting house, Halifax county; and another from Rocky Swamp, in said county, were handed in by their messengers, petitioning for admittance into this body; the same were read, and some difficulties arising, they were advised to wait and endeavor to get the difficulties out of the way.

7. The following committees were appointed, (viz:) Elders Joseph Biggs, Joshua Lawrence, and Mark Bennett, to examine the circular letter; brethren James S. Battle and Edmund Andrews, on finance; brother R. M. G. Moore to write to the Contentnea Association; brother Stephen Outterbridge to write to the Little River Association; all to report on Monday next.

8. Elders Thomas Dupree, Burrell Temple, and Joshua Lawrence, were requested (by private ballot) to occupy the stage by preaching on the morrow, and that divine service begin at 10 o'clock, A. M.

9. Resolved, that our next Association be holden at Skewarkey meeting house, Martin county, to commence on Saturday before the first Sunday in October, 1835, at 11 o'clock, A. M. and that Elder Joshua Lawrence be requested to deliver a sermon introductory to business; and Elder William Hyman be requested to do the same in case of the failure of the former.

The Association then adjourned until Monday next, 9 o'clock, A. M. with prayer by Elder Joshua Lawrence.

SUNDAY, October 5th, 1834.

Elder Thomas Dupree introduced the service of the day, and preached from St. John, iii. 3: "Except a man be born again he cannot see the kingdom of God." Elder Burrell Temple followed, and preached from Solomon's Songs, viii. 5: "Who is this that cometh up from the wilderness, leaning upon her beloved." Elder Joshua Lawrence closed, in preaching from James, i. 27: "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Elder Joseph Biggs then dismissed the congregation with prayer and praise. We hope the labors of the day were not in vain.

MONDAY, October 6th, 1834.

The Association being assembled, and opened with prayer by Elder George W. Carrowan, proceeded to business.

10. The committee appointed to examine the circular letter

reported, that they had done so, and advised that it be read; the same was done, and it was approved and ordered to be attached to our Minutes.

11. The Rules of this Association were read.

12. The list of the members of this Association was called, and absentees noted.

13. A letter of correspondence from the Contentnea Association was handed in by their delegates, Elders Thomas Dupree and John Atkinson, (which they were prevented from doing on Saturday last by reason of sickness,) and the same was read.

14. A letter prepared to the Little River Association was handed in, read and approved, signed by the Moderator and Clerk, and Elders Joshua Lawrence and William Hyman appointed messengers to them. Another, prepared to the Contentnea Association, was handed in, read, approved, and signed by the Moderator and Clerk, and Elders Joshua Lawrence and William Hyman appointed delegates to bear the same.

15. Elder Joshua Lawrence was requested to prepare a circular letter for the next Association.

16. The committee of finance reported, that they find there was in the hands of our Treasurer, at the close of last Association the sum of - - - - - - - $63 67

They find the Association Dr. for transcribing the Minutes of last year for the press and superintending the press, copying one on our records, & distributing them as heretofore, the sum of $10 00

Paying for the printing of 500 copies, - - 12 00

22 00

Leaving a balance in the hands of the Treasurer at the commencement of this meeting, - - - $41 67

Received in contributions from the churches at this time, - 39 40

Making a sum now in the hands of the Treasurer of - $81 07

The Association concurred with the report.

17. The following queries were handed in, read, and received to debate, (viz:) Is it according to gospel order, or is it not, if sixty or more members composing a church of our faith and order, should they as a church exclude one of their body for disorder, then after the exclusion, should twenty or more of the former sixty be dismissed from the body, and be constituted into a new church, for them to receive the excluded member into fellowship again? Answer. It is not orderly to receive the excluded member until he is restored by the body that excluded him. Is it agreeably to gospel order, for any member or church of our Association, to invite into their pulpits to preach, any minister of any other order? Answer. No.

Resolved, that Elder Joseph Biggs be requested to transcribe and prepare these Minutes for the press, and have 500

copies struck, and copy one on our records, and distribute them to the Associations with whom we correspond, and the balance to the churches agreeably to their contribution, as heretofore.

The Association then adjourned to the time and place appointed, with exhortation and prayer by the Moderator.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

CIRCULAR LETTER.

The Ministers and Messengers composing the Kehukee Baptist Association, now sitting at the Cross-Road Meeting-house, Edgecombe County, N. C. the 4th, 5th, and 6th days of October, 1834, *to the several Churches they represent, send you this epistle of ours as usual, in which we shall call your attention to a RELIGIOUS TRAFFIC.*

Dear Brethren: The origin of simple and honest commerce is of a very ancient date, and the practice of it is not censurable in a civil point of view, for from it man derives benefit; but religious commerce is impious fraud, and an abomination in the sight of God. By civil commerce man finds a competency; and more than this, interest and duty forbid him to desire. Warning was given him in Paradise, not to covet, nor eat of the tree of knowledge of good and evil; formed for a religious creature, he was not to crave, nor use any thing that was not needed; the bare craving would mar his peace, and the eating would be followed by a curse; but he desired, he eat, and ill to him were the consequence. In this incident we find something akin to religious traffic, if not the thing itself. The commodity to be sold was obedience to God, (a religious commodity;) the price, the being as gods, knowing good and evil, (promotion and alienation.) Every act of religious traffic, from that period to the present, has been of the same character, the selling or forsaking of obedience to God, for the advancement of some way contrary to God; and as often as it is practiced it finds reproof from the word of God, and is followed with chastisement, curses, and judgments. Abraham was to leave his land and kindred; thus signifying, that the family of God must have no carefulness for the treasures of this world, they being dangerous to the most godly; nor was Canaan, (which was given to him to be sold for his former land,) from which we gather, that no part of the gospel inheritance must be sold for mammon or lucre. Corah, and his company attempted to usurp the priest's office, and was taken down alive into the earth. A remarkable case of pious or rather impious traffic, was that of Balaam; he pretended he must not act without consulting the Lord, nor to go beyond the Lord's commandment; but he was deceitful, for the angel of the Lord opposed him in the way. Peter calls his transaction an error, and Jude says that he loved the wages of unrightousness; reproved by the ass, and warned by the angel, he still sought the promised reward; and fell in aiding the Midianites warring against Israel, not without causing Israel to bring a curse upon themselves, (while he was unable to curse them,) by intermarrying with Midianitish women. Saul is a fearful example of fraud, or deceit in destroying the

Amalekites; he and the people spared Agag the king, and the best of the oxen and sheep, pretending they were reserved to be offered in sacrifice to the Lord. This was punished by taking from him the kingdom, by leaving him the remainder of his days in adversity, and by bringing him and his sons to a miserable death by the hands of the Philistines. Uzziah, king of Judah, became strong, coveted and invaded the priest's office, and was smitten with leprosy for life. The adversaries of Judah and Benjrmin sought to unite with Zerubbabel in building the house of the Lord, professing to seek his God as he did, and to sacrifice to him, and on being rejected opposed him all the days of Cyrus. The prophets, in the days of Micah, engaged in the work of gains by their office and compelled the people to pay them. "Thus saith the Lord, concerning the prophets, that make my people err, that bite with their teeth and cry peace, and he that putteth into this mouth, they ever prepared war against him; they build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, the prophets thereof divine for money; yet they will lean upon the Lord and say, is not the Lord among us? none evil can come upon us." Micah, iii. chap. 5, 10, 11, verses. "For this Jerusalem was destined, to become heaps, and Zion to be plowed as a field." In the time of Zephaniah this complaint is heard: "her prophets are light and treacherous persons, her priests have polluted the sanctuary." Holy trade has been extended even to human bodies. "Joseph was bid off at twenty pieces of silver,"—"and our Saviour at thirty," the former sold by his own brothers, the latter by one of his twelve apostles—the one was sold for envy, the other through love of gain and profanity. "Israel sold the righteous for silver, and the poor for a pair of shoes," for which the Lord declared he would not turn away the punishment thereof. Amos, ii. 6. Pharaoh and Nebuchadnezzar had their magicians, Ahab his prophets, and the men of Philippi their soothsayers, all serving for hire. Ananias and Saphira would buy the honors of religion for all their lands, and attempted to pay with part of the price. Simon wished to be qualified to communicate the Holy Ghost by laying on of his hands, and offered money; for this the apostles bid his money and him perish together. Some of the circumcision at Crete, taught things which they ought not, for filthy lucre's sake, whom the apostle calls "liars, evil beasts, slow bellies, whose mouths must be stopped." Some coveted after money, and erred from the faith, and pierced themselves with many sorrows. Peter warns his brethren of false teachers, who should bring in damnable heresies, whose pernicious ways many should follow, and who with feigned words, should make merchandize of the saints; whose judgment, he tells us, was not lingering, nor their damnation slumbering. Jude advertises the saints that there are some crept in unawares, walking after their own lusts, having men's persons in admiration because of advantage. A wo is pronounced upon them, resembling their fate to that of Sodom and Gomorrah. The first implicit account of seeking religious office for gain, is found (if memory serves) in that of Simon. The believing of the gospel fills the heart with charity, this prepared the saints in the days of the apostles to be liberal, and this liberality allowed the idle and covetous among the unregenerate to increase. But as their liberality was only in proportion to the needs of the saints and apostles, few for the sake of it would endure the persecutions and sufferings they

underwent; this accounts for the purity of the Christian religion, previous to the church of Rome, and the corruptions that ensued upon its establishment. The civil law put a stop to persecutions, and established salaries and benefices; and like a hawk hovering over a chicken, or the wolf fostering a lamb, extended its kind protection (sure destruction) over the church, by teaching the flock to buy its food, and the shepherds not to feed them without pay. To make sure of all the money and goods in the empire, the Pope was declared to be without fault, and not liable to err; and that church was pronounced to be the true, or mother church, of all the world. Greedy of the gold and silver of other countries, the spirit of conquest raged, and although they professed to have put an end to persecution, yet in course of time they drenched cities and countries with human blood. They might justly term it a mother, for she was the first corrupt church of any magnitude in the Christian era, and almost all nations, savage, barbarous, civilized, and enlightened, have felt her influence. She is the parent of all corrupt and false churches; and upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots, and abominations of the earth. Rev. xvii. 5. From her sprang the first missions in the sixteenth century. Xavier, and Dominic, were among the first missionaries; they visited Spain, Portugal, and other parts; and through all their tours, superstition and cruelty were their handmaids. From her too emanated the order called Jesuits; Ingratius Loyola was its founder. They agreed to draw no expenditures from the Pope and his government; whithersoever he should bid, they would go; and whatsoever he should command, they would do. Amongst other vows they took that of poverty. They petitioned the Pope, and he confirmed the order. They asked permission to trade with the nations, to which they should carry the gospel, and other places. They taught the South American nations to hate the Spaniards, and cut off, as much as possible, all intercourse between the two nations. They sought to erect Paraguay into an independent empire, subject alone to their order. They interfered with the civil government of China, established warehouses in various parts of Europe, and became wealthy and powerful. They frequently solicited the See to absolve them from the vow of poverty, and were eventually successful. Their growing wealth and might, together with the secrecy of their policy, became sources of alarm to the civil powers of Europe; and by joint co-operation of the latter, the order was extinguished in the beginning of the seventeenth century, But missions did not cease with the extinction of the Jesuits. While under the mask of piety, the Pope and clergy were practising all the multifarious forms of religious traffic within the borders of the Papal dominions, they were endeavoring to extend it to other countries by means of missions. Most of the Catholic States were at some period engaged in the work. At length it found its way among the Protestants. A few perhaps were invited by benevolent feelings, while many were doubtless moved by the same design that actuated the Catholic church. Near the close of the last century, it crossed over into the United States. It is worthy of remark, that its character has not changed; only circumstances have altered, while its principle continues the same. They anticipated their reward, with commerce with the nations, the acquisition of territory, and the extension of dominion; with the last, from money solicited from church and state, previous to entering on their mission, if it be a foreign; but from the promise of it, if a

domestic mission. Thirty or forty dollars per month, has been the regular pay for domestic missions. Travelling among their own countrymen and in their own native States, where they have no reason to doubt, that (if called of God,) the gifts of the minister exercised with zeal and devotion, and strengthened by a Christian deportment, would procure them an exemption from suffering. Considerable traffic has been carried on in the form of Bible Societies, and Tract Societies. Donations have been received to defray the expences of bibles, with a promise to give the bibles away to the poor, and afterwards they were sold by agents of the society at what could be had for them. Among the instances of religious trade may be classed Theological Seminaries. In these the student has amused himself with a view to eminence and distinction, to preferment and good salaries. Temperance Societies have been instituted to subserve the others, as giving in some measure, a fair prospect of success. Connections have been formed between the fraternity of the Freemasons and ministers of the gospel, under expectation of the latter to get gain, and to become more popular, as they were told it would add to their knowledge of the scriptures, and to their usefulness, and liberal donations withal had been made to ministers united with them.

The scriptures furnish no account of a society similar to the above, notwithstanding the advocates thereof profess to rest them upon bible authority. The support of the ministry, and spread of the gospel, have furnished pretexts to these societies. They urge that every true minister of the gospel is a missionary; that the apostles were missionaries, and that even Jesus Christ was a missionary; that the word missionary is derived from the Latin word millo, [to send,] and the word apostle is from the Greek, apostillo, [to send out or from.] But as a man could not be an apostle unless he had seen Christ, (see 1 Corinthians, ix. 1,) we should think they would not presume upon that name, and yet the epithet is applied to the first missionaries and also to some of late years. But the established name is missionary, it can be derived from the word millo; and it may be remarked that the Latin words, emisarius and emisaria, are translated into English, missionary, adversary, (see Ainsworth Dictionary, English into Latin.) But grant that it be derived from the Latin word, millo, the Romish church spoke that language; and this again speaks missions to have originated in that church. Again, admitting the word to be scriptural, and without objection, (and we think there is no reasonable objection to the word itself,) yet names cannot change the nature of things, nor prove the practice of missions to be less or more than religious traffic.

The head of the church who tells us his kingdom was not of this world, informs us that he came not to be ministered to, but to administer; his apostles were reminded that they had freely received, and commanded freely to give; they were charged to provide neither gold, nor silver, nor brass in their purses, adding, the workman was worthy of his meat, (not of his money;) and that they should take nothing for their journey. The seventy that were sent forth received the same instructions. It may be thought by some that these instructions were reversed, or countermanded, in Luke, xxii. 35, 36; but this is a mistake. They were not admonished to procure a purse, but if any had one, to take it. The time had come when Judas, who held the purse, or bag, (for all) was about to desert them; so that each must carry his own purse for himself. Again: if each were directed to obtain a

purse, each was also commanded to get a sword, and so to go armed with a carnal weapon; whereas the Saviour, when told there were two swords, said it was enough; and he reproved Peter for using the one he had. All the scripture authority ministers have now to preach, is contained in the commission, after Christ's resurrection. The phrase—I am with you alway, even unto the end of the world—shows this commission to be binding on all subsequent ministers, to the end of time. If this commission, which was binding upon the apostles, be binding upon ministers of later times, the instructions with which they were sent are also binding upon the present ministry. This commission enjoins, "Teaching them to observe all things whatsoever I have commanded you." There is no injunction, nor even an example, nor any thing in the commands of Christ and practice of the apostles, that will justify these societies, or countenance any species of religious traffic. When ministers of the gospel would have the sum specified for preaching, it is much like Judas: how much will you give, and I will sell him to you? When they cannot go without provision previously made, it savors somewhat of Demas, who forsook Paul, having loved this present world; or Balaam, who loved the wages of unrighteousness, and served Balak for hire. When they evince a determination to carry their favorite schemes, at the risk of divisions and offences, contrary to the doctrine which they have learned from scripture, the word itself declares, "they serve not our Lord Jesus Christ, but their own belly," (their own lusts.) Paul declares his reward to be, (see his own words,) "that when I preach the gospel, I make the gospel of Christ without charge; that I abuse not my power in the gospel." When they abuse the power by begging the churches beyond their free offerings, and are persuading the world into contributions and membership in their societies, we are forced to consider it merchandize. Moses, the prophets, John the Baptist, Jesus Christ, and the apostles, will be consulted in vain for a warrant to such societies and practices. According to New Testament information, the sole intention of contributions was, to relieve necessity. Instance: "Ye did send once and again to my necessity." A certain contribution was made, "for the poor saints which were at Jerusalem"—"ye ought to support the weak"—sold their possessions and goods, and parted them to all men, as every man had need"—"and distribution was made unto every man, according as every man had need"—"and that ye assist her in whatsoever business she hath need of you"—"distributing to the necessity of the saints." It may be thought that ministers should live by the gospel, but the scripture says not by the gospel, but "of the gospel," and this implies only the relief of want; for the apostle speaks in the same chapter of "suffering all things," and this amongst other things, gave rise to the complaint, and freedom of speech to the church at Corinth, who had a right to expect the relief of his necessities; yet observes that it "were better for him to die," than to insist so strenuously upon this "as to make his glorying void;"—that not "at this time your abundance may be a supply for their wants, that their abundance may be a supply for your want"—"he that gathered much had nothing over, and he that gathered little had no lack"—for the administration of this service not only supplied the want of the saints, but is abundant also by many thanksgivings unto God"—"the laying by on the first day of the week was for the poor saints of the church at Jerusalem." 1 Cor. xvi. 23—

Romans, xv. 26. The word charity is no where used in the New Testament, as touching, or the ministring of our substance. Is God the author of missions, and of all the traffic? It is written, "God is not the author of confusion, but of peace, as in all churches of the saints." Originated and conducted under the Pope and his clergy, it has spread strife, divisions wherever it has gone; splitting asunder families, churches, associations, and communities, and often leaving in its train a breach never to be healed. If it be the offspring of a covetous and wicked spirit, will God own and bless it? The devil often mocks or imitates the work of God, but has God imitated and fallen in with the work of satan? How different is the conduct of these gospel venders from that of the apostles. The apostle "rather than make the gospel of none effect," (himself and his office reproachful or censurable, and consequently unsuccessful,) exclaims, "I have coveted no man's silver, or gold, or apparel, yea, ye yourselves know, that these hands have ministered to my necessities, and to them that were with me." He worked for himself and his companions. Thus the disciples of that day, with fired, devout, and godly zeal, and burdened with the salvation and care of souls; deeply impressed with the love of Christ, and crucified to the world; feeling their responsibility to God, and submitting to the loss of all things; bearing the gospel of life and peace, and spreading joy and comfort in the midst of tribulation; and directing their course whithersoever the spirit called them, made their way "through patience and afflictions, through necessities and distresses, stripes and imprisonments, tumults and labor, watchings and fastings; approving themselves, as the ministers of God, by pureness, by knowledge, by long suffering, by kindness, by love unfeigned, by the word of truth, by the Holy Ghost, by the power of God, by the armor of righteousness, on the right hand; and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and yet living; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, possessing all things." They went at the call of the Holy Ghost, and when their brethren craved they were in want, they sent to their necessities—they waited not for a contribution. It needs not be urged that that was a day of miracles: the ceasing of miracles destroyed not the duty of ministers, nor changed the manner of supporting the ministry, nor of spreading the gospel; the sufferings of the preachers, when the Reformation took place in Europe, were much like those of the apostles; they were persecuted, whipped, imprisoned and burnt. The sufferings of the faithful were the same through all the persecutions of Rome. The early Baptists of our own country suffered a similar treatment, and it still continues to be as the word declares, "they that will live godly in Christ Jesus, shall suffer persecution." But from the days of the apostles to the present time, men have been found under the character of ministers of the gospel, who serving their own lusts, and following after filthy lucre, have been unfaithful in the word; and such have uniformly escaped persecution. Sooner than the ministry should be blamed, the apostle would hunger for the bread which it was the duty of the church to give. But what do we now see? Ministers frequently leaving churches, either because the church can no longer satisfy their unrestrained cravings, or because their ministry is blamed, and blameworthy; while they are so often changing positions, and sometimes too it is

well known for what they term (more ample support,) our thoughts are forced upon the scripture, "wandering stars." The primitive ministers, who were not fed by miracles, labored in an age and quarter when and where they as much needed providing for beforehand, as any ministers since; and yet, agreeably to the word, as expressed, when they started the church only lifted up their prayers to God for them. If the lot of missionaries and preachers be cast among their own countrymen, and they answer the characters of "ambassadors for Christ," we feel assured their bread shall not fail them. If the Lord indeed send them to heathen lands, the heathen's substance shall sustain them. As evidence, Paul was sent of God, his preaching was successful, and immediately after Lydia's baptism she invited him, "come into my house, and abide there." So the jailor, when he had brought them into his house, he "set meat before them." The Jews, the Macedonians fed them; and our ministers, though Americans, (if sent of God,) shall be fed by Birmahs, Hindoos, Chinese, barbarians, jailors, merchants, men, and women.

Were we to consider missions, and the various connections therewith, to be the second beast spoken of in the xiii. chapter of Revelations, it would not make it so, provided it is not that beast; but we are inclined to think it is. The above mentioned book, from the beginning of the iv. chapter to the end, contains a prophecy respecting the gospel church, and the church of anti-Christ, from the time it was written to the end of the world. In this book are described two beasts: the first, "rising up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of Blasphemy," &c. This, it is thought, has reference to the church of Rome, which rose out of the Christian church, by changing the doctrine and ordinances of the gospel. The second, "coming up out of the earth, which had two horns like a lamb, and spake as a Dragon," &c. This, in point of time, was to succeed the first beast; and the last great enemy described, with which the church of Christ on earth has to struggle, the church of Rome, was no more the church of Christ but of the earth, or the world, and from this sprang missions, earthly and sensual in its motives and ends. From its beginning, the publishing and loud proclaiming of the good it has done, is like the "voice of the Dragon;" its influence over saints and sinners, men and women, individuals, families, churches, and countries, is like the power of the Romish church; the professions of benevolent institutions, and of the great sacrifices they make, and like the horns of a lamb their drawing money from men with the promise of a heavenly reward, is like causing the earth and its inhabitants to worship the first beast, by sacrificing to the god of gains.

The reign of Popery, which was deeply wounded by the Reformation, appears to be healed by missions. The wonderful display of conversions is like fire coming down from heaven, in the sight of men; the accounts are often miraculous and deceptive. The characteristic of the first beast was, gains by religion; so an image of the same is already made. The action and vigor given to missions, is life given to the image; and in its advocates, speaks and condemns, as covetous and unchristian, those who will not worship or love the cause of missions. Publishing the names of members, and contributions, is like causing them to receive a mark in their right hand, or forehead. The power of the two beasts are united in war-

ring against the Lamb, but the Lamb shall overcome them. The destruction and judgments of both will take place together; for the beasts, and the false prophets, were taken and cast into the lake. It is believed, that many of the children of God are bowing to the image of the beast: let us call your attention, brethren, (who are friendly to missionaries,) to be careful that every step you take be on scripture grounds; and you, brethren, who are opposed to them, continue to examine diligently by the same word, whether we be right or wrong; if we are right, be not disheartened nor faint in all the war. Amidst all the distresses caused by missions, the divine presence will not forsake you, till the Lamb, with his called, and chosen, and faithful, shall shout you with victory home to heaven.

Free Press—Tarboro' N. C.

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MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

SKEWARKEY M. H.

MARTIN COUNTY, N. C.

COMMENCING

Saturday before the first Sunday in October, 1835.

SATURDAY, October 3d, 1835.

1. The Introductory Sermon was delivered (agreeably to appointment) by Elder Joshua Lawrence, from 1st epistle of John, iv. chap. 10th verse: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

2. The Association then convened and was opened with prayer by Elder William Hyman, and proceeded to choose Elder William Hyman, Moderator; and Elder Joseph Biggs, Clerk, who was permitted to call to his assistance Brethren R. M. G. Moore and Joseph D. Biggs.

3. Brethren in the ministry from sister Associations (present) were invited to seats with us, when Elders Thomas Dupree, Mark Bennett, Jesse Adams, Eli Holland,

and James Griffin, and Brother Lanier Griffin, seated themselves.

4. Letters from thirty churches were handed in, by the messengers, and read, and their representation stated in the table of churches.

Names of Churches and Counties where situated.	*MINISTERS & DELEGATES*	*Baptised.*	*Rec by let'r.*	*Dis by let'r.*	*Excomm'd.*	*Deceased.*	*Restored.*	*Number.*	*Funds.* $ Cts
1. *Baregrass*, Martin, —	James Harrison, Abram Peal,			1	7	1	1	30	1 00
2 *Blount's Cr'k*, Beaufort,–	Martin Ross, Lodowick Reddit,			3		2	1	37	1 50
3 *Cowenjock*, Currituck,	SAMUEL TATUM,*					10		72	1 00
4 *Conoho*, Martin, —	John Bryan, Asa Jones,		1	2				54	1 00
5. *Coneto*, Edgecombe,	Richard E. Rives, Wm. Thigpen,	4			2			41	1 50
6. *Concord*, Washington,	MICAJAH AMBROSE,* Daniel Clifton,							34	1 00
7. *Cross Roads*, Edgecombe,	WILLIAM HYMAN, Joseph J. Pippen,		1		1	1		41	1 00
8. *Cedar Island*, Carteret,–	Daniel Harriss, Thomas Robertson,	1			2			38	2 00
9. *Deep Creek*, Halifax,—†								21	
10. *Falls Tar River*, Nash,—	Joseph S. Battle, James S. Battle,*	2	3	3	1	2		90	2 00
11. *Flat Swamp*, Pitt,	LUKE WARD, *Wm. W. K. Philpot*,					2		75	2 00
12. *Flatty Creek*, Pasquotank	Francis Fletcher, Benj. Pendleton,*							16	2 00
13 *Frying Pan*, Tyrrell,—†								21	
14. *Goose Creek*, Beaufort,—	Backus Linton,							14	1 00
15. *Great Swamp*, Pitt, —	Hardy Whichard, Willis J. Fleming,			2	2	2		82	1 50
16. *Hunting Quarters*, Carteret, — †								92	
17. *Kehukee*, Halifax, —	John Shields, Reuben Higgs,	1						136	75
18 *Lawrence's M. H.* Edgecombe,	JOSHUA LAWRENCE, Richard Harrison,							68	1 50
19. *Little Alligator*, Tyrrell,–	Lemuel Basnight, William Owens,*					1		6	75
20. *Morattock*, Washington,–	Jacob Wilkerson, Wilson Mizell,	1		1	1	1		86	1 50
21. *North Creek*, Beaufort,	LEMUEL ROSS,* William Price, Henry Blount,				2	2		53	1 50
22 *No. Mattamuskeet*, Hyde,	Clement Daniels, John Jordan,					2		22	1 00
23. *Old Ford*, Beaufort, —	David Singleton, John Hodges,				1		1	12	50
24. *Picot M. H* Martin, —	Joshua Robertson, Joel Smithwick,	5		1				37	1 00
25. *Powell's Point*, Currituck, — †	James Melson,* Jacob Beasley,*			3		1	1	13	1 00
26. *Pungo*, Beaufort, —	John R. Davis, Henry L. Davis,		2		2	1		15	75
27. *Scuppernong*, Tyrrell, –†	JOSEPH BARNES,*							17	
28. *So. Mattamuskeet*, Hyde,	GEORGE W. CARROWAN, Josiah Harriss,				1		1	74	2 00
29 *Skewarkey*, Martin,	JOSEPH BIGGS, JOHN WARD,		2	1	2	3		73	2 00
30. *Smithwick's Creek*, Martin	HUMPHREY STALLINGS, MICAJAH PERRY,							22	1 00
31. *Sound Side*, Tyrrell, —	Abram J. Swain,* Zebulon Kemp,							25	1 00
32. *Spring Green*, Martin,—	Lewelling Bowers, Stephen Outterbridge,		2	2		1		48	1 00
33 *Tarboro'*, Edgecombe,	Coffield King, Ely Potter,*	1			2	2		57	1 50
34. *Washington*, Beaufort,—	Levin Wallace, Jacob Swindell,					1		42	1 50
35 *White Plains*, Beaufort,	MILES EVERITT,* John Haborn, Jonathan Wallace,							31	1 50
36. *Williams' M. H.* Edgecombe,†								52	
	Total,	15	11	19	26	35	5	1647	40 25

NOTE. Pastors of churches, and other ordained Ministers are in CAPITALS; unordained Ministers in *italics;* those marked thus, * were not present; from churches marked thus, † we received no intelligence, in that case their number stands as last year; dashes — denote no Pastors; the last column shows the contributions from the churches to the Association fund.

5. Petitionary letters for membership into this Association were called for, when one from the Flatty Creek church, Pasquotank county, was handed forward and read, and after being satisfied of their good standing and order, they were received a member of this Association, and manifested by the Moderator giving the right hand of fellowship to their delegate.

6. Letters of correspondence from sister Associations were called for, when a bundle of Minutes from the Contentnea Association was handed forward by Elder Thomas Dupree, setting forth his appointment as messenger from them to us; and stated, that arrangements were made to send a letter, but that it had failed to come to hand.

Also, a letter with Minutes from the Little River Association was handed in by their messengers Elders Jesse Adams and Eli Holland; the letter was read and the Minutes distributed.

7. The following committees were appointed, (viz:) Elders William Hyman, Thomas Dupree, Joseph Biggs, Mark Bennett, and Jesse Adams, to examine the Circular Letter; Brethren Lewelling Bowers and Joseph John Pippen on Finance; Brother Richard E. Rives to write a corresponding letter to the Contentnea Association; Brother Joseph John Pippen to write to the Little River Association—all to report on Monday next.

8. Elders Joshua Lawrence, Thomas Dupree, and Jesse Adams were requested (by private ballot) to occupy the stage by preaching on the morrow, and that divine service begin at 11 o'clock, A. M.

The Association then adjourned until Monday next, 9 o'clock, A. M. with prayer by Elder Thomas Dupree.

SUNDAY, October 4th.

Elder Jesse Adams introduced the service of the day and preached from 2 Samuel, xiv. chap. 14th verse: "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him." Elder Joshua Lawrence followed and preached from Psalms, xlvii. and 14th verse: "This God is our God for ever and ever; he will be our guide even unto death." Elder Thomas Dupree closed by exhortation and prayer. From the faithfulness in

the delivery of the word, and the attention of the congregation, we hope the labors of love will not be lost.

MONDAY, Oct. 5th.

The Association met, and was opened with prayer, by Elder Joseph Biggs, and proceeded to business.

9. On motion, Resolved, that the Rules for the government of this Association and the Constitution be read; which was done.

10. The committee appointed to examine the Circular Letter, reported that they had done so, and recommended that it be read in the Association; which was done, and ordered to be attached to these Minutes.

11. A letter prepared to the Contentnea Association was handed forward, read and approved, signed by the Moderator and Clerk, and Elder John Ward and Brother Richard E. Rives appointed our messengers to them. Another, prepared to the Little River Association, was handed forward, read, approved, and signed by the Moderator and Clerk, and Elders Micajah Perry and Humphrey Stallings appointed our messengers to them.

12. The list of the members of this Association was called over and absentees noted.

13. Resolved, that our next Association be held at Great Swamp meeting house, Pitt county, to commence on Saturday before the first Sunday in October, 1836, and that divine service commence at 11 o'clock, A. M. Elder William Hyman is requested to preach an Introductory Sermon to that Association, and in case of his failure, Elder George W. Carrowan.

14. Elder John Ward is requested to prepare a Circular Letter for the next Association, with leave to call in aid and choose his subject.

15. Queries were called for, when the following was handed in by Elder Joshua Lawrence, read and received for debate, viz: "Can the Lord's Supper be rightly or scripturally administered, by any man but an ordained minister of the gospel?" Answer. No; and he who does so, acts unscripturally.

16. The Committee of Finance reported, that—

They find there was in the hands of the Treasurer, at the close of last Association, - - - - $81 07
Received in contributions from the churches at this Assoc'n, 41 70

$122 77

They find the Association Dr. for transcribing the Minutes of last year for the press, copying one on our records, distributing as usual, &c. - - $10 00
Paying for printing 500 copies, - - 18 00

28 00

Leaving a balance now in the hands of the Treasurer of $94 77

The Association concurred with the report.

17. Resolved, that Elder Joseph Biggs be requested to transcribe and prepare these Minutes for the press, have 600 copies printed and distribute them to the churches and our sister Associations with whom we correspond, as heretofore.

The Association then adjourned, with an affectionate exhortation by the Moderator and prayer by Elder Joshua Lawrence, to the time and place appointed.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

CIRCULAR LETTER.

To the several Churches we represent.

Dearly beloved Brethren: Our annual custom has been to address you by way of Circular Letter, after holding our annual Association, on some important subject which we conceived might be profitable to your growth in grace and the knowledge of our Lord Jesus Christ, and the furtherance of your Christian progress heavenward. And such has been the variety of subjects upon which we have addressed you heretofore, that we are somewhat at a loss to choose a subject, that we think might be for the furtherance of your knowledge and edification in the truths of the gospel of Christ.

Nevertheless, we shall venture to choose the following, hoping it may be for your establishment in the truth of Christ—namely: first to prove from the New Testament that all the first apostolic churches were Baptist churches, and such as ours precisely that compose the Kehukee Association. And secondly, to show in a short way, that no other church has a right to be called the Christian church, nor their religion the Christian religion, but a Baptist church, organized according to the apostolic plan as laid down in the New Testament and provable therefrom.

And in order to do this let it be first observed, that John the Baptist and Jesus Christ were cotemporary, and are the two first foun-

ders of the Christian church, and propagators of the Christian religion; the narration of whose history, acts, progress, and lives, is set down in the four Evangelists. And further let it be observed, that the Acts of the Apostles is the first ecclesiastical history that ever was written of the Christian religion and of the Christian church in all the world, and contains the history of the Christian church in its origin, rise and progress for about 31 years; and is the most ancient and authentic history of the Christian church on the face of the earth. Then by these five books, Matthew, Mark, Luke, John, and the Acts of the Apostles, we shall try to prove that all the apostolic churches were Baptist churches, that the Kehukee Baptist churches are just such as they were, and that no other church but a Baptist church has a right to be called a Christian church.

These things, dear brethren, being premised as a standard of decision to try by, we proceed to comply with the task before us, according to these books as therein contained, as the best guide to the truth of the matter proposed.

John the Baptist and Jesus Christ are properly the subjects of Roman history; because the fact is, that Judea at the time of their births and during their lives and ministry, was a province of Rome. Yet it may be said that their lives belong to Jewish history, because they were natives of Judea. It is evident from Roman history that Jesus Christ was born, according to the common reckoning, in the 31st year of the reign of Augustus Cesar, on the 25th day of December, in the year of the world 4004; and that John the Baptist was born six months before him, about the 24th of June; & that the New Testament has the aid of Roman history to prove the birth of Christ, by the taxing decree of Augustus, when Joseph and Mary went up to be taxed, at which time Christ was born. Augustus Cesar died 14 years after the birth of Jesus Christ; in this interval of 14 years, Archelaus was king of Judea, appointed to that office as the New Testament mentions, after the death of Herod. Augustus, in part of this 14 years, associated with him Tiberius in the management of the empire. Augustus dying 14 years after the birth of Christ, left by will the empire to Tiberius. In the third chapter of Luke's gospel and first verse we have the following: "Now in the 15th year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Gallilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene—2d verse: Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness." Now add the 14 years that Augustus lived after the birth of Jesus Christ and the 15 years of the reign of Tiberius, when the text says the word of God came to John the Baptist, and that will show us how old both John the Baptist and Christ were when they began to preach; for 14 and 15 makes 29, so that Christ and John were 29 years old when they began their ministry, and John began his about six months before Christ. And thus says the iii. of Matthew, 1: "In those days came John the Baptist preaching in the wilderness of Judea—2d verse: And saying, Repent for the kingdom of heaven is at hand—prepare ye the way of the Lord, make his paths straight." Thus John the Baptist commenced his ministry about six months before Christ, to prepare the minds of the people

to receive him as the promised Messiah and Saviour of the world. This preaching of John the Baptist, Mark calls the beginning of the gospel of Christ, i. chap. 1 verse. Then here is the commencement of the gospel, and the Christian church and Christian religion—in the 15th year of Tiberius Cesar, Pontius Pilate governor of Judea, and Herod tetrarch of Gallilee. Here let it be observed, that there were three Herods, one at the birth of Christ before the reign of Archelaus, this Herod the second, and the Herod that killed James with the sword the third, if we are not mistaken.

Then John commenced his ministry in the 29th year of his age in the reign of the second Herod, governor of Gallilee, in the wilderness of Judea—Mark, i. 4: "John did baptise in the wilderness & preach the baptism of repentance for the remission of sins; verse 8: I indeed have baptised you with water, but he shall baptise you with the Holy Ghost." Then John was the first Baptiser tho' he himself was not baptised, but his commission was sufficient authority for him to baptise others. Who gave him a commission? Read John, i. 33: "But he that sent me to baptise with water," &c. And the Saviour says: Was the baptism of John from heaven or of men? And again: he calls the baptism of John the counsel of God. Then John's commission to baptise was from God, therefore the Saviour submitted to it as a command of God; and thus it was righteousness in John to administer it, and righteousness in Christ to submit to it as a command of God. Then Jesus Christ was a Baptist and of John's order. Let us have the scripture. Luke, iii. 21: "Now when all the people were baptised, it came to pass that Jesus also being baptised and praying, the heaven was opened." Then Christ and John's disciples received the same kind of baptism—verse 23: "Jesus himself began to be about thirty years of age." Mark, the text don't say he was thirty years of age—but about. Then this proves all we have said, that John and Jesus began their ministry in the 29th year of their age, for Jesus commenced his ministry about forty days after his baptism, on coming out of the wilderness from his temptation. Where did this first Baptist preacher baptise? Mark, i. 4: "In the wilderness--verse 5: And there went out to him all the land of Judea and they of Jerusalem, and were all baptised of him (John) in the river of Jordan confessing their sins"--verse 9: "And it came to pass in those days, that Jesus came from Nazareth of Gallilee, and was baptised of John in Jordan—verse 10: And straightway coming up out of the water," &c. John, iii. 23: "And John also was baptising in Ænon near to Salim, because there was much water there, and they came and were baptised.

Thus by the above three verses we can see what sort of Baptists John's were--that they were river Baptists and not bason Baptists, that they were much water Baptists and not pitcher nor porringer Baptists, and that this first Bapsist preacher required much water in order to baptism, and that much water made it a convenient place for baptism—therefore it is said, the people came there and were baptised. And also the river of Jordan was a place of much water, as the history of Joshua shews, when Joshua crossed it with Israel. Thus the scriptures prove that the first Baptist preacher, who had his commission from God, required a place of much water in order to admin-

ister baptism. Then this proves immersion must be the mode he practised, and not sprinkling nor pouring, since it does not require much water to sprinkle or pour. Nor does it require a river in order to perform these rites of human and devil invention, to sprinkle or pour; and these words, much water, to prove that John baptised by immersion, outweighs every argument that Pedo-Baptists ever did or ever can offer. Then John's Baptists were precisely such Baptists as the Kehukee Baptists now are—all baptised where there is much water. Then Christ and John's disciples were river and much water Baptists, and not little water Baptists. This being cleared, we proceed to show what kind of persons John baptised.

Matthew, iii. 2: "And saying, Repent ye for the kingdom of heaven is at hand"—verse 6: "And were baptised in Jordan confessing their sins." Thus we see John taught repentance before baptism, and we also see what kind of persons he baptised—those that confessed their sins. And we also see where he baptised—in Jordan, and not with a bason, or pouring from a pitcher—this is also clear. Verse 7: "But when he saw many of the Pharisees and Sadducees come to his baptism," &c. Verse 8: "Bring forth fruits meet for repentance." The scriptures show us, that the Pharisees do not confess sins; for one said, I thank thee, O God, that I am not as other men. The scriptures also show us that the Sadducees deny the resurrection of the dead, angel or spirit—then of course these men neither repented nor confessed sins, and therefore, were rejected by John as not fit subjects of baptism; and that God was able to give repentance and confession of sins to publicans and harlots, or the most hardened sinners. And this is what he means by God's being able of these stones to raise up children to Abraham. So then repentance and confession of sins were two pre-requisites required by John before he would baptise a person. Then this shows that John's Baptists and the Kehukee Baptists are precisely the same; both require repentance and confession of sins before baptism. John baptised in the water, so do the Kehukee Baptists; and not out of the water, as sprinklers and pourers do.

Luke, iii. 3: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." This proves that John required repentance in order to baptism; for confession of sins is the fruit of repentance, and these were the characters he baptised—such as confessed their sins. And further, he required faith in the promised and coming Messiah, that he then taught by his preaching was just ready to appear. Acts, xix. 4: "Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which was to come after him; that is, on Christ Jesus." So then we see that John required repentance, confession of sins, and faith in Christ which was to come, before he would baptise a person—so do the Kehukee Baptists, and all the difference between John's Baptists and the Kehukee Baptists is this: John said they must believe in Christ which was to come, in order to baptism; and the Kehukee Baptists say a man must believe in Christ which has come, in order to bap-

tism. Then John's Baptists and the Kehukee Baptists are precisely the same, requiring repentance, confession of sins, and faith in Christ before baptism. This matter being cleared, dear brethren, we think to your satisfaction, we proceed to show that the baptism of John and the apostles were one and the same baptism, and that the apostles practised no other water baptism but that of John's, and the same way.

Jesus Christ was a Baptist of John's make and a river Jordan Baptist you will not dispute. And it does not appear from scripture, that John ever congregated his disciples into a church or churches, for his ministry hardly lasted more than three and a half years; but that he left his disciples as so many scattered materials to build into the gospel church after his death. Then who baptised the twelve disciples is a question for consideration? We answer, that it was not the commisson of Christ to baptise with water, but John's commission; and the commission of Christ to baptise with the Holy Ghost. And here we offer proof that Christ did not in any instance baptise with water. John, iv. 1: "When therefore, the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John"—verse 2: (Though Jesus himself baptised not, but his disciples.)" That is, that Jesus, himself did not baptise with water, but his disciples did baptise with water is clear. Then, say you, his disciples were not Baptists; for if he did not baptise them, who did? We answer, from John i. 35: "Again the next day, after John stood and two of his disciples"—verse 36: "And looking upon Jesus as he walked, he saith, Behold the Lamb of God"—verse 37: "And the two disciples heard him speak, and they followed Jesus." Here then we see two Baptists of John's make following Christ as his disciples. Verse 40: "One of the two which heard John speak and followed him, was Andrew, Simon Peter's brother." Then we clearly see from scripture, that here is two of John's Baptists among the twelve apostles; for by examining the list of the names of the twelve, we find Andrew was one of the apostles. And Christ, the scripture shows us, ordained the twelve and sent them out. So then we may justly, fairly, and satisfactorily conclude, that these two Baptist disciples of John baptised the other ten, and all others that came over to Jesus in his life time—for so says the text: though Jesus himself baptised not, but his disciples. So then it is fairly presumable, that these two disciples baptised the ten, and then they all baptised, after being baptised by these two, and ordained by Christ. This being cleared, we proceed to show that the apostles baptised in the same way and the same sort of persons John did, and that they practised the same mode of baptism as John had administered to them, and that the mode of John and the apostles were the same mode.

And that the mode of John's baptism was where there was much water, and in the river Jordan—and when he had come up straitway out of the water—now you know all this has already been proved. Then to prove the apostles practised the same mode as John, take the following scripture, Acts viii. 36: "And as they went on their way they came to a certain water, and the Eunuch

said, see here is water, what doth hinder me to be baptised?" verse 37: "And Philip said, if thou believest with all thine heart thou mayest. And he answered and said, I believe Jesus Christ is the Son of God—38: And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptised him—39: And when they were come up out of the water," &c. Now here the whole manner of baptism is so plainly set down, that he that runs may read; for in these texts we have the administrator, Philip; here we have the subject on profession of faith, the Eunuch; here we have the mode, in the water. So it is said of Christ, when he was baptised by John, that when he had straitway come up out of the water. And it is said of Philip and the Eunuch, —and when they were come up out of the water. So then it is fairly proven that John and the apostles both baptised in the water, and not out of the water, as sprinklers and pourers do. And further, John baptised on profession of faith, saying unto the people, they should believe on him which was to come; that is, on Christ Jesus. And here we see Philip requiring a profession of faith in Christ Jesus before he would baptise the Eunuch, and on this profession of faith in Christ Jesus he did baptise him. Then John's baptism and apostolic baptism agree in all things; both required faith, both went into the water to baptise, both baptised in the water, both came up out of the water. This matter we deem so plain, we refuse to quote more scriptures because of the shortness of our limits; for although baptism were mentioned ten thousand times in scripture, and neither the subject nor mode mentioned, yet it is in all places to be referred to this plain pattern given, as being in all places and on all occasions by the apostles performed this way. For as some of the disciples had been baptised by John, and they knew Jesus Christ their master had been baptised by John, of course when they baptised they followed John's practice in a river or much water where they themselves were baptised. So then there is no valid baptism but in much water, or in a river, or in a certain water, and that in the water and not out of it; then baptism cannot be performed out of the water, according to John's and apostolic practice, as provable from the New Testament. Now the Kehukee Baptists are just such as these—some of them were like John's baptised in a river; some of them were baptised in mill ponds, where there was much water; some of them were baptised in creeks, which is a certain water, &c. So that John's Baptists, and the apostolic Baptists, and the Kehukee Baptists, precisely agree—baptised on repentance, confession of sins, and profession of faith in Christ, in much water. And we say again, dear brethren, there is no such thing as performing a scriptural baptism out of the water; but it must be done in the water, to come up to the mode of John and the apostles; and that it cannot be performed with a pitcher, gourd, or bason —this is clear from scripture.

Thus in a short way having cleared our path of the brush and chunks that have been cast there for ages, we proceed to prove that all the apostolic churches were Baptist churches. And first, it is

clear that Jesus Christ formed the first church of the twelve; for what is a church? It is a congregation of faithful men and women, baptised after repentance on a profession of their faith in Christ; and in which the ordinance of the Lord's Supper is duly administered, and the word of God preached to them; and who maintain a scriptural discipline. So then, the twelve disciples were, we presume, Baptists; we are sure that Christ and two of them were, and there is no proof the rest were not—they met on the eve of the Saviour's death, and he preached to them and administered the Supper to them—this is clear from scripture. About forty days after this, on the evening of his ascension, we find them assembled, and that Peter stood up and said over the number of the names of the disciples, and that they were about 120; these had joined themselves to the twelve, for it is said of them all, Acts, i. 14: "These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren." This church then of baptised apostles in Jerusalem, was the first Christian church and for a long time remained the head and centre of union of all the rest; and gave laws and rules to all the rest, for so had Christ ordained the apostles to do. Now about ten days after this came on the great day of Pentecost, when Peter the fisherman stood up and preached to the vast multitude of the Jews that had attended at this great feast, from all the tribes of Israel and devout Jews from all nations under heaven; and three thousand were by the preaching of Peter pricked in their hearts. Then Peter said unto them, repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins. Then they that gladly received his word were baptised, and the same day there were added unto them about three thousand souls. Thus we can see what kind of persons were received as members of the first Baptist apostolic church—such as heard Peter preach, such as by his preaching had been pricked in their hearts, such as gladly received his word of preaching, such as were baptised after gladly receiving the word. Then this proves that they were all persons capable of hearing preaching, capable of gladly receiving the word; and that additions to this first Christian church was by baptism, and that of such as were pricked in heart and capable to so hear and feel as to cry, men and brethren what shall we do? And this proves, that there were no children admitted to the first Christian church; for it is said they (these 120 and this 3000) continued stedfastly in the apostles' doctrine and fellowship, and in breaking bread and in prayers; which children could not do. Again: Peter and John went up to the temple and preached, Acts, iii. and iv. chapters, 4th verse: "Howbeit many of them which heard the word believed, and the number of men was about five thousand." These with all others that composed this church were believers, as Acts, ii. 44, showeth: "And all that believed were together and had all things common." And again: Acts, iv. 32: "And the multitude of them that believed were of one heart and one soul," &c. All which proves that the first Christian church was a church of baptised believers on repentance and baptism for the remission of sins,

sealed by faith in Christ by the Holy Ghost. And again: it is provable by the v. chapter and 14th verse: "And believers were the more added to the Lord, multitudes both of men and women." Thus there is undeniable proof that the first Christian church was a Baptist church and that of baptised believers, and that there was not a child among them, and that they are not subjects of baptism according to the New Testament. And it is surprisingly strange, if there had been children in the first Christian churches, that it is omitted throughout the whole New Testament; and that men and women so often should be mentioned as believers and members, but children not once in the whole history of the New Testament are mentioned as members of any one of the Christian churches.

Thus we find 8120 members in the first Christian church at Jerusalem, all believing Baptists or baptised after believing—this is clear. Nor were these all, for there are items in this first history of the Christian church, wrote by Luke the companion of Paul's travels, that show a still further increase—in Acts, vi. 1: "And in those days when the disciples were multiplied," &c. And in the 7th verse: "And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts, xxi. 20: "Thou seest brother, how many thousands of the Jews there are which believe, and they are all zealous of the law." Thus you can see, dear brethren, a fair picture of the first Christian church; for this church is called the church at Jerusalem, in Acts, ii. 47. Then by the scriptures quoted you can see the additions to the first apostolic church in all cases were believers, and that by baptism. You can also see the vast quantity that composed this first Christian church; for their number is set forth by multitudes of men and women—by a great company—by the disciples being multiplied in Jerusalem greatly—by how many thousands, &c. Thus that the first Christian church at Jerusalem was a Baptist church, is scripturally made out; and that such are the churches of the Kehukee Association, made up of baptised believers, and congregated of believing men and women for aught the ministers know; as was the church at Jerusalem, for aught the apostles knew. For there were Judas, Simon Magus, and Annanias and Sapphira unbelievers in the first Christian churches; so there may be in ours, yet our plan of building churches is the same as that of the apostles, out of baptised believers to build a Christian church; and all others are rejected by us if we know it, as did John the Baptist when he rejected the Pharisees and Sadducees.

Our limits, dear brethren, forbid us pursuing the regular history of the first apostolic churches in regular succession as they rose into existence under the ministry of the apostles. We, therefore, must select a few apostolic churches to prove that the first churches were Baptist churches, composed of baptised believers. The second church we name was the church at Philippi. Paul in his travels having passed through Phrygia and the region of Galatia, came down to Troas where he had a vision to come over to Macedonia and help them. He set sail and came to Philippi, where he was in

that city several days. On the Sabbath he went to the river side, where prayer was wont to be made. Lydia, a seller of purple, attended to the prayers and things spoken of by Paul, Acts, xvi. 15: "And when she was baptised and her household," &c. After this the Jailer said, Sirs what must I do to be saved? And they (Paul and Silas) said, believe on the Lord Jesus Christ and thou shalt be saved and thy house—verse 32: "And they spake unto him the word of the Lord—33: And he took them the same hour of the night and washed their stripes and was baptised, he and all his straitway." Thus we see that Lydia and house, and Jailer and house, were Baptists, and formed the first members of the church at Philippi. For Paul's epistle to the Philippians proves there was a church at that place, and the opening of Lydia's heart, the Jailer's enquiry what he should do to be saved, their preaching the word of the Lord and belief in the Lord Jesus for salvation, and being baptised after all this, proves beyond contradiction, that the church at Philippi was a Baptist church, and that of believers both the Acts of the Apostles and the epistles prove. Some have made their quibbles, saying, these must have been sprinkled as they were baptised in the night. We answer, was there not a river hard by the city, where Paul went to pray, & where Lydia attended to the things spoken by Paul? And was it not as nigh to baptise there, as to pray and preach there? Such foolish quibbles are not worth answering. Thus there was a Baptist church at Philippi, and such an one too as those that compose the Kehukee Association.

The third church we name is the church at the city of Ephesus. That there was a church in this city, both Paul's epistles and John's Revelations prove; and that it was a Baptist church, is clear also. While Apollos was at Corinth—Acts, ix. 1—Paul having passed through the upper coast, came to Ephesus. There he found twelve of John's disciples, these were Baptists of John's make; he gave them the Holy Ghost by laying his hands on them, and they spake with tongues and prophecied. Verse 18: "And many that believed came, and confessed, and shewed their deeds"—burnt their books, &c. Verse 20. "So mightily grew the word of God, and prevailed." You, dear brethern, cannot help seeing here that John's twelve Baptists were the first materials of this church; and that the character of those that were added to them by Paul's two years preaching at Ephesus, were such men that confessed and shewed their deeds, believed, burnt their books, &c. which was the very character of the twelve Baptists of John's make, such as confessed their sins, &c. baptised in Jordan. And such success Paul had here in preaching, that it drew from the historian Luke these expressions; "So mightly grew the word of God, and prevailed." We cite you as further proof of this fact, Paul's epistle to this church, and several items found in the Acts. So then, this was a Baptist church of men that confessed their sins, shewed their past bad deeds, believed, &c. just such are the churches of the Kehukee Association.

The fourth church we shall name is that at the city of Corinth. Paul's two epistles prove that there was a church at this place. Acts, xviii. 4: "And he (Paul) reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks"—verse 8: "And

Crispus the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed and were baptised." Now this is so plain that it needs no comment, that the church at Corinth was a church of baptised believers, and that they became so by Paul's preaching in this city, and that they first believed and then were baptised on a profession of their faith in the Lord Jesus—this is as clear as noon day. To prove which, read first epistles of Paul to the Corinthians, i. 13: "Or were ye baptised in the name of Paul"—verse 15: "Lest any should say, I baptised in my own name"—16: "And I baptised also the household of Stephanus.' With abundant other satisfactory proofs in both the epistles, that the church at Corinth was a Baptist church of baptised believers. Of these four being Baptist churches there can be no doubt, and that they were just such as now compose the Kehukee Association. Our limits forbid our further particularising individual churches; and as there is satisfactory evidence that these four were all Baptist churches of baptised believers, so it necessarily follows all the rest of the churches must be; as we can hardly think that the apostles baptised more than one way, and that was with John's baptism; which was the same baptism that they had been baptised with as well as their divine master, and in the same way, with much water.

Now, dear brethren, we have told you that the Acts of the Apostles was the first history of the Christian church and of the Christian religion for 31 years. So then during this 31 years there are self-evident proofs in this history, that the gospel was preached and had spread throughout Judea. Samaria, Gallilee, and by far the greater part of Lesser Asia; throughout Greece, and most all the islands of the Ægean sea—Cyprus, Crete, Salamis, &c.—good part of the sea coast of Africa, at Rome in Italy, Antioch in Syria, Ephesus, Joppa, Thessalonica, Berea, Iconium, Derbe, Corinth, at another Antioch which was in Pysidia, at Saran and Lydia, &c. &c. Disciples are mentioned at Damascus, Lystria, Troas, Athens, Tyre, and Cesarea, while the church at Jerusalem remained the principal seat of Christianity, where thousands are said to believe. And this first history furnishes us with facts to prove that there was a Baptist church at Jerusalem, and a church at Rome; for Paul says their faith was spoken of throughout the world—a church at Antioch, at Corinth, at Galatia, at Ephesus, at Philippi, at Colosse, at Thessalonica, at Crete—the church in Cencherea, the church in the house of Pricilla and Aquilla, at Sardis, at Philadelphia, at Smyrna, at Pergamus, at Thyatira, and at Laodicea. Here are eighteen churches of which the history of the Acts of the Apostles, and the Revelations of John the divine, prove existed at those places: and there are hundreds of items and coincidences scattered in this first history of the Christian church, to prove that all these were churches of baptised believers—such as now compose the Kehukee Association.

But it may be asked what kind of Baptists these were? We answer, Paul says, "one Lord, one faith, one baptism." And the scripture again mentions the baptism of water, and the baptism of the Holy Ghost. Water baptism was the commission of John—Holy Ghost baptism was the commission of Christ; this last ceased with

the apostolic ministry. Then during the ministry of John water baptism was the one baptism; for the first time Christ administered Holy Ghost baptism was on the apostles after his death—then gave he them power to administer it by laying on their hands. Now the Quakers say, that Holy Ghost baptism is this one baptism. This is not so—Acts, xix: there you can see twelve men baptised by John's baptism, who received the Holy Ghost by the laying on of the hands of Paul, after water baptism. This agrees with John's testimony of Christ. But here is a text that scatters all before it, Acts, x. 47: "Can any man forbid water that these should not be baptised, which have received the Holy Ghost as well as we—verse 48: And he commanded them to be baptised in the name of the Lord Jesus." Then it is as plain as the nose on your face, that Holy Ghost baptism was not necessary nor never intended to make Christians, whether it went before or come after water baptism; but was only intended to give gifts, tongues, prophecies, working of miracles, and as a sign of the mission of Christ and his apostles, &c. &c. For the apostles were Christians and preachers before they were baptised with the Holy Ghost, all which in all cases you will see clear by consulting and comparing the scriptures. So then the Quakers are mistaken, and water baptism is the one baptism alluded to by Paul, whether going before or following after Holy Ghost baptism. And he calls it one baptism because it is the one baptism given of God to John to administer; he calls it the one baptism because it is the one mode given by God to John, for if God did not give John the mode, how would he have known how to administer it, since he had never seen it nor heard of its ever being practised before since the world began? It is called the one baptism because the baptism of John, Christ, and the apostles were all the one and same mode—much water, certain water, and river water baptism; and therefore the apostle calls out one faith and one Lord also, because one faith and one Lord were required both by John and the apostles in order to baptism. Then John's baptism, the apostolic baptism, and the Kehukee baptism are the same—one water, one faith, and one Lord baptism, as the whole tenor of the New Testament will show; and although there may be baptised unbelievers in the Kehukee churches, yet this don't alter the case, for there was an unbelieving Simon Magus baptised by Peter, yet Peter (see the scripture) baptised him on the profession of his faith; but he lied, as some do in the Kehukee churches—yet God did not give it to Peter to know men's hearts but by their fruits, nor to know Simon was an unbeliever; nor has he given it to the Kehukee ministers. It has been said by an enemy, that there are drunkards, fornicators, and unclean persons in the churches composing the Kehukee Association—we could heartily wish that all other churches and sects were clear of them and we too; but we would say, put all such men from among yourselves and then throw stones at us, but for the present abstain from such calumnies, such self-righteous and self-conceit. Read Paul's epistles to the Corinthians, and see if there were not drunkards, fornicators, unclean and incestuous persons in that church; which is a good proof that the Kehukee churches are just such as this apostolic Baptist church at Corinth, and not sister to the churches of the pharasaical order, who strut in

broadcloth begged by hirelings, who love the feathers more than the goose, and cry, I thank God I am not as other men. Such a man John the Baptist, or the apostles, would not let in their churches; and we don't want them in the Kehukee churches, for they are not of the old Baptist breed, but dogs and sorcerers that bark at and lick the sores of God's people, that are to be left out of the city when Christ comes to make up his jewels of penitent, broken hearted, sin confessing, obedient baptised believers.

We now in a short way, beloved brethren, come to the last thing proposed: to show that no church according to the scriptures has a right to be called the Christian church, but a Baptist church of baptised believers—and that none have, according to the scriptures, a right to claim to be of the Christian religion, but a Baptist who has repented and confessed his sins, and been baptised on the profession of his faith in Christ. We have fully shown that the first Christian churches were Baptists, of baptised believers; this you are forced from the scripture proofs to give up. If so, can you say, dear brethren, how you now can form and build a Christian church in this day, like those of old time, but by making use of the same kind of materials, of the same kind of tools and workmen, and the same plan by which the former apostolic workmen worked by? We say it cannot be done, for in this day if any man will build a Christian church he must build on the same foundation, use the same materials, same kind of workmen, same plan, and construct in all things according to the first pattern showed in the mount, or else the tabernacle or temple will not be like the former. As proof we offer, 1 Peter, ii. 4, 5: "To whom coming as unto a living stone, disallowed indeed of men but chosen of God and precious." This coming here mentioned means believing in Christ, by which he (Christ the stone) gives a sinner life; and then, 5th verse: "Ye also as lively stones are built up a spiritual house (not a natural house) and holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ—verse 6: Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth on him (on this stone, (Christ) shall not be confounded." Read the whole chapter. Read 1 Corinthians, iii. 11, 12: "For other foundations can no man lay than that which is laid, which is Jesus Christ—12: Now if any man build on this foundation gold, silver, precious stones, wood, hay stubble," &c. Now in the above verses we are shown (as in twenty more we could cite) the manner of building Christian churches by the apostles; Jesus Christ the foundation, the sinner coming to him for life by faith, and then after receiving that life from him built up a spiritual house, &c. Then all the materials put in this house are, men made spiritual by the operation of God's spirit on them, then holy priesthood, then spiritual men, then able to offer spiritual sacrifices; so that natural men were not, and now cannot, be fit for the church of God; and a Christian church cannot be built out of natural men, and they have no right there while in that state, for they are not plants of God's planting, and therefore shall be rooted up. Paul is plainer. The Christian church is builded according to his plan, Christ the foundation and the materials gold, silver, precious stones; by this he intends sinners, melted in the fire of repentance and softened into penitence and com-

pliance to God's will in the work of God's grace on their hearts, and stampt with king Jesus' image to make them current and passable in all God's dominions in earth and heaven, as gold or silver, suitable also to be put in any building to beautify, enrich, and adorn it; and precious stones, polished by the hand of God, "for ye are his workmanship, created in Christ Jesus unto good work;" "ye are God's building;" "I will refine them as silver is refined;" "and try them as gold is tried." For further proof read Revelations, that Paul by gold, silver, precious stones, meant believers in Christ as the only fit materials for the church of God, and that by wood, hay stubble, he meant children, women and men in their natural state, as unfit for the Christian church. So then national churches are not Christian churches; nor is a church that is composed of children and believers, for children are not lively stones, have never come to Christ the life-giving stone, but are dead stones and therefore not fit for the Christian church. Nor is a church composed of believers and seekers, and natural men and women and children, a spiritual house; nor can such natural persons offer up spiritual sacrifices, being natural and dead in trespasses and sins, and without faith cannot please God in that state. So then none but believers have spiritual life, none but they are lively stones, none but they have come to Christ the life-giving stone, none but they have been refined as silver and tried as gold, and polished as precious stones by the hand of God, and so were the only materials in the apostolic age to build the Christian church; and even so now, the same and the same only, fit materials for a Christian church; all others are no more fit in the apostle's esteem than wood, hay stubble, to build the Christian church out of. Then a Baptist church composed of believers has the only rightful claim to be called the Christian church; because it is now what the former Christian church was, according to the New Testament. And such are the churches composing the Kehukee Association, as we have shown heretofore. The text shows us that the Christian church was a stone building, built of lively stones; and can you make a stone building out of wood, hay stubble? No, you know it cannot be done. Then no more can you make a Christian church out of natural men, women and children. Then if Moses and Solomon had built the tabernacle and temple out of wood, hay stubble, how would God have liked it since he gave the plan of both, for both were built as a dwelling place for God? So is the Christian church, she is built on earth as a house, tabernacle, and temple of the living God; a host of scriptures prove this. Then if God would not have liked it at the hands of Moses and Solomon to have dwelt in a straw tabernacle and temple, how will he now like to dwell in a hay stubble church? Consider of this, ye hay and stubble builders, and learn to go by God's plan, or else he will burn up your work; as he would no doubt have done that of Moses and Solomon, had they not gone by his plan.

Now we know that the first Christian church is called the bride, the Lamb's wife; and we further know, that love is the ground work of man and wife—do children love Christ? Do natural men and women love Christ? Have they given their hearts and their all up to

him in love? Have they taken him as their all, the chief object of their affections, and become willing to suffer for his sake, and yield obedience to him, his laws, rule and government, and make his will theirs, and in all things say—husband, thy will be done? No, brethren, we know better than this—that the carnal mind is enmity against God. Then children, and natural men and women, while in that state, are no part of the Christian church; nor are they the bride, the Lamb's wife; but the believers are taught to love him, because they see he first loved them, and have been made willing in the day of his powerful love to give up their all to him, and yield obedience to him; and so to love and serve him all the days of their life, and suffer with him and bear his cross through good and evil report as their lot may fall. And thus when Christ wins the sinner's heart by his overpowering love, at the day of conversion the match and promise of marriage is made; yet this sinner has no right to be called a Christian, nor his religion the Christian religion, until the baptismal rite of matrimony is administered to him; then he loses his maiden name sinner, and puts on from that day the name of his husband Christian, and then is entitled to be called Christian and his religion the Christian religion; and such men and women congregated together the Christian church and their religion the Christian religion, according to the New Testament, and is fully provable therefrom by the whole tenor.

But if a wife goes a whoreing and prostitutes herself to another man, and takes up with him as her husband, and is governed by his laws and rules, and owns him her head, she forfeits her claim as a wife of the first husband by the law of the gospel, and he may put her away. So any Christian church that owns any head but Christ, and is governed by the laws and rules of such a head, whoever he may be, whether king or Pope, forfeits her claim to Christ her former husband, and becomes a prostitute and a committer of fornication with such kings, Popes, and heads. This is the idea that runs thro' the whole book of the Revelations of John the divine, concerning the church of anti-Christ, and he gives it as a distinguishing mark of the church of anti-Christ—read that book as proof. Thus the Roman Catholic church, which was once a Christian church, has gone a whoreing and married the Pope in 606, and has since owned him as the head of that church, has yielded herself to obey his rules, laws and canons, and the laws and rules of kings for her doctrines, ordinances and discipline, and rejected those of Christ her former husband; and thus she is said to be a whore, and a committer or fornication with the kings of the earth, and to make herself drunk with the blood of the saints. And thus for these and a hundred other scripture reasons we could give, has the Catholic church forfeited her claim to be scripturally called the Christian church; and her scripture name since that date has been *Mystery—Babylon the great—the mother of harlots—and abominations of the earth.* This is truth, for she has committed whoredom with near 200 Popes, and fornication with not much less than 300 kings of different nations. Then Christ has put her away as a whore, and given her in the scripture her name,

and disowns her as his wife, and given her up to her paramour—and the saints shall in a short time from this burn her flesh with fire, as she has burned many thousands of them—this we seal as truth of prophecy.

Suppose a Christian church should take a decanter of water, instead of wine, and administer that in the Lord's Supper—would she not forfeit her claim to be a Christian church, by thus perverting the ordinance of her Lord, since water used in the sacrament could not show any semblance of the blood of Christ, shed under the New Testament for the remission of sins; nor show the Saviour's death until he come; nor bring to the remembrance of the communicants his bloody passion and love for them? For in so doing the whole design of that solemn ordinance would be perverted, and the Lord's request of his church violated and her disobedience manifested. This we say, dear brethren, to you to fortify your minds against some publications which we have seen of water communion Baptists, tending to such a state of things. We say such a church would be unworthy of the Christian name, and violate the conjugal tie of bleeding love, and destroy the glass set up for the wife of Christ to view every now and then her beloved, dying, bleeding, absent husband, and thereby to remember him and his bleeding love to her since his ascension. Equally so those who practice sprinkling and pouring for baptism pervert the whole design of that ordinance; for baptism in the scripture is set forth as a burial, or as being buried with Christ by baptism; and is there not as much likeness between water and the blood of Christ, as there is between sprinkling and pouring to make a burial, or to bury a dead man? About the same, and you have as much right to change the one as the other. Thus those who change immersion for sprinkling change in the same degree wine for water, and thereby pervert the very design of baptism; for baptism was designed to show our death to sin with Christ, and our resurrection with him into newness of life; and when defined by Peter proves the fact, for he says baptism is not the putting away of the filth of the flesh, but the answer of a good conscience. And baptism cannot be the answer of a good conscience to children, for they have no conscience about it. So then this proves there was no children in the first apostolic churches. And as to baptism by immersion, there is as much likeness between that and a burial and resurrection, as there is between wine and the blood of Christ. So, dear brethen, maintain both as you now have them inviolate, and commit these sacred ordinances to the next generation as you have received them, and as set done in the scripture. And we say, if you change them you will be unworthy of the name of a Christian church, and your religion destitute of the true signs of the Christian religion, and you found disobedient to God. We are sorry, dear and beloved brethren, that we have had to cramp ourselves all the way through, in keeping back the many proofs which would have made this momentous subject much clearer; and that after doing all we could in cramping ourselves, we feel we have trampled on our limits and the funds of the churches—yet hope the subjects treated on will make you amends

for that little balance that it will take between publishing a short and a long letter. While in the name of our Lord Jesus we persuade you to let the scriptures be your guide in all religious matters, neither add to nor diminish from them, make your hearts the library for them, carry them out in principles and practice in all your lives, dealings, and conversation at home and abroad; live in peace, union and fellowship, contending for the faith once delivered to the saints in the holy scriptures; stand fast and immovable from them, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord. And may God's abundant grace be upon you, and aid and assist you to do all his will and finish your several courses with joy to yourselves and praise to his name, and the good of the saints that shall follow after us. Farewell.

Tarboro' Press.

MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

GREAT SWAMP MEETING HOUSE,

PITT COUNTY, N. C.

Commencing Saturday before the first Sunday in October, 1836.

SATURDAY, October 1st, 1836.

1. The Introductory Sermon was delivered (in failure of those that were appointed,) by Elder Joshua Lawrence, from Ecclesiastes, iv. chapter, latter clause of the 12th verse: "A three-fold cord is not quickly broken."—Prayer, by Elder William Hyman.

2. The delegates from the churches then assembling, the Association was opened with prayer, by Elder William Hyman, when Elder William Hyman was chosen Moderator; and Elder Joseph Biggs, Clerk; who called to his assistance, Brethren Joseph D. Biggs, and R. M. G. Moore.

3. Letters from 34 churches were read, and the delegates therefrom were enrolled; and the representation stated in the table of churches.

4. Brethren in the ministry, from sister Associations, (present,) were invited to seats with us; when Elders Thomas Dupree and Josiah Smith, seated themselves.

5. Petitionary letters for membership in this Association were called for; none were received.

Names of Churches and Counties where situated.	MINISTERS & DELEGATES.	Baptised	Rec by let'r	Dis by let'r.	Excomm d.	Deceased.	Restored.	Number.	Funds. $ Cts
1. *Baregrass*, Martin, —	James Harrison, Abram Peal,				2			29	1 00
2. *Blount's Cr'k*, Beaufort,–	Joseph Tripp,* John R. Philpot,*					4		32	1 50
3. *Cowenjock*, Currituck,	SAMUEL TATUM,*		1		1			72	1 00
4. *Conoho*, Martin —	James Mayo, John Bryan,*				1	2		51	1 00
5. *Coneto*, Edgecombe,—	*Richard E. Rives, John H. Daniel,*	1				4		38	1 50
6. *Concord*, Washington,	MICAJAH AMBROSE,* Daniel Clifton,* - -	1	1	1		1		36	1 00
7. *Cross Roads*, Edgecombe,	WILLIAM HYMAN, Joseph J Pippen, - -					1		40	1 00
8. *Cedar Island*, Carteret,—	Daniel Harriss, Silas Lupton,	2				2	3	42	2 00
9. *Deep Creek*, Halifax.—	William Whitehead,							24	1 00
10. *Falls Tar River*, Nash,—	Robert Sorey,* Joseph S. Battle,		1			4		84	2 65
11. *Flat Swamp*, Pitt,	LUKE WARD, *Wm. W. K. Philpot*, Samuel Keel, -			5	2	1		67	2 00
12. *Flatty Cr'k*, Pasquotank-						2	2		1 75
13. *Frying Pan*, Tyrrell,—		1						20	70
14. *Goose Creek*, Beaufort,—	James Potter, Malachi Linton,*					1		14	1 00
15. *Great Swamp*, Pitt, —	John Whitchard, Hardy Whitchard,				2	3		76	1 50
16. *Hunting Quarters*, Carteret —	Abram Gaskill, Jordan Davis,		3	2		5		40	2 00
17. *Kehukee*, Halifax, —	John Shields,* Reuben Higgs,					1		136	1 00
18. *Lawrence's M. H.* Edgecombe,	JOSHUA LAWRENCE, Richard Harrison, - -			2		2		64	1 50
19. *Little Alligator*, Tyrrell,–	Lemuel Basnight, -							6	75
20. *Moratlock*, Washington,–	Jacob Wilkinson, Wilson Mizell,	2			3	2	1	83	1 50
21. *North Creek*, Beaufort,–	Noah Gaskill, William Price,				1	3		49	1 50
22. *No. Mattamuskeet*, Hyde,†								22	
23. *Old Ford*, Beaufort, —	John Hodges, David Singleton,			1		1		10	50
24. *Picot M. H* Martin, —	Joel Smithwick,* Joshua Robason,			2		2		34	1 00
25. *Powell's Point*, Currituck, —	Jacob Beasley,* William Snow,*					1		13	75
26. *Pungo*, Beaufort, —	Henry S. Davis, Samuel Clark,				1		1	15	1 20
27. *Scuppernong*, Tyrrell, †	JOSEPH BARNES,* -							17	
28. *So. Mattamuskeet*, Hyde	GEORGE W. CARROWAN,* H B. Swindell,* R. M. G Moore,				1	4	1	70	2 10
29. *Skewarkey*, Martin,	JOSEPH BIGGS, Jos D Biggs,	2	2	2	3			69	2 00
30. *Smithwick's Cr'k*, Martin–	MICAJAH PERRY, HUMPHREY STALLINGS, -							22	1 00
31. *Sound Side*, Tyrrell, —	Zebulon Kemp,* Abram J. Swain,					1	1	25	1 00
32. *Spring Green*, Martin,—	William Gray, Stephen Outterbridge,* -	1	2		1	3		41	1 00
33. *Tarboro'*, Edgecombe,—	Cofield King, Ely Porter,*			2		5	1	46	1 50
34. *Washington*, Beaufort,—	WILLIAM SMAW,* Levin Wallace, - - -	2	1			1		14	1 50
35. *White Plains*, Beaufort,	MILES EVERITT,* Jonathan Wallace, - -							46	1 00
36. *Williams' M. H.* Edgecombe,—	David Bradley,* Henry Morgan,							46	1 00
	Total,	12	11	17	18	57	9	1513	44 05

NOTE. Pastors of Churches, and other ordained Ministers, are in CAPITALS; unordained Ministers in *italic;* those marked thus * were not present; from Churches marked thus, † we received no intelligence, in that case their number stands as last year; Dashes — denote no Pastors, the last column shows the contributions from the Churches to the Association fund.

6. Letters of correspondence, from sister Associations, were called for: when one was handed in by Elder Thomas Dupree, from the Contentnea Association, the same read, which was accompanied with 40 copies of their last

Minutes. Another was handed in from the Little River Association & read; accompanied by 40 copies of their last Minutes. Also, another was handed in from the White Oak Association, by Elder Josiah Smith, requesting to open a correspondence with this Association, with 30 copies of their Minutes, and read; it was Resolved, that we correspond with them.

7. The following committees were appointed, (viz:) Elders Joshua Lawrence, Thomas Dupree, and William Hyman, to examine the circular letter; Brethren Joseph J. Pippen and Joseph S. Battle on Finance,—Joseph D. Biggs, to prepare a letter of correspondence to the Contentnea Association; R. M. G. Moore, to the Little River Association; Elder Joshua Lawrence, to the White Oak Association; all to Report on Monday next.

8. Elders Joshua Lawrence, Thomas Dupree and Josiah Smith, were requested, (by private ballot) to occupy the stage by preaching on the morrow, and divine worship to commence at 10 o'clock, A. M.

The Association was then adjourned, until Monday next, 9 o'clock, A. M. with prayer by Elder Joshua Lawrence.

SUNDAY, October 2nd, 1836.

Elder Josiah Smith, introduced the service of the day, and preached from Titus, 2nd chapter 11th verse; "for the grace of God, that bringeth salvation hath appeared unto all men." Elder Joshua Lawrence followed, and preached from 1 Tim. 1st chapter 15th verse: "this is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners!" Prayer by Elder Thomas Dupree, who dismist the congregation, we hope that from the faithfulness of the truths delivered, and the attention of the people, that good will follow.

9. Monday the Association assembled, and was opened with prayer by Elder Joseph Biggs, and proceeded to business; on motion the Constitution, and Decorum of the Association was read.

10. Resolved, That our next Association be held at Lawrence's Meeting House, Edgecombe county, to commence Saturday before the 1st Sunday in October, 1837, commencing at 11 o'clock, A. M. and that Elder Joseph Biggs, preach the Introductory Sermon to that body, and in case of his failure, Elder Joseph Barnes.

11. The committee appointed to examine the circular letter, reported that they had done so, and that they had omitted some things, and recommended that it be read as

it was amended, in this Association; which was done, and it was received and ordered to be attached to these Minutes.

12. A letter prepared to the Little River Association, was handed in, read, and approved, and signed, and Elders John H. Daniel and Micajah Perry, appointed our messengers to them.

Another, prepared to the Contentnea Association, was handed in, and read, and approved, and Elders Joshua Lawrence and William Hyman, appointed our messengers to them.

Elder Joshua Lawrence, who was appointed on Saturday last, to write to the White Oak Association, Reported, that he had not had time to do so. It was therefore Resolved, that he be requested to write one, under the signature of the Moderator and Clerk, and that Brethren Richard E. Rives and William Hyman, be appointed to convey it as our messengers to that Association.

13. Elder John H. Daniel, is requested to prepare a circular letter, for our next Association, with leave to call in aid, and choose his subject.

14. The committee of Finance Reported:

That they find in the hands of the treasurer at the close of last Association the sum of,		$94 77
Received in contributions from the churches of this Association,		44 92½
Making,		$139 69½
Paid for transcribing the Minutes of last year, and recording one copy on our record, and superintending the press, and distributing them to the sister Associations and churches as usual the sum of,	$10 00	
For paying for the printing of 600 copies,	30 00	— 40 00
Balance now in the hands of the treasurer,		$99 69½

The Association concurred with the report.

15. Resolved, That Elder Joseph Biggs be requested to transcribe the Minutes, and prepare them for the press, and have 1000 copies printed, and record one copy on our records; and distribute them to the Association, and churches as usual, and that he be paid fifteen dollars for his services in attending to the same.

The Association was then adjourned to the time and place appointed, with prayer by Elder Joshua Lawrence.

N. B. Great harmony and unison has prevailed in this Association, and she continues established on the old gospel platform.

WILLIAM HYMAN, Moderator.
JOS. BIGGS, Clerk.

CIRCULAR LETTER.

To the churches whom we represent.

Dearly Beloved Brethren: After enjoying the high privilege granted to us by our heavenly Father, of holding sweet counsel together at another of our annual meetings, we have thought proper to address you, according to our usual custom on such occasions, by way of circular letter. And in casting about for a subject to introduce to your consideration, none has presented itself to our minds with more force perhaps than the one growing out of that presented to your notice in our last year's circular.

We therein endeavored to prove from the Bible that the first Christians were Baptists; the first churches Baptist churches, just such as these composing the Kehukee Association; and that no other Church beside a Baptist church, organized upon the apostolical plan, was entitled to the appellation of *Christian* church.

In order then to continue the meditation on this subject, (since the churches in the Kehukee Association are identified in principle and practice with those in the apostolic age of the world,) we propose briefly to inquire still further into the nature and character of a Christian Baptist church; to ascertain whether or not, we can yet find on this hallowed ground any streams of consolation for weary or heavy laden sinners, or encouraging prospects to the child of God.--We propose noticing first, the character of a church, and then the character of that opposition which she is to encounter. Our notice of a church will be such as is exhibited under a two-fold appearance, (viz:)

1. In a state of leanness, when the clouds of famine and sorrow gather thick, and fast around and obscure the horizon from her view, so as to prevent the reconciled countenance, and beatific smiles of the sun of righteousness, to be by her beheld for a season.

2. In an ingathering or prosperous condition; when copious showers of grace are distilled from heaven upon the elect, and they are rushing into the fold of Christ, like lost and hungry sheep.

First, then we take into consideration, the church in a cold, and barren state; such a situation, for instance as has been experienced, by many belonging to the Kehukee Association, for several years past; and appears likely to endure, for some time to ocme. and while meditating on this part of the subject our minds are very naturally carried back, to a similarly period of time, when one of old was made to exclaim, "O my leanness, my leanness, wo unto me," Isaiah xxiv. 16. Likewise Jeremiah was bound to lament, because, "from the daughter of Zion, all her beauty is departed; her princes are become like harts that find no pasture, and they are gone without strength before the pursuer."—Lam. 1. 6. Such was a similar state of things, brethren, when the church was heard again to exclaim, "For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me. Zion spreadeth forth her hands, and there is none to help her; the Lord hath commanded concerning Jacob, that adversaries should be round about him." Lam. 1. 16.—Thus brethren we

learn that notwithstanding the truth, that the church at times is reduced to this extremity, yet that it is nothing more or less, than the purpose of God, for it to be so. The testimony of David is very clear on the point wherein he says: "the Lord trieth the righteous." Psalms, 11. 5; and a confirmation of this trial. accompanied by a word of encouragement is also given by St. Peter who says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter, 4 12, 13.—David again says, "thou feedest them with the bread of tears; and giveth them tears to drink in great measure; thou makest us a strife unto our neighbors: and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved." Psalms, 80. 5, 6, 7—is not such the state of the church now, brethren? but this uncomfortable situation is unalterable until the set time to favor Zion arrives, for God until such time is represented to cover himself with a cloud; therefore saith Jeremiah, "thou hath covered thyself with a cloud, that our prayer should not pass through." Lam. 3. 44. And how applicable to some is the following in such a time of famine, desertion, and error: "My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains, they have gone from mountain to hill, they have forgotten their resting-place." Jeremiah, 50. 6. Nevertheless there is some consolation in the thought, that such of God's people as are thus circumstanced, yet sooner or later will return to the true fold, and feed as in times past, upon the sincere milk of the word of God; continue stedfastly in the apostles' doctrine, and the fellowship of the saints. Descending to particulars, during such a general state of leanness seen in the church, we find the brethren cold toward each other, and dull of apprehension generally in divine things. It is apparently with the utmost difficulty, that they can so far discharge their christian duties as to sing a hymn of praise to God, commence, or continue the practice of family worship, or audibly pray in public or private. A great many difficulties have to be surmounted, if they are enabled to break loose from their farms, or their merchandize, or secular avocations of what ever kind they may be, and repair to the meeting house, or place appointed for the worship of God; and when there, almost every other subject, arrest their attention in preference to that of christianity, and the object of their meeting; and their consultation is frequently held upon the various topics of the day, however unedifying they may be, until the minister by rising in the pulpit for the purpose of commencing divine service, drives them into silence. But alas, he at best generally speaking is as little qualified to feed the sheep, as they are disposed to receive food, and the whole scene passes off without much interest, instead of producing that thrilling sensation in the minds of his audience so evidently manifested when the Holy Ghost displays his power on the earth, darting keen conviction to the sinner, imparting comfort to the broken hearted, giving rest to the mourning soul, and more strength of faith to the advanced christian. We say instead of this, but little interest is even evinced on either side,

and the congregation, so soon as dispersed, return to their fond and worldly pursuits, with scarcely a serious thought, about what has passed. And now brethren we have gotten about to the worst, when the world appears to be wondering after the beast; and the church reduced to a mere remnant; her ministrations of the word of life thinly attended; her faith and practice almost universally condemned; no ingatherings or prospects of any; the members gradually diminishing and the profession of human appearances likely to become extinct. The whole head is sick, and the whole heart is faint, langour and debility has nearly covered the body; disease has taken deep root in the system; famine stares the victim in the face, and hope the last link in the life of man, has nearly worn away.

Such is a faint description of a church in a state of leanness, and such may be about the situation of those composing the Kehukee Association at this time; brethren we leave it with you to judge of the comparison.

And now if the success of the cause depended upon the wisdom, the will, or the ability of man in the smallest degree whatever; or any other principle, or nature, short of the power and energy of him, who sitteth king forever in the heavens; then we should evidently despair of it, when viewed in such unpropitious light; and be induced already to account it as amongst the things that were. But so unlike the nature of any human enterprize is this cause, that it can never be defeated: and when we generally suppose it to be on the very brink of destruction, then suddenly, is it likely to appear in the prosperous condition of its pristine, and God-like majesty, and beauty; causing the wonder and astonishment of its enemies, and high admiration of its friends.

And this brings us to the consideration of that state of the church represented in our second division of the subject, when God pours out his spirit so profusely upon her, that all is joy and gladness within, and sorrow and sighing for a time flee away.—When the church is about to experience this happy change of condition, allusion is frequently made to her former state of leanness as in Psalms, 33. 18, 19: "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." Allusion is made to her former condition, with the promise of better things, to come attached, when God says through his prophet Isaiah, 54. 78: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Also in Psalms 30. 5 it is said, "for his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." There we see the prospects of the church gradually brightening, and the promise of the Lord verified, wherein again he says, "for I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying this is Zion whom no man seeketh after." Jer 30. 17 And again, "I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets and shalt go forth in the dances of them that make merry." Jer. 31. 4. "For thus saith the

Lord, behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees." Isaiah, 66. 12. And now is about to be fulfilled indeed in the altered condition of the church, the words of the sweet singer in Israel, "thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time, is come." Psalms, 102. 13. Which induced him further to make the following comparison of her: saith he, "there shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth." Psalms, 72. 16; which perfectly harmonizes with the increase of the church exhibited under another figure. Saith the prophet Isaiah, 27. 6: "He shall cause them that come of Jacob to take root: Israel shall blossom, and bud, and fill the face of the world with fruit." While riding thus prosperously, with the curtains of her habitation stretched forth, her cords lengthened, and her stakes strengthened the church with gratitude exclaims unto God, "thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise unto thee, and not be silent." Psalms, 30. 11, 12. And God replies to her on this wise: "Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame. For thou shalt forget the shame of thy youth, & shall not remember the reproach of thy widowhood any more. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah shall no more go over the earth; so have I sworn, that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Behold I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows with agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Isaiah, 54 chapter.

Under such great and precious promises as these now that the church can realize them, she feels revived; God has indeed visited her with the visitations of his love; the stately footsteppings of Jehovah are seen in his earthly sanctuary, and the elevated spirits of the bride, the Lamb's wife enables her to sing such songs, as the following: "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Cant. 2. 11, 12. When the holy city is thus set on such a conspicuous hill, of glory, and delight, shedding the divine rays of celestial brightness all around, with exceeding admiration, one is heard to exclaim: "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge." Psalms, 48. 2, 3. And again: "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things is spoken of thee, O city of God." Psalms, 87. 2, 3. The church is now fair under way, sailing triumphantly over the seas of sorrow, and making rapid progress towards the haven of eternal felicity. She is revived, reanimated, clothed with life and

light, and heavenly grace; her days of mourning, of sackcloth and ashes are forgotten. The pride and vanities of this world are withered away, under the scorching rays of God's eternal love. The snares, gins, and devices of satan, no longer appear to entangle, entrap, or impede her progress heavenward, but are entirely overcome, and she is fired with the pure and fervent zeal of spiritual devotion; then it is that the members of the church, appear to lose sight of their worldly interest, in a great measure, and dedicate their time and their talents to the service of the living God. It is not such a cross for them now to leave their farms, or their merchandize, and repair to their places of public worship; but it is done with as much alacrity and delight as David manifested when he observed, "I was glad when they said unto me, let us go into the house of the Lord." Psalms. 122. 1. And when there assembled, instead of that coldness manifested in their time of leanness, the great subject of redemption appears to absorb their attention, their spirits are on the alert. their apprehensions quick. and they are prepared to penetrate further, and still further, into the mysteries of God's abounding grace, as the minister whose lips now appear, as touched with a live coal from off the altar, preaches Christ and him crucified, the Holy Ghost overshadows them, and gives their souls a feast of fat things; he changes the stubborn will of his people, who have heretofore been growing up in the forests of nature, creates within them clean hearts, and right understandings and brings them by scores and hundreds, into the fold of Christ as lost sheep ready to perish with hunger and thirst. The heavenly flame of God's converting grace, appears at times to extend from state to state, from church to church, from house to house, from heart to heart, from saint to sinner, until the whole land, appears to be blessed with the divine presence; nearly every heart melted with tender sensibilities of God's eternal love, every proud and lofty spirit completely humbled at the footstool of Christ, their mountain-like prejudices levelled to the dust; when the church is thus elevated, enlarged, thus overdoue with joy and gladness, sends up a strong hallelujah of praise to God, realizes the happiness of a foretaste of glory above, and sees, by an eye of faith, like Stephen, and Paul of old, "the heavens opened, and the Son of man standing on the right hand of God," holding forth the crown of righteousness wrought out, or procured by his own great meritorious humiliation, which he intends giving them at that day, when the secrets of all hearts shall be made known, and the congregated millions of Adam's posterity are assembled before the judgment seat of Christ.

Brethren did any of you ever experience a similar state of things to that just described? Perhaps the most of you are ready to say, no; but we are persuaded that the souls of some of you, who are yet lingering upon the stage of action, some who are upon the watch towers of Zion are ready to leap for joy at the recollection of those bright scenes, exhibited some thirty odd years ago, in the gospel church, when the outpourings of God's spirit was displayed in such a wonderful manner in 1802, and 1803, upon the churches in the bounds of this Association, and elsewhere, when the ministers

and members were in tears upon the bosom of each other at the amazing goodness of God; when eye met eye, heart met heart, soul met soul, in divine thanks, and rapturous streams of holy love overwhelmed the congregations of the just, and kept them in the unity of the spirit, and bond of peace.—Aged brethren, would you not like to witness such a joyful time once more, before you die, and go hence to the place appointed for all living? No doubt you would, but the prospect is gloomy. And ye, young soldiers of the cross, tis doubtful whether you will ever witness such a time of general joy, for the day is so dark and cloudy we may not expect the sun soon to shine. But sooner or later, the time will again roll round, when as heretofore, God will visit his church with the visitations of his love; with a revival of pure and undefiled religion, water her with refreshing showers from heaven, cause her to flourish like the willows by the water courses, and ultimately bring forth much fruit, to the honor and glory of his great name. May the will of the Lord be done.

We are sometimes in the habit of viewing residences of men on earth, the situation and style of which strike our minds with admiration; and men frequently indulge in delightful reverie upon the beauty and magnificence of such dwellings, gardens, and delectable landscapes, as they would like to enjoy the possession of in this life. But brethren how rapidly all these considerations fall into insignificance, when we for a moment contemplate the sublime excellencies of our "building of God, a house not made with hands, eternal in the heavens." 2 Cor. (and how encouraging the recollection that this glorious building with the magnificence, and grandeur thereof, is the sure and lawful inheritance of the poorest saint now on earth.) Moreover, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2. 9. In short the members of the church triumphant "neither marry, nor are given in marriage, but are as the angels of God in heaven;" Matt. 23. 30: where in the fresh bloom of undying youth they shall forever flourish; and carrying in their souls the rapturous fires of the celestial throne, in ceaseless streams from their angelic tongues the thrilling notes of loud hosannahs will flow; yea, there they are completely, and spiritually perfect; yea, happified, purified, and eternally glorified. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." Rev. 7. 16, 17. The prophet Isaiah, 60. 19, 20, would make the following address to the church while in this glorified state: "the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

And to conclude the description of this state of ineffable glory and delight, the saints are represented by Saint John the divine, when selected from all nations, &c. as "standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and crying with a loud voice, salvation to our God which sitteth upon the throne, and unto the Lamb: and the angels joining in the song of celestial praise, likewise singing, Blessing, and glory, wisdom, and thanksgiving, and honor and power, and might, be unto our God, forever and ever." Amen.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

Tarboro'(N.C.) Press.

MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

LAWRENCE'S MEETING HOUSE,

EDGECOMBE COUNTY, N. C.

Commencing Saturday before the first Sunday in October, 1837.

SATURDAY, September 30th, 1837.

1. The Introductory Sermon was delivered agreeably to appointment by Elder Joseph Biggs, from St. Matthew. xxiv. Chap. and 14 verse: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Prayer by Elder Mark Bennett.

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Eldor William Hyman; when Elder William Hyman was chosen moderator, Elder Joseph Biggs clerk, and brethren Joseph D. Biggs and R. M. G. Moore, assistant clerks.

3. Brethren in the ministry (present) from sister Associations were invited to seats; when Elders Mark Bennett, James Griffin, Parham Pucket, Thomas Gibson, James Wilder, Jesse Addoms, Josiah Smith and Willoughby Hudgins, seated themselves.

4. Letters from 31 churches were read, and the names of the delegates enrolled, and the representation stated in the table of churches.

Names of Churches and Counties where situated.	MINISTERS & DELEGATES.	Baptised.	Rec'd by let'r.	Dis. by let'r	Excom'd.	Deceased.	Restor'd.	Number	Funds. $ Cts
1. *Baregrass*, Martin, —	James Harrison, Abram Peel,				1	1		27	75
2. *Blount's Cr'k.* Beaufort,–	Lodowick Redditt, J. R. Philpott,					1		30	1 50
3. *Cowenjock*, Currituck,†	SAMUEL TATUM,*							72	
4 *Conoho*, Martin, —	Nath'l F. Hooker, John Bryan,		2	7				41	1 00
5. *Coneto*, Edgecombe,—	*Richard E. Rieves,** JOHN H. DANIEL, - -	2				1		39	1 50
6. *Concord*, Washington,	MICAJAH AMBROSE,*		1		1	1		33	1 00
7 *Cross Roads*, Edgecombe,	WM. HYMAN, Jos'h J. Pippen,				2	1	1	38	1 00
8. *Cedar Island*, Carteret,—	Thomas Robinson, John Roberts,				2			37	1 50
9. *Deep Creek*, Halifax,—	William Whitehead,							26	50
10. *Falls Tar River*, Nash,—	Robert Sorey, James S. Battle,	1	1	1		6		78	2 00
11. *Flat Swamp*, Pitt,—	*Wm. W. K. Philpott*, Irvin Page,							65	1 50
12. *Flatty Cr'k.* Pasquotank–	D. B. Pendleton,* Fran's Fletcher,				1	2		12	1 50
13 *Frying Pan*, Tyrrell,—	David Cahoon,*					1		18	1 00
14. *Goose Creek*, Beaufort,—	James Potter, Zach'h Linton *					3		7	1 00
15. *Great Swamp*, Pitt, —	Herdy Whitehard, Willis Fleming,					5		69	1 00
16. *Hunting Quarters*, Car't,†	- - -							40	
17. *Kehukee*, Halifax, —	General Young, Reuben Higgs,							136	75
18. *Lawrence's M. H.* Edgecombe,	JOSHUA LAWRENCE, Rich'd Harrison, - -					1		67	1 50
19. *Little Alligator*, Tyrrell,†	- - -							6	
20. *Moratlock*, Washington,–	Wilson W. Mizell, Wm. Gray,*	1	1	1		3		83	1 60
21. *North Creek*, Beaufort,–	Thomas Bsrrow, Henry Blount,	1		3	1	6		31	1 25
22 *No. Mattamuskeet*, Hyde,†	- - -							22	
23 *Old Ford*, Beaufort, —	David Singleton, John Hodges,*					1		9	50
24. *Picot M. H* Martin, —	Jos'a Robertson, J. G. Smithwick*					1		31	1 00
25. *Powell's Point*, Curr'k,†	- - -							13	1 00
26. *Pungo*, Beaufort, —	Henry L. Davis, John Clark,				2		2	15	1 00
27. *Rocky Swamp*, Halifax,–	Lemuel B. Bennett, -								75
28. *Sappony*, Nash, —	Absalom B. Bains, Jr. C. Baker,							64	1 00
29. *Scuppernong*, Tyrrell, †	- - -							17	
30. *So. Mattamuskeet*, Hyde,	GEO. W. CARROWAN,* A. B. Swindell, R. M. G. Moore,				1	3		66	1 50
31. *So. Quay*, So'ampton Va.–	Elisha Darden, E. HARRISON,							60	2 00
32. *Skewarkey*, Martin,	JOS'H BIGGS, JOHN WARD,* Joseph D. Biggs,				1			68	1 50
33. *Smithwick's Cr'k*, Martin,	MICAJAH PERRY,* HUMPHREY STALLINGS,					1		21	50
34. *Sound Side*, Tyrrell, —	Caleb Woodard, -			2		2		21	75
35. *Spring Green*, Martin,—	Stephen Outterbridge, Lewelling Bowers, - -			3		2		35	75
36. *Turboro'*, Edgecombe,—	Coffield King, Ely Porter,*							46	1 00
37. *Washington*, Beaufort,—	Jacob Swindell, George Elliott,	1				3		39	1 00
38. *White Plains*, Beaufort,	MILES EVERITT,* Arnet Waters, Jonathan Wallace,				1	1		28	1 50
39. *Williams' M. H.* Edgecombe,—	David Bradley, Edward Power,*							36	1 00
	Total.	6	5	17	13	46	3	1546	38 60

NOTE. Pastors of churches and other ordained ministers are in CAPITALS; unordained ministers in *italics;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the last column shows the contributions from the churches to the Association fund.

5. Petitionary letters for membership in this Association were called for, when one from the church at Sappony, Nash county, one from Rocky Swamp, Halifax county, and one from South Quay, Southampton county, Virginia, were handed forward, read, and upon satisfactory information of their faith and standing, they were received as

members of this Association, and manifested by the moderator giving their delegates the right hand of fellowship; and they seated themselves accordingly.

6. Letters of correspondence from sister associations were called for: when one from the Contentnea Association was handed in by their delegate, Elder Mark Bennett, and read; Elders Josiah Smith and Parham Pucket handed in sundry copies of the minutes of the White Oak Association, stating their appointment as delegates, (their letter failing to come to hand,) the same was cheerfully received, and they recognized as delegates. Elder Jesse Addoms, from the Little River Association, handed in 35 copies of their last year's minutes. Elders Wilder and Gibson, from the Country Line Association, handed in 20 copies of their minutes, and they requested a correspondence with this body, which were thankfully received and distributed among the churches.

7. The following committees were appointed, viz:

James S. Battle and Coffield King, on finance:—

Elder William Hyman, to prepare a letter of correspondence to the Contentnea Association. Brother Joseph D. Biggs to write a letter to the White Oak Association. All to report on Monday next.

8. Brother John H. Daniel, who was appointed to write a Circular Letter for this Association, failing to do so, it was resolved, that Elder Joshua Lawrence be requested to prepare one; and when examined and approved by Elder William Hyman and brother James S. Battle, to be attached to these minutes.

9. Elders, Willoughby Hudgins, Parham Pucket, and Joshua Lawrence, was requested (by private ballot) to occupy the stage by preaching on the morrow, divine worship to commence at 10 o'clock, A. M.

The Association then adjourned with prayer until Monday next, 9 o'clock, A. M.

SUNDAY, October 1st, 1837.

Elder Parham Pucket introduced the services of the day, and preached from St. Luke, xix. chap. and 10th verse: "For the Son of man is come to seek and to save that which is lost." Elder Willoughby Hudgings followed and preached from Hebrews, x. chap. and 39th verse: "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Elder Joshua Lawrence closed, and preached from St. Luke, xvi. chap. and 31st verse: "And he said unto him, if they

hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

From the faithful administration of the word, and the attention of the congregation, we hope the labours of the day has, and will be, blest of the Lord.

MONDAY, October 2d, 1837.

The Association assembled, and was opened with prayer by Elder Mark Bennett, and proceeded to business.

10. The committees appointed on Saturday were called on to report, when Elder William Hyman, who was appointed to write a letter to the Contentnea Association, handed in one which was read and approved, and Elders Joshua Lawrence and Humphrey Stallings, appointed our messengers to that Association.

Brother Joseph D. Biggs, who was appointed to write a letter to the White Oak Association, handed in one which was read and approved.

The committee of finance reported

That they find in the hands of the Treasurer at the close of last Association the sum of - - -		$99 69½
Received in contributions from the churches at this Associ'n,		38 60
	Making	$138 29½
Paid for transcribing the Minutes of last year, recording one copy on our record, superintending the printing, and distributing as usual to the churches and sister Associations, -	$15 00	
Paid Printer for 1000 copies, - -	30 00	
		45 00
Balance now in the hands of the Treasurer,		$93 29½

The Association concurred with the report.

11. Resolved, That Elder Joshua Lawrence write a letter of correspondence to the Little River Association, over the signature of the moderator and clerk, and that brethren James S. Battle and Robert Sorey, be the bearers thereof, with 25 copies of our minutes.

12. Resolved, That Elder Joshua Lawrence write a letter of correspondence to the Country Line Association, over the signature of the moderator and clerk, and that Elders William Hyman and John H. Daniel, and brother Richard Harrison, be our messengers and bearers thereof.

13. Resolved, That our next Association be held at Spring Green Meeting House, Martin county, to commence on Saturday, before the first Sunday in October, 1838, commencing at 11 o'clock, A. M., and that Elder

Joshua Lawrence be requested to deliver an Introductory Sermon to that body, and in case of his failure, Elder William Hyman.

14. On motion, the roll of the delegates names were called over, and absentees noted.

15. Elder Joshua Lawrence is requested to prepare a Circular Letter for our next Association.

16. Resolved, That Elder Joseph Biggs be requested to transcribe and prepare the minutes for the press, and have 1000 copies printed, and distribute them as usual to the churches and sister Associations with which we correspond, and record one copy on our records.

The Association then adjourned to the time and place appointed, with an exhortation by the moderator and prayer by Elder Joshua Lawrence.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

CIRCULAR LETTER.

The ministers and delegates composing the Kehukee Association for 1837, to the several churches they represent, send greeting: and this epistle, to all the brethren and sisters composing the several churches of that Association. Wishing grace, mercy and peace, with love and union, to abound among you, in the strongest bonds of Christian fellowship, from God our Father and the Lord Jesus Christ his Son, by the influence of his holy and blessed Spirit on your every heart, working in you to will and to do of God's good pleasure while here on earth; that you may thereby be prepared for the enjoyment of his eternal glory in heaven, when this suffering life shall cease and you all enter on eternity's everlasting shore.

Dearly beloved brethren in the Lord: You will certainly expect a Circular attached to our Minutes, when you receive them; forasmuch as many of you know that there was an appointment to write one for this Association; but not coming to hand, we are under the necessity of drafting one in a short time, in order to meet your expectations. And we know of nothing at present that more concerns the churches than that of some remarks on A VALID BAPTISM. For the devil in a thousand forms has through the instrumentality of man attacked the word, doctrine, and ordinances of Christ; which it becomes the duty of the churches composing the Kehukee Association to defend, if they think they are churches of Christ. For Christ has committed all his gospel goods to his church and ministers, and we ask you who shall take care of them if his church and ministers do not? Will the world take care of the word, doctrine, and ordinances of Christ? Surely not. Will the devil, or anti-christ? Surely not. Will Mahometans? Surely not. Then the responsibility of the churches composing the Kehukee Associa-

tion is very great, if they be Christians, to transmit to the next generation of Christians and ministers with truth, faithfulness and clearness, the holy word, doctrine, and ordinances of Christ; without the alloy of hypocrisy, tradition, or human inventions of any kind added thereunto; as they have received them from their forefathers, and proved by the word of God, otherwise void and of none effect.

For you know, dear brethren, that the devil through false teachers has attacked even the person of Christ; calling and endeavoring by many sophistical arguments to prove him a mere man, and not God, nor Son of God. And equally so they have attacked the doctrine of his gospel, and shaped it in ten thousand forms, adding and diminishing its various truths to suit their lust of getting money thereby; and to shape the gospel doctrine that it might either suit the taste of hypocrites, false professors, or the men of this world. And also you know that devilish false teachers have attacked the Lord's Supper; an ordinance laid down so plain in the New Testament, both by precept and example, that he that runs may read the manner of it and the end for which it was instituted by Christ, the head and lawgiver of his church. Yet the priests have twisted and turned this to suit their coveting, money-getting dispositions; as well as the Corinthians did to drunkenness and full bellies at their church meetings, and not at home.

Equally so, dear brethren, you know that the ordinance of baptism has been attacked by false teachers; and warped in various forms from its original to sprinkling, pouring, &c.; which was not the original manner nor New Testament form, as practised by John, or Christ, or the apostles, as laid down in the New Testament; to which we now invite your attention in this our epistle. Not that we intend to go fully into an investigation of this subject, but to make a few remarks on two parts of it, and on the third to dwell somewhat; for you know our limits will not admit it in the short contents of a Circular letter.

And first, all we have to say on this subject is couched in a few words: *What is a valid scriptural baptism?* To which we answer, baptism may be divided into three parts; first, the mode or manner of doing the act of baptism; second, the subject on whom the act of baptism is performed; and third, the administrator that performs the act and his authority to do so. To the two first heads we design to speak but short, as so much has already been written, to which we refer you; but on the third part or head we design to dwell at some length, as but little has been said or written on this part of baptism, to make a valid baptism according to the New Testament.

And first, as to the mode we will say a few things. We challenge the world to show from any history, book, or record, any administrator, or mode or practice of baptism before the days of John the Baptist, as recorded in the New Testament. Then this administrator and his mode and subjects are the origin of baptism. Although some have gone back to Abraham's covenant of circumcision, and to the Jewish tabernacle and temple, for sprinkling, this is all fudge; saying, that baptism was in lieu of circumcision. If this be true, then we brethren, are right; for Abraham was a believer before he was

circumcised, and circumcision only a sign of the faith he then had. For Paul makes circumcision only an outward sign, so is baptism an outward sign of the inward work of grace and faith on believers, as Abraham's circumcision was of his inward grace and faith. And Paul settles all this in these words, saying: He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit and not in the letter; whose praise is not of men but of God. Romans, 2. 28, 29. And now to gospelize these verses it would read thus: He is not a Baptist who has outward water baptism, neither because he is baptized by water; but he is a Baptist who has been inwardly renewed by the Spirit in the heart, and then baptized after his renewal and faith as was Abraham circumcised. But it is sufficiently clear from the New Testament, that all Jewish types, shadows and ceremonies, were put to an end by the dispensation of the gospel; and circumcision with the rest, as Paul's epistles to the Gallatians and Hebrews fully shows, for which proof read.

Then as John's baptism was the origin of baptism, as to mode, subject, and administrator; to the account of it as recorded in the New Testament as to mode we shall go, for our proof of this fact. John, 3. 23: And John also was baptising in Ænon, (not at, or near about, but in,) near to Salim, (and why?) because there was much water there; and they (the people) came and were baptized. Now this verse shows plainly that the first administrator and mode of baptism required much water in order to perform the act of baptism, by the administrator John, who was the first that ever performed this rite of the church; and that tub fulls, pail, pitcher, or gourd fulls, could not have been here denominated much water, because the place is mentioned, Ænon, and much water there, is the reason given why John baptized in this place. Then baptism performed without much water in the place where the act of baptism is performed, is not valid nor a scriptural baptism, even enough to immerse the whole body is required in the place where the act of baptism is performed. We cite you Corinthians, 10. 2. Romans, 6. 4, as proof.

Next we cite John, 1. 9, 10: And it came to pass in those days, that Jesus came from Nazareth of Gallilee and was baptized of John in Jordan. (Mark that word, in Jordan; also, in Ænon—see how these verses agree both as to mode, in, and not at or about.) 10th verse: And Jesus straitway coming up out of the water. Mark this verse also proves he had been in the water, while the mode was performed or act of baptism. Then here are two ins, to prove the mode or act of baptism was performed in much water; for Jordan was a river, and of course there was much water there.

Again: we cite you Acts, 8. 38, 39: And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptized him. Then this verse shows again the mode of baptism was in the water, and that the subject and administrator must both be in the water, in order to perform the mode of a New Testament water baptism; and we challenge the world to show by the New Testament that baptism was ever performed out of the water. We have produced three ins, the water, for the mode of

baptism; now, if you can, produce three outs, of the water, from scripture, or even one. Now we know, dear brethren, that no man can produce one baptism in the New Testament, where the mode and act of baptism was performed out of the water, not founded on supposition; much less by express scripture, out of the water. Then we say to you, dear brethren, that any thing called baptism, the mode not being performed in the water, is not a valid and scriptural baptism.

Next we come to make a few remarks on the valid and scriptural subjects of baptism. What sort of persons did this John, the first performer of baptism baptize, as the subjects of baptism for God who sent him to baptize? Certainly let him know the proper valid subjects of baptism, as well as the mode; or how else would he have went about performing baptism, a thing he never saw practised nor had been done since the world began. And had he have asked all the wise of the world put together, they could not have told him either the mode or subjects of baptism. Then God made known to John both the mode and subjects of baptism. In the same way he made known to him the Lamb of God that taketh away the sin of the world, and to reject the pharisees and not baptize them. So then the subjects of baptism are a peculiar kind of people, forasmuch as John refused baptism to the pharisees it shows all men are not the proper subjects of baptism, but a particular kind of persons only. And in order to prove which, to the book. Mark, 1. 5: And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in (mark that word in, again, that makes four ins) the river of Jordan, confessing their sins. Thus you can see by this text the persons John baptized, such as confessed their sins; these were his subjects of baptism, and of course John then did not admit children to baptism. Nor were they subjects of his baptism, because they could not confess sins; for those he baptized confessed their sins. Then we say, brethren, children are not valid scriptural subjects of baptism.

Acts, 19. 4: Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him; that is, on Christ Jesus. So then, from the above text, according to Paul's exposition of John's baptism, John required faith in Christ Jesus which was to come in a subject before he would baptize him; which clearly proves three characteristics in the subjects of John's baptism, to make them subjects of valid baptism—repentance, confession of sins, and faith in him that was to come; that is, Christ Jesus. These were the prerequisites required by John to make a valid subject of baptism, which neither children, nor the pharisees, nor scribes, nor men in a state of nature possess; therefore neither of these are valid and scriptural subjects of baptism.

And further, the whole tenor of the gospels and all the epistles show, that repentance and faith were required by Christ and his apostles to fit any person for baptism; such as, repent and believe the gospel—except ye repent ye shall all likewise perish—repent, for the kingdom of heaven is at hand—he that believeth and is baptized shall be saved—go teach all nations, baptizing them, &c.—and many of the Corinthians believed and were baptized, &c. &c. &c.—with

a hundred other proofs that it is the man that repents of his past sins, amends his life, and confesses his sins with a broken and contrite heart, and believeth in Jesus Christ with all his heart as did the Eunuch, that are only the valid and scriptural subjects of baptism; any thing and every thing said to the contrary notwithstanding. In this truth of the mode and subjects of the ordinance of baptism for validity, dear brethren, stand fast; and let no man spoil your faith through vain philosophy, tradition or deceit, that any other person is a scriptural subject of baptism but the man or woman that repenteth, confesses their sins, amend their lives, and with the heart believeth in our Lord Jesus Christ, and confesses the same with their mouth as did the Eunuch to Philip, saying, I believe Jesus Christ to be the Son of God. We have only made these remarks on the mode and subject of baptism, merely to refresh your memories and put you in mind of what we have heretofore written you on the subject of baptism.

We now, dear brethren, come to our third head, and that is, to show who the man is that is a valid and scriptural administrator of baptism, according to scripture; for we conceive there is as much in the administrator to make a valid baptism, as there is in the mode or subject. For the mode of baptism and the subject of baptism can't make a scriptural baptism, without an administrator to perform the mode; for the subject can't perform the mode on himself. For it takes both Christ and John the Baptist—it takes Philip and the Eunuch—it takes Ananias and Paul—to make a valid baptism with the mode beside. Then here in the three above cases you can plainly see the three things proposed, essential to make a valid baptism; nor is the administrator the least of the three in making baptism valid. For without the administrator, and he vested with proper authority to perform the rite of baptism, there can be no such a thing as valid or scriptural baptism.

Then we presume no man will deny but John was the first administrator of a valid and scriptural baptism. From whence was his authority, from heaven or of men? John, 1. 33: And I knew him not, but he that sent me to baptize with water, the same said unto me upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. 34th verse: And I saw and bare record that this is the Son of God. Now the above verses show that John was sent to baptize—who sent him? why God the Father sent him to bear witness to the light. He sent him that Christ Jesus might be made manifest to Israel. He sent him to baptize with water—all which the chapter proves. So then John, the first administrator of baptism, had his authority from heaven; and it was this heaven-commissioned authority that made him a valid administrator, otherwise his baptism would have been invalid. Of this we offer as proof—suppose Jesus Christ had baptized a person with water, would such a person's baptism been valid or not? We pause for you to think. We answer, no; because Jesus Christ had no commission from heaven to baptize with water. God had given him no such commission, therefore if he had baptized with water without the commissioned authority, such a baptism would have been invalid; forasmuch as it was John's authority from heaven that made his bap-

tism valid, having a right mode and right subject. Then all baptisms are invalid by any man that is not divinely commissioned from heaven; thus it takes God's prescribed mode, God's prescribed subject and God's authorised minister to make a valid and scriptural baptism. And this further appears from the following reasons: John was sent of God to baptize with water, and not with the Holy Ghost; John could not, nor did not, baptize with the Holy Ghost; nor did he even confer nor could he confer the Holy Ghost, or could he work miracles, nor ever did he work a miracle. Then John was just such a Baptist preacher as those in these days, without the gift of the Holy Ghost; which gift alone qualified men to work miracles. But Jesus Christ was sent of God not to baptize with water, as was John, but to baptize with the Holy Ghost; and had he baptized with water, he had no authority to do so. Then his baptism would have been invalid, for he had no commission to baptize with water; therefore the scriptures show us Jesus baptized not, but that his disciples baptized.

Then from scripture it is clear that John had authority to baptize with water, but not with the Holy Ghost; so from the scriptures it is equally clear, that Jesus had a commission to baptize with the Holy Ghost, and not with water; so then each followed his commission, as the whole tenor of the gospel shows, and neither intruded into the commission of the other. Had they have done so, each baptism would have been invalid. And this further appears from God's call to the priest office. None were called to this office but the tribe of Levi; none commissioned but them; therefore, those who assumed the office and offered incense were burnt with fire from heaven; as no priestly office was valid but he that was called and commissioned by God to that office. Therefore, says Paul, no man taketh this office to himself, but he that was called of God as was Aaron. Because nothing he done was by divine command, or of divine authority; therefore invalid and offensive to God. And Paul applies this to the ministry. And God might say, who hath required this at your hands; for I have not sent you to do so, and by what authority do you these things? So then it takes the divine call and commission to make a priest and his offering valid; so also it takes the divine call and commission of God to make a minister and his office, and act of baptism valid, and nothing short of this can do it. Then if Christ had baptized, and did not baptize because he had no commission to do so, how dare others who have no commission from God to do so? Such are intruders into office, and shall be dealt with by God as such, saying, you run and I sent you not, &c.

Having thus shown that it takes an administrator divinely commissioned to make baptism valid, we pursue our third head further. Jesus Christ, the head of all principality and power, the head of his church, God's king in Zion and lawgiver of his church, and further, the Father vesting him with all power in heaven and earth, after his death assumed the right and authority of calling, qualifying and commissioning men to preach and baptize nations according to the mode he himself was baptized with. For he himself says, baptism was the council of God, and that it was a commandment of God; as it was righteousness in John to administer it, as being sent; and him to obey it, as a command of God, and thus they would fulfil all righteousness as respected the command of God concerning baptism. Nor can we believe that Christ would pervert the command of his Father con-

cerning baptism, either as to mode, subject, or administrator; but enforced the same by commission and his authority on his disciples. And thus he says: Go ye into all the world; he that believeth and is baptized shall be saved. And thus: Go teach all nations, baptizing them, &c. So then he does not tell them the mode, and why? because they well understood this. But he tells them the subject: He that believeth. Then it follows that all the apostles were commissioned and delegated with power and commission to baptize believers from Jesus Christ, who is the rightful head, sovereign and lawgiver of his church. And thus all they baptized, if believers, by the original mode their baptism was a valid baptism; because they had Christ's commission so to do, and not otherwise.

But we still pursue our third head, as to a legal administrator making a valid baptism. Now let it here be understood that John was authorised by God the Father to baptize with water; and that Christ was only authorised to baptize with the Holy Ghost, and not with water. And here let it also be fully understood, that the apostles, and not the seventy sent out, were fully commissioned to baptize both with the Holy Ghost and water by Christ, the head of his church; and that the seventy had not the power nor commission to give the Holy Ghost nor work miracles; but that this of giving the Holy Ghost was exclusively given to the apostles for reasons we could easily assign, by the laying on of their hands; but neither John nor the seventy could do so. Then they were just the same as ministers of this day, only that of planning to get money by the new schemes of the day; of this there is not a word said. Then it follows that the apostles had the commission to baptize with water, and the power to give the Holy Ghost by laying on of hands, and by this gift of the Holy Ghost to work miracles; which no other set of ministers have had since that time. Yet although ministers since the days of the apostles have not had the power to give the Holy Ghost by laying on of hands, nor been baptized with the Holy Ghost as they were, nor had the power to work miracles as the apostles had; yet every minister since the apostles' time, that has been called and commissioned of God to preach and baptize, although they were not baptized with the Holy Ghost, nor could work miracles, yet being commissioned of God so to do, their baptisms have been as valid as that of John or the seventy, provided the mode and subject were scriptural, or even that of the apostles. For the baptism of the Holy Ghost was never given to make a Christian, but for other purposes.

Yet still we pursue the third head, as to the lawful administrator to make a valid baptizm. John being commissioned of God was a lawful administrator, the twelve apostles being commissioned by Christ, or the seventy, were lawful administrators; and this because sovereign authority commissioned them to baptize, otherwise it would have been invalid; because it is only the right of sovereignty to command and require obedience. Then we proceed to other administrators who baptized, not in the limits of the Jewish nation, as did John and the apostles in the first progress of their commission; to wit, Paul and his colleagues. That Paul was baptized by Ananias none will doubt, and that he baptized his epistle to the church at Corinth fully shews; 1st chapter, 16th verse: And I baptized also the household of Stephanus, &c. 17. For Christ sent me not to baptize, but to preach the gospel, &c. Now here we ask a question:

Was Paul's commission to baptize from Christ? The above verse says not; for he says, Christ sent him not to baptize, but to preach the gospel. How then dare he to baptize? Why, God the Father sent John to baptize, and Christ sent the twelve and the seventy; but now the Holy Ghost sends Paul. As proof, Acts, 13, 2: As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I (I the Holy Ghost) have called them. 3. And when they had fasted and prayed, and laid their hands on them, they (the church) sent them away. 4. So they being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.

Now, dear brethren, don't forget that God the Father sends the first Baptist preacher, John the Baptist; also don't forget that Jesus Christ, the second person in the trinity, sends forth the twelve and seventy Baptist preachers to the world, and commissioned them to preach and baptize the nations. And we charge you by all that is divine, not to forget that the Holy Ghost sends forth the third sort, Barnabas and Saul. And why? because it has been the office of the Holy Ghost to send preachers and qualify preachers for the world from that day to this. For Jesus said, when he went away he would send him (the Holy Ghost.) So then we have to look to the Holy Ghost for Baptist preachers of the right sort, and not to the schools for men and devil preachers. Then the Holy Ghost sent Paul and Barnabas to the heathen, and not mission and begging societies; for among the heathen was this work that the Holy Ghost had called them to. Then God the Father sent John the Baptist, and Christ Jesus the twelve and seventy, and Paul he called to the apostleship to bear witness of him in Jerusalem, Rome, and elsewhere; yet it is the Holy Ghost that requires the church at Antioch to separate Paul to the work for which Christ and the Holy Ghost had called him. So then since that time, it is the right and office of the Holy Ghost to call a minister to his work, and by his call or impression on the church to separate him by office from the rest of the church to the office of a minister or baptizer. For Paul by this separation became a baptizer of the heathen, and by no other means was his baptizing of a person valid, but because the Holy Ghost had called him to the work, and the church had separated him by fasting, prayer, and laying on hands to the work. And thus any person that Paul or Barnabas baptized among the heathen, by a lawful mode, and they being a lawful subject, such a baptism was valid; and only so because of the call of the Holy Ghost, and the separation of the church to that office by fasting, prayer, and laying on of hands; otherwise void and of none effect.

Then we see a divine commission necessary in John, in the apostles, and seventy; and also in Paul and Barnabas, to make them valid administrators. And this instance in the church at Antioch, by the call of the Holy Ghost on the church for Paul and Barnabas to be separated to the work of the ministry, by fasting, prayer, and laying on of hands, is the first instance in the scriptures where the church of Christ shows her delegated power by the Holy Ghost, in the ordination of ministers. Then laying on of hands by an apostle, was to give the Holy Ghost and office; but the laying on of hands of other ministers, was to separate to office. For Paul was called to be an

apostle of Jesus Christ before he received the imposition of hands in the church at Antioch; for as soon as converted and baptized: He straitway preached Jesus Christ was the son of God. And he had preached sometime in Judea, but he now is to be sent to the heathen to administer baptism and the Lord's Supper, and build up and establish churches; and to do which lawfully by God and church authority, he must be separated to that office by the church, fasting, prayer, and laying on of hands of the other three teachers in this church, in order to make him a valid and proper administrator for the above work. So then a divine call to the ministry, and the sanction and separation of the church to that office by the imposition of hands of a presbytery, are the only things that can make a lawful administrator or a valid baptism; the person thus ordained himself first being baptized by immersion by a man thus ordained to office. By reading the chapters it is certain that Paul had the gift of preaching and the Holy Ghost before hands were laid on him. So then the laying on of hands on Paul and Barnabas was to separate to the office of ministers, and thus make their baptism a valid baptism, otherwise of none effect.

This same practice seems to be alluded to in 1st Timothy, 4. 14: Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Thus no man can perform a valid baptism without a divine commission, and passing to that office by the delegated authority of the church and laying on of the hands of two or three ministers as a presbytery; of this there can be no doubt from scripture—besides the many proofs that could be brought from the Old Testament of the laying on of hands to separate to office, as appointed of God in the Old Testament, to which we refer you.

Some have supposed that the laying on of hands were in all cases to give the Holy Ghost; and thus because they could not give the Holy Ghost by laying on of their hands, have refused to help ordain deacons and ministers to these offices. But to convince such, we refer you to Acts, 6. 3: Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may (we, the apostles,) appoint over this business. 5th verse: And they chose Stephen, a man full of the Holy Ghost, &c. 6th verse: Whom they (the church) set before the apostles; and when they had prayed, they laid their hands on them. So from the above verses, it is clear that the apostles used the laying on of hands to separate to office, even those men that were already full of the Holy Ghost. So then laying on of hands in these cases could not be to give the Holy Ghost, for that they already had before hands were laid on them. Then it is clear as the sun at noon day, that the apostles laid their hands on the seven men chosen to be deacons by the church; not to give the Holy Ghost, but to separate and set apart to office. And it was so by Paul and Barnabas to set them apart to the office of ministers, and not to give the Holy Ghost. And Christ has appointed and delegated this power and authority to his church and ministers, for the purpose of keeping impostors from the office. Yea, it is the churches defending wall to preserve the sacred ordinances as delivered her; which fence against imposters she should ever keep up, to keep the ordinances valid in their administration,

by letting none perform them but such as passes her inspection and the laying on of the hands of her ministers. And all this is so wisely ordered by Christ as to be fixed as a check and balance of power. For a church may set apart a deacon or minister, but then a presbytery may check that power by refusing to ordain him to office, by laying on of their hands, if they think him unworthy. And so, equally so, the church may check the power of the ministry, by refusing to set a man before them that she thinks unworthy of the office. Thus a concurrence of both these powers are essential to the qualifying of an administrator to that office. And a concurrence of the church and presbytery is plainly seen in both cases of the ordination of Paul and Barnabas, and the seven deacons; and without this concurrence of church and ministry you cannot make a valid administrator, and otherwise all he does as to performing ordinances in the church are invalid.

Now, dear brethren, we would willingly pursue this third head of a lawful administrator further, but our limits admonish us; therefore, we will hasten to a close by couching our ideas on the balance in as short a way as we can. And first, it takes a divine commission; 2d, it takes a lawful mode of baptism, and that is in the water; 3d, it takes a lawful subject, and that is a believer; 4th, it takes the church to set the administrator before the ministers chosen for a presbytery; and 5th, it takes fasting and prayer by the church, and laying on of hands of this chosen ministry, to make a valid administrator or a valid scriptural baptism.

Suppose then a methodist, baptized by immersion himself, and then he baptizes a person by immersion that is a believer, and such a person come to join one of our churches, is his valid baptism or not? We say not; he should be re-baptized by you.

Suppose a Free Will Baptist preacher, who himself has been baptized by immersion, and then baptizes a believer by immersion, and such an one comes over to us, is this a valid baptism? We say not, that such an one should be re-baptized by you.

Suppose one of our own Baptist preachers should baptize a person, and that afterwards he should get converted and confess that he was baptized in unbelief, would you not baptize him over again? Surely. And why, but because when you baptized him he was an unbeliever, and therefore an improper subject of baptism, but now by his conversion to God he is a proper subject? Therefore baptize him again, for his first baptism was invalid; and why? because he was not a valid subject. So we say that a Methodist and Free Will Baptism, although a lawful mode and a lawful subject, is not a valid baptism for want of a lawful administrator of our faith and order of our churches, and our presbytery to confirm it by their delegated authority from the church of our faith and order.

For we consider a right faith, both in the subject and administrator, essentially necessary to make a valid baptism; for if a man baptizes by immersion who does not believe this to be the divine mode of baptism, it is mockery and hypocrisy; for he as the administrator is doing that for God that he don't believe God requires at his hands, and so plays the hypocrite to please others and not God, nor as his duty to God. So then it is essentially necessary that all administrators should have faith in the right mode, which is immersion; and secondly, if a lawful administrator who believes in the right mode, baptizes a person he don't believe to be a valid subject of baptism, he equally plays the hypocrite and mocks God, by putting a mem-

ber in the church he don't think at the very time he is doing the act of baptism to be a valid subject for the church of God—For whatsoever is not of faith is sin.

And further, in order to do things in gospel order it is of necessity that the administrator believe in a right mode, and that the valid subject also believe in the same right mode; or else for the want of faith the baptism is invalid; for none are to be baptized but on a profession of their faith in Christ, and that a true faith as near as the church and administrator can judge, both in Christ and the right mode of baptism in order to make a valid baptism.

And further, it is essentially necessary that the administrator believe with all his heart the doctrine of the gospel, for John the Baptist was a believer in Christ and the gospel: Behold the Lamb of God that taketh away the sin of the world.—shows it very clearly in his testimony. And it is equally clear from scripture, that the apostles believed the doctrine of the gospel before they were baptized and while they baptized; and so should all other administrators. Therefore it is requisite that an administrator be of our faith and order, in order to make a valid baptism for us; without which belief in the doctrine of the gospel we count his act of baptism invalid. For it is said, Acts, 2. 42: And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. Again: Acts, 5. 28: Ye have filled Jerusalem with your doctrine, &c. &c. &c. which show that the apostles while they preached and baptized had a doctrine, and that was the doctrine of Christ; which was essential for every administrator and member to believe, in order to fellowship and breaking bread in the Lord's Supper, and uniting in prayers; and that in this doctrine they should be stedfast.

Now, dear brethren, a few words must settle the point as to what was this apostolic doctrine; for you must believe they had the doctrine of Christ, which may be comprised in this from the New Testament, and proved thereby: 1st, God's eternal and unchangeable love to sinners; 2d, his foreknowledge of all persons' sins and events whatsoever; 3d, his eternal choice or election in Christ before the world began of his church; 4th, his predestination, appointment, and ordination to life eternal; 5th, his all powerful and effectual call of his elect; 6th, their justification by the righteousness of Christ, and final and eternal salvation by him to a single individual chosen to salvation. Of this faith should all administrators be to make a valid baptism, and no man should be admitted by the churches to ordination that does not believe this doctrine.

Again: suppose one of our ministers should be excommunicated from one of our churches, and so put out of the fellowship of the church; and he then was after his excommunication to baptize a person, and then that person by him baptized should come over to our churches, must he be baptized or not? We say, yes; and why? because the church put him in office by her fellowship and authority, and now by her excommunication and non-fellowship she puts him out of office and any authority to baptize; therefore the person he baptized, although by a lawful mode and a lawful subject, their baptism is invalid for want of a proper church fellowshipped authorised administrator to do so, and should be re-baptized by you. For no man has a right to administer the ordinances of the church but by her sanction and delegated authority, and she can give and take away this at her pleasure, and thus bind on earth as said her head and king.

Suppose one of our ministers should be excommunicated by the church for holding to missions and the new schemes of the day, and then he goes and joins the missionaries and baptizes a person, is such a baptism valid or not? We say not. It is not valid no more than the above; because it matters not for what such a minister is excommunicated, whether for heresy, immoral conduct, missions, or any thing else, so he stands excommunicated and out of the fellowship of the church, no act he performs as a minister is valid, whether baptism, the administration of the Lord's Supper, or preaching the word. For as was said in the other case, the fellowship and authority of the church put him in the office of baptizing, so his non-fellowship and excommunicatton put him out of office, and therefore not valid. For every church of Christ is vested with independent power from which

there is no appeal on earth, but her decisions are final. Hence you read of the church at Jerusalem, at Corinth, at Smyrna, at Sardis, &c. &c. all which were independent bodies of each other and all the world beside in matters of her own discipline; having this power delegated to her by her head and king to try, and determine, all causes and cases as might respect her ministry, doctrine, ordinance, or offences, that might arise in her own community and no where else.

And now, dear brethren, we have only glanced at our subject, without the many scriptures and reasons that we could have offered to support this advice. Yet we wish you to ponder upon it and compare it with the scriptures, and draw your own conclusions therefrom, and act according to the scriptures. However we will offer one of our many reasons in support of the ground we have taken. Suppose the people of this State were to nominate a man to be a magistrate, and the General Assembly was to appoint him to that office, and he was to enter on his office before he took the oath that is required of magistrates to take by the sovereignty of the State. Question. Would any of his acts be valid? You know not. And why? Because he had not taken the oath. But after the oath is taken, all his acts are valid as a justice of the peace. Then suppose the General Assembly for some misdemeanor was to declare his office null and void, would any act of his be valid after this declaration? You know not; for the sovereign power that gave it took it away. So in like manner every church of Christ is a republic and sovereign community. The church nominates and appoints a man to the ministry, the presbytery ordains him and swears him into office by laying on of hands; then like the magistrate are his acts valid and not before. But suppose he like the magistrate should be guilty of some misdemeanor—Question. Has not the church the same power to put him out of office as the Legislature has a magistrate, and thus render all his acts invalid, however much he may assume the office. Then it follows that it is the sovereign power and the oath that makes the act valid; even so it is the sovereign power, fellowship and ordination of the church of Christ that makes the act of the minister valid; and she may give or take away at her pleasure for a misdemeanor, & the minister is not to be the judge in this matter no more than the magistrate, for sovereign power is the arbitrator in all cases. And for to say any way will do to baptize, either by immersion, or pouring, or sprinkling, or as any subject of baptism may choose, is the most foolish and futile argument ever raised about baptism; for this is at once for the subject to make laws for himself, or for sovereign power, or for his king, whereas it is sovereign power that has the right to make laws and enforce them, and not the right of the subject to choose what kind of law he will or will not obey.

We leave you, dear brethren, with these remarks, stating we have had a pleasing Association and all things conducted in peace and good feeling, and that harmony and union and love and fellowship abounded among the brethren to a high degree. May the good Lord prosper all the churches, and quickly if it is his will add to your numbers such as shall be saved; and cause all the churches to arise and shine, because the time of refreshing has come from the presence of the Lord God of Zion, who will not forsake her in her dark and sickly state, but visit her in his own way and in his own time. Farewell.

Tarboro' Press.

(8)

MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

SPRING GREEN MEETING HOUSE,

Martin County, North Carolina,

Commencing Saturday before the first Sunday in October, 1838.

SATURDAY, October 6th, 1838.

1. The Introductory Sermon was delivered by Elder William Hyman, from 1 Samuel, iv. chap. 22nd verse: "And she said, the glory is departed from Israel: for the ark of God is taken." Prayer by Elder Joseph Biggs.

2. The delegates from the churches then assembled. The Association was opened with prayer by Elder Joseph Biggs, when Elder WILLIAM HYMAN was chosen Moderator, Elder JOSEPH BIGGS Clerk, who called to his assistance brethren Joseph D. Biggs and R. M. G. Moore, as Assistants.

3. Brethren in the ministry, (present,) from sister Associations, were invited to seats with us, when, Elders Burwell Temple, Mark Bennett, John I. Stadler, and Lemuel I. Puckett, seated themselves.

4. Letters from 31 churches were read, and the names of the delegates enrolled, and the representation stated in the table of churches.

5. Petitionary letters for membership in this Association were called for, when one from Sandy Grove (Nash county) was handed in by their delegate, Isaac Stricklin, and read; and they were received by the Moderator giving their delegate the right hand of fellowship. Another from the church at Quankey, (Halifax county,) was handed in and read; but, as her delegates were absent, she could not be constitutionally received.

6. Letters of correspondence from sister Associations were called for, when one from White Oak Association was handed forward by one of their messengers, Lemuel I. Puckett, accompanied with forty copies of her last Minutes, and the letter read. Also, a verbal correspondence was received from the Contentnea Association by one of their messengers, Elder Mark Bennett, their letter failing to come to hand, with forty copies of her last Minutes. Also, a verbal correspondence from the Country Line Association by their messengers Elder John I. Stadler and George T. Coggin, with twenty copies of her last Minutes. All were thankfully received.

Names of Churches and Counties where situated.	MINISTERS AND DELEGATES.	Baptized.	Rec. by let'r.	Dis. by let'r.	Excomm'd.	Deceased.	Restored.	Number.	Funds. $ Cts
1 *Beargrass*, Martin county,	WM. WHITAKER, James Harrison,							28	75
2 *Blount's Creek*, Beaufort,–	Lodwick Reddick, John R. Philpot,	1			1	1		30	1 50
3 *Cowenjock*, Currituck,	SAMUEL TATUM,* -	1	1		3	11		60	1
4 *Conoho*, Martin,	Nathan F. Hooker, John Bryan,							41	1
5 *Conetoe*, Edgecombe,	JOHN H. DANIEL, *Richard E. Rieves*,					1		38	1 50
6 *Concord*, Washington,	MICAJAH AMBROSE,* Dan'l Clifton,*	1			2	2		30	1
7 *Cross Roads*, Edgecombe,	WILLIAM HYMAN, Joseph J. Pippen,		1		2			37	1
8 *Cedar Island*, Carteret, —	Thomas Roberson, Thomas Day,*			1				35	2
9 *Deep Creek*, Halifax, —	William Whitehead, -					3		23	50
10 *Falls Tar River*, Nash, —	Robert Sorey,* James S. Battle,		1	1	3	5		70	2 12
11 *Flat Swamp*, Pitt, —	*Wm. W. K. Philpot*, Irvin Page,			1	2	2		44	1
12 *Flatty Cr'k*, Pasquotank,–	Benj'n T. Pendleton,* Francis Fletcher,*							12	2
13 *Frying Pan*, Tyrrell, —†	- - - -							18	
14 *Goose Creek*, Beaufort, —	James Potter, Henry Carrow,*					1	1	11	1
15 *Great Swamp*, Pitt, —	Hardy Whitehard, John Whitehard,					4	1	65	1
16 *Kehukee*, Halifax, —	Asa Jones,* Reuben Higgs,*							132	75
17 *Lawrence's M. H.* Edg'e.	JOSHUA LAWRENCE,* R'd Harrison,					1		66	1 50
18 *Little Alligator*, Tyrrell,–†	- - - -							6	
19 *Moratock*, Washington,–	Wilson W. Mizell, William Gray,			1	1	1		80	1 25
20 *North Creek*, Beaufort, —	Henry Blount, Noah Gaskill,						1	40	1 50
21 *Old Ford*, Beaufort, — †	- - - -							9	
22 *Picot M. H.* Martin, — †	- - - -							31	
23 *Powel's Point*, Currit'k,–†	- - - -							13	
24 *Pungo*, Beaufort, —	Solomon Carter, John Clark,					1	2	16	1
25 *Rocky Swamp*, Halifax, –	Lemuel B. Bennett, H. W. Shearin,		1	2		1		55	1
26 *Suppony*, Nash, —	A. B. Baines, Jun. Crawford Baker,			1	1	2		60	1
27 *Scuppernong*, Tyrrell, —†	- - - -							17	
28 *So. Mattamuskeet*, Hyde,	GEO. W. CARROWAN, R.M.G.Moore,	1	5	1	4	6		56	2 12
29 *So. Quay*, So'ampton, Va.	EDWIN HARRISON, John Martin,		1					48	2
30 *Skewarkey*, Martin,	JOSEPH BIGGS, Sen. JOHN WARD,	1		1		4		64	1 50
31 *Smithwick's Cr'k*, Martin,–	MICAJAH PERRY, H. STALLINGS,					1		20	50
32 *Sound Side*, Tyrrell, — †	- - - -							21	
33 *Spring Green*, Martin, —	John Griffin, Stephen Outterbridge,	2				4		35	1
34 *Tarboro'*, Edgecombe, —	Coffield King, Ely Porter,*		2			2		46	1
35 *Washington*, Beaufort, —	Levin Wallace, Jacob Swindell,	3	2	1		1		42	1
36 *White Plains*, Beaufort, –	MILES EVERITT,* Jonathan Wallace,* John Haborn, - -	3	2	1		1		42	1
37 *Williams's M. H.* Edgecombe, — †	- - - -							36	
38 *Sandy Grove*, Nash, —	Isaac Stricklin, - -							59	1
		13	16	11	19	55	5	1116	36 50

NOTE. Pastors of churches and other ordained Ministers are in CAPITALS; unordained Ministers in *italics*; those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the last column shows the contributions from the churches to the Association fund.

7. The following committees were appointed, (viz:) James S. Battle and Joseph J. Pippen, on finance; James S. Battle to write a letter of correspondence to the Contentnea Association; Joseph J. Pippen, to the White Oak Association; John H. Daniel, to the Little River Association; and, Richard E. Rieves, to the Country Line Association; Mark Bennett, John I. Stadler, Burwell Temple, and William Hyman, to examine the Circular Letter. The above committees to report on Monday next.

8. Elders Mark Bennett, Burwell Temple, and John I. Stadler were requested (by private ballot) to occupy the stage on the morrow, by preaching; and that divine service commence at 10 o'clock, A. M.

The Association then adjourned with prayer by Elder John I. Stadler, until Monday next 9 o'clock, A. M.

SUNDAY, October 7th, 1838.

The services of the day were commenced by Elder Mark Bennett, who preached from 1 Corinthians, xv. chap. 55, 56, 57 verses: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Elder Burwell Temple followed, and preached from St. John, xv. chap. 5th verse: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Elder John I. Stadler closed and preached from Psalms, xxxvii. 39th verse: "But the salvation of the righteous is of the Lord: he is their strength in the time of trouble." Prayer by Elder William Hyman.

MONDAY, October 8th, 1838.

9. The committees appointed on Saturday last were called on to report, when brother Joseph J. Pippen, who was appointed to write a letter of correspondence to the White Oak Association, presented one; which was read and approved, signed by the Moderator and Clerk, and Elder John H. Daniel and brother R. M. G. Moore were appointed messengers to bear the same to her with sundry copies of our last minutes. Elder John H. Daniel, who was appointed to write to the Little River Association, presented one; which was read and approved, signed by the Moderator and Clerk, and Elder Joshua Lawrence and brethren Richard Harrison and James S. Battle appointed delegates to bear the same to her, with sundry copies of our Minutes. Brother Richard E. Rieves, who was appointed to write to the Contentnea Association, presented one; which was read and approved, signed by the Moderator and Clerk, and Richard E. Rieves, William Thigpen, and W. W. K. Philpot were appointed to bear the same to them, with sundry copies of our Minutes.

The committee appointed to examine the Circular Letter wrote by Elder Joshua Lawrence, reported, that they had performed that duty, and recommend it to this body, and that it be read in this Association; and the same was done, and it was approved and ordered to be attached to these Minutes.

The committee on finance reported, that they find in the hands of the Treasurer at the close of last Association the sum of - - -		$93 29
Received in contributions at this Association from the different churches that compose it, the sum of - - - - - -		37 67
		$130 96
Paid for the printing of the Minutes for 1837, the sum of -	$40 00	
Preparing the Minutes of this Association for 1837 for the press, superintending the printing, recording one copy on the records of this Association, and distributing to the churches belonging to this body and to the sister Associations with whom we correspond as usual,	15 00	
		55 00
Leaving a balance now in the hands of the Treasurer of		$75 96

The Association concurred with the report.

10. On petition from the church at Hunting Quarters for a dismission from this body to join any other Association of the same faith and order, RESOLVED, that they be dismissed from us for that purpose, and that the Clerk issue the same under the signature of the Moderator and Clerk. The same was done.

11. Resolved, that our next Association be held with Pungo church, at Bethel meeting house, Beaufort county, to commence on Saturday before the first Sunday in October, 1839; and that Elder William Hyman be requested to deliver an Introductory Sermon to that body, and in case of his failure, Elder John H. Daniel; and that worship commence at 11 o'clock, A. M.

12. Elder Joseph Biggs is requested to write our next Circular Letter, on any subject that he may deem proper.

13. Elder Joseph Biggs is requested to prepare these Minutes for the press, superintend the printing of 800 copies thereof, and distribute them as usual.

The Association was then adjourned with prayer by Elder Joseph Biggs, to the time and place appointed.

WILLIAM HYMAN, Mod'r.
JOSEPH BIGGS, Clerk.

CIRCULAR LETTER.

The Kehukee Association now sitting at Spring Green meeting house, Martin county, North Carolina, to the several churches that compose that body— October, 1838.

Dear and beloved brethren and sisters: We have thought on various subjects for a Circular Letter, but knowing that the Kehukee Association has been established for about sixty years, and having seen a great variety of Circular Letters written on important subjects by that body to the churches, we are at a loss which way to steer our course most to your profit and edification, and not stumble on ground formerly occupied by our forefathers in their Circulars; although you need to be put in remembrance of many things already written by the worthies of ancient times, such as the pure doctrine of the gospel, the support of the ministry, a holy life, good works, brotherly love, and a non-conformity to the world, &c. &c.

We shall at this time send you a Circular written on THE LAWS OF GOD, which we think the churches have not received heretofore, of old or new time, from any Association whatever. And we only expect to sketch at so important a subject as the laws of God by Moses, for the world—and his church, as found written in the New Testament, by Christ & his apostles—as it would make a volume instead of a Circular, to discuss this matter to the full.

And first, we do not intend to take notice of the ceremonial law of types and shadows, as they were peculiar to the Jews, as figures of good things to come; and were never imposed on any other nation but them by God, the author of those laws to the Jews.

And secondly, we do not intend to take notice of the civil laws of God, imposed on the Hebrew nation by Moses, as by God's authority; as it is our opinion, that every nation has the right to make its own civil laws, and that every generation of men have the same right to revoke all laws of the former generation, and make laws for themselves as may best suit their state and condition. For if one generation have a right to make laws for themselves, the next have the same right; but with this proviso, that all laws made by any civil society must be founded in virtue, justice and equity, between man and man, or else they infringe on the laws of God and the consciences of men. And any man may rebel against such laws, made otherwise, and have a good conscience towards God, and it is a crime in men to obey unjust laws. But neither the civil laws of the Jews, nor their laws of ceremonies, were intended for any other nation but the Jews; altho' the Christian nations have extracted much of their laws therefrom.

Thirdly, we come to what is generally termed the moral law, or law of God; or in other words, the law of ten commandments. This law is binding, and given as the rule of obedience of men to God, to all men, to all women, and to all nations, whether heathen, Jewish, Mahometan, pagan, or Christian; for their strict and continual and unqualified observance at all times and all places, and cursed is the man that continues not to do all things written in the book of this law, from Adam to the

end of the world. No man has any right to add, revoke, or alter, one part or particle of this law; being the unchangeable and irrevocable law of the most high God, given to man in his creation, to demand and enforce obedience from all the generations of Adam to the end of the world, under the penalty of God's curse by the law, to be punished with strict and impartial justice on all transgressors of it in time and eternity.

Fourthly, the design of laws and penalties is to prevent and correct our vices, both in principle and practice; or in other words, to prevent our carrying bad principles into practice, to the dishonor of God or injury to our neighbors. Thus the law may be compared to a wall to hedge us in the bounds of right, and doing right to God and man; and to keep us from going astray to do that to God or our neighbor that is wrong. Again, the law may be compared to a lamp of light, showing us beforehand the crime and the sad consequence of doing wrong, with the penalty annexed, to fear and shun the crime. Again, it may be compared to a rule to measure our principles and practices by, that we may see our good and bad conduct towards God or man. Again, it may be compared to a schoolmaster, to teach us our miserable condition as sinners, that we may see the need of a Christ. In a word, the law of ten commandments denies nothing nor commands nothing that is not beneficial to men in this life and that which is to come; and best to comply with, for our present and future good.

Fifthly, the law may be divided into two parts, that is, its commands to do, and its commands not to do; both equally penal. And again, it may be divided into two more parts, as respects principle, and as respects practice; but limits forbid a full discussion.

First, then, we shall take a short notice of the commands to do. A law is the declared will of a superior or sovereign in power, to oblige men to perform what is pleasing in his sight to himself or to others, and to avoid that which is offensive to him or others; and in scripture sense means the same with commandments, statutes, or precepts. This law of ten commandments was in the most solemn and terrible manner, proclaimed from the top of Mount Sinai by God himself, amidst thunder, lightning, blackness, darkness, and flames of fire, and written by God himself twice on tables of stone.

The first and great commandment, as expounded by our Saviour, is, to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Here, dear brethren, we have our Saviour putting his hand as it were on the whole Old Testament, and comprising the whole duty of man in a few words. And Paul says, love is the fulfilling of law. But where is the man that has this heaven-born principle, this principle of love to God with all his heart, and his neighbor as himself? Is this person to be found among men? No, in no wise. Then all mankind stand condemned for want of this principle of love to God and man, being born without this principle the law requires at the hands of all men, which the law commands us to do, that is, to love God and man. So then, all mankind are condemned for not complying with this part of the law of God; which commands to do, in principle and love to God, is not a principle that grows in the garden of nature, but is of heavenly birth in its origin, in creation, and regeneration. The rest of the ten commands of God are all comprised in this, altho' they command not to do; such as, thou shalt not steal, covet, violate the Sabbath, kill, &c. for love worketh no ill to his neighbor. But most men think they are condemned for doing those acts that the law forbids, such as killing, &c.; but the truth is, men are equally condemned for not doing what the law commands, such as loving God and our neighbor; for these are requirements of the law to do, as well as killing, stealing, and adultery, are requirements of the law not to do. So that we are damned for not doing, as well as damned for doing; and more so, since on love to God and our neighbor hang all the law and the prophets, and love is the fulfilling the law. Then we shall put it down as a law truth, that all mankind will be damned, that do not obtain somewhere and somehow love to God and their neighbor; because the law requires this at their hands, as much as not to do those acts that the law forbids.

Leaving the laws of God by Moses, which we conceive to be binding on all mankind, and by which is the knowledge of sin, and by which mankind will be judged at the last day, and by which all mankind in a state of nature stand condemned

before God in all their generations, concerning which we might say a thousand things, we design to pass over to the New Testament; which contains the laws of Jesus Christ, by himself and apostles, for the obedience of the church of God in this world, in all nations and in all generations to the end of the world. And is as unchangeable and eternal, without alteration, as the laws of God by Moses; to which no man or set of men have any right to add or diminish a part or particle. And which laws of Jesus Christ have a penalty to be inflicted on his children, as well as the laws of Moses have on servants.

First, then, we shall endeavor to prove that the New Testament contains laws or commandments, or rules, for the church of God. John, 15. 12: This is my commandment, that ye love one another, as I have loved you. 17th verse: These things I command you, that ye love one another. Titus, 1. 3: Which is committed unto me according to the commandment of God our Saviour. 2 Peter, 2. 21: Than, after they have known it, to turn from the holy commandment delivered unto them. 2 Peter, 3. 2: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour. These we deem sufficient, or else twenty others can be given to prove that the gospel and epistles in the New Testament, contain commands for the strict and unequivocal observance of the church of Christ; and she has no right to add to or disannul any of them in the least, as Christ has never delegated any man or set of men with power since the apostles, to make laws for his church; nor never will, we presume, to the end of the world. They should then stand, as the unchangeable laws of his church, unadulterated by the additions of men's inventions or traditions, in all ages of his church on earth; and the church is bound to obey them as her head, husband and sovereign Lord God, under penalty of his displeasure, &c.

Believing on this point, dear and beloved brethren, that you will freely admit that alone in the New Testament is found laws or commandments, or precepts, or rules, or examples, for the church of God; and that no other book contains commandments for the church of God to be governed by, but that, without church additions or ministerial commandments. We shall now merely sketch some of those laws to the churches we represent, with short explanations.

And first, we shall begin with the laws of Christ to ministers of his gospel. No man, whether saint or sinner, has any right to the office of a minister, no more than Aaron had to the priest office, unless he is called of God to fill that station; and God gives him gifts of grace so to do, as he did Paul. For he was called of God to be an apostle, and unto him was grace given to preach among the Gentiles the unsearchable riches of Christ. For all God's ministers are the gift of God to his church for her edification, as this text proves: Ephesians, 4. 11: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; verse 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (which means his church.) Again, 1 Corinthians, 12. 28: And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Again, Romans, 12. 6: Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to proportion of faith; verse 7. Or ministry, let us wait on our ministering: or he that teacheth, on teaching: or he that exhorteth, on exhortation, &c. These texts clear the point, that all ministers, &c. are the gift of God to his church, and have gifts given them for her benefit to edification, and perfecting the saints in knowledge and holiness of life, to the glory of God by us the ministers of his truths to the church, that she may grow in grace and in the knowledge of our Lord Jesus Christ, whom to know with God is life eternal. Then no man has a right to be a minister except God call him to that office, and gives him gifts to fill it to the edification of his church. How shall they preach except they be sent? If any man speak, let him speak as of out of the ability God giveth, or speak as the oracles of God. So let it be, it is God's way and best way.

The next thing we notice is, his law after he has called and qualified his minister or ministers concerning their setting out to preach, and the manner how. Luke, 9. 2: And he sent them to preach the kingdom of God, (or gospel,) and to heal the sick. verse 3. And he said unto them, Take nothing for your journey, neither staves, nor scrip, (bag,) neither bread, neither money:

neither have two coats apiece. 4. And whatsoever house ye enter into, there abide, and thence depart. 5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6. And they departed, and went through the towns, preaching the gospel, &c. Matthew, 10. 9: Provide neither gold, nor silver, nor brass in your purses: 10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman [God's minister,] is worthy of his meat.) Read the chapter. Mark, 6. 7: And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 8. And commanded them (mark that word, and commanded them,) that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9. But be shod with sandals; and not put on two coats, &c. &c. Read the chapter. Luke, 10. 4: Carry neither purse, nor scrip, nor shoes: and salute no man by the way. Luke, 22. 35: And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. 36. Then said he unto them, but now he that hath a purse, let him take it, and likewise his scrip, &c. And Paul said, when he was called to preach, he straitway conferred not with flesh and blood.

These texts we deem sufficient, or else more could be adduced, to prove the laws of Jesus Christ on his ministers setting out to preach, and his plan how; or, in a word, these are the laws of Jesus Christ for his ministers setting out to preach the gospel in the first age of the gospel church; and are binding on all ages of his ministers to the end of the world, unless it can be shown that Christ Jesus has revoked or altered those laws, which we, dear brethren, know cannot be done from any record under heaven, having his seal of commission and miracles to attest the same, with his way how a young minister should set out to preach the gospel to mankind, or the nations of the earth. And we are astonished how exactly these laws apply to the characters of the Old School Baptists, ever since the establishment of the Philadelphia, Kehukee, and Charleston Associations, that they have gone forth from the handles of the plough and their various occupations, according to the laws of Jesus, to this day. But New Schoolism teaches another law, a law not found recorded among the laws of Jesus Christ for his ministers setting out to preach his gospel. For proof of which, dear brethren, only observe a few things. In these days, a young minister to Burmah or elsewhere, must have his hundreds of dollars as an outfit to the place the missionary board and not God has appointed him, and to where he is willing to go for money. We would just ask you, did Jonah have any outfit to preach to the Ninevites? Did Peter have any outfit to preach to Cornelius and house? Did Paul and Barnabas have any outfit when they went to preach to the heathen Gentiles? Say, brethren, can you find such an example, such a precept or commandment, among the laws of Jesus Christ in the New Testament? You know you cannot. Then say, such laws are of men and the devil, and write it down in capitals, PRIESTCRAFT—a law of priests, and not of Christ nor his apostles —null, forever null and void, and not obligatory on the church of God nor his ministers. Much less to speak of selling memberships, hired agents, hired preachers, &c. &c Is there found among the laws of Jesus Christ, that a young minister or an old one, is thereby to fill his purse and then go his tour of preaching in his fine coat he has got by selling memberships, or hiring himself to boards for a dollar a day? Say, at once, that these examples, precepts, and commandments, are not to be found among the laws of Jesus Christ for his ministers nor church, nor has the church nor ministers any right from Christ to make any new laws for church or ministers. These were made by Christ and his apostles, and no man or set of men have a right from Christ to add to or diminish therefrom. More, but limits will not admit.

We proceed upon the laws of Christ to ministers, but only in a short way. Luke, 12. 42: And the Lord said, who then is that faithful and wise steward, whom his lord shall make ruler over his household, (by household you are to understand the church of Christ, for the church is his family,) to give them their portion of meat in due season? (mark that word, due season.) 43. Blessed is that servant, whom his lord when he cometh shall find so doing. 44. Of a truth I say unto you, that he will make him ruler over all that he hath. 45. But if that servant say in his heart, my lord delayeth his coming; and shall begin to beat the men servants, and

maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for him, &c. Read the chapter. But this, in a short way, is the sum of the parable: Christ calls and qualifies ministers to oversee his church and feed them with pure gospel in due season; and if the minister fails so to do, he will be punished by Christ as his crimes deserve, in appointing him his portion with unbelievers, (verse 46.) So then no minister called of Christ has a right to draw back, or fail feeding the church of Christ in due season with pure gospel reproof and rebuke, with all long suffering and patience, looking to Christ for the reward of his labors of love.

Acts, 20. 28: Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Read 29th and 30th verses to show ministers why they should do so, because of grievous wolves not sparing the flock, (false teachers are meant by wolves;) who do not spare their erroneous doctrine, nor to fleece the flock for gain by their errors, as do the new schemers of the day for tens of thousands of dollars, of saint or sinner, by their church traffic in memberships, agencies, outfits and hired beggars, running to and fro to make merchandize of the saints. Damnable heresies, and the church of Christ has fully felt the punishment of such punishing or damnable new schemes, yet there are some that will not learn when you give them line upon line and precept upon precept. So let it be. God shall send them strong delusions, that they might believe a lie that they might be damned who believe not the truth. And is there any truth in the new schemes of the day, when they are not among the laws of Jesus Christ for his ministers or church? Why, you know not. But that the new schemes are all lies, when they say the Lord says when he has not said any such thing in his laws. Then call the new schemes all lies, and men-made lies for ministers and church to obey; when Jesus has said no such thing in his laws. Priestcraft, priestcraft, we say. He that hath ears to hear let him hear. Again, 1 Peter, 5. 2: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3. Neither as being lords over God's heritage, but being ensamples to the flock. Here in the above text is a solemn charge by the law of Christ to his ministers, to feed his church and to take the oversight of his church; not by constraint of boards, church bishops, or popes; but willingly, which they cannot do unless God makes them willing. And that they are not to serve churches or boards for hire, or filthy gain, or lucre; but of a ready mind, knowing in themselves God has called and qualified them so to do. Peter, feed my sheep, feed my lambs; if you love me, love my sheep and lambs; oversee them, watch for their souls and feed them, if you love me; feed them for the love you bear them and me. The poor have the gospel preached unto them. Then away with your hired preachers and beggars—God's ministers serve his church from higher principles than money, even from love to Christ and saints; and when they feel their breasts are full of milk, they desire, ready and willingly to suckle God's dear children without money or any other filthy lucre sake. And in so doing their ease, peace, quietness and good conscience are found to themselves and joy of the saints.

2 Timothy, 4. 2: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. 1 Timothy, 3. 2: A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3. Not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous. 4. One that ruleth well his own house, having his children in subjection with all gravity; 5. (For if a man know not how to rule his own house, how shall he take care of the church of God?) 7. Moreover, he must have a good report of them which are without; (that is, without the church.) 1 Timothy, 4. 15: Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. 14. Neglect not the gift that is in thee, which was given, &c. 16. Take heed unto thyself, and unto thy doctrine; continue in them; &c. 2 Timothy, 2. 2: And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3. Thou therefore endure hardness, as a good soldier of Jesus Christ. 4. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen

him to be a soldier. These and a thousand other exhortations and laws are found in the New Testament, for the ministers of God strictly to attend to; to which we only designed to call the attention of the ministers of the Kehukee Association, for study and meditation on the laws of Jesus Christ, that they might study them from the Book and observe them strictly, and execute them in their own conduct and in the church of God accordingly to her benefit. As it would fill a volume to express and expound the laws of Christ concerning the ministers of his gospel, we refer you, dear brethren in the ministry, to the Book; and hope you will read the laws of Christ, and study them for your own good and the good of the church of God; for this we deem a mere sketch of the laws of Christ for his ministers.

Secondly, we come to the laws of Jesus Christ concerning deacons, who fill the second office in the church of Christ. For there are not found in the New Testament any other officers in the church of God but bishops, or ministers, or preachers, which are different names for the same office; or presbyteries, which are composed of ministers; and the office of deacons. There is no such office in the New Testament as pope, cardinal, arch-bishop, sexton, church warden, friar, monk, or nun—or agent, hireling, beggar, president, vice president, secretary, corresponding secretary, or auditor—with all the devil's train of moneyed machinery, to make money for priest-hirelings, Balaam-like, to curse our Baptist Israel. So says the Kehukee Association.

First then, the laws of Christ for qualifications of men for the office of deacon; as this law shows that all saints are not qualified for that office in the church of God. So then, their qualifications are specified in the laws of Christ, and particularly pointed out by the law.

Now let it be remembered what gave rise to the office of deacon in the church of God, that the first Christians sold their houses and lands, and laid down the money at the apostles' feet, for distribution to all the Christian community that had need; and that such was the confidence of the first Christians in the apostles, that they left it to them to regulate the whole Christian community and its temporal concerns; and that while the number of the disciples were few, they did and could attend to their ministry with promptness, and the distribution also. Acts, 6. 1: And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2. Then the twelve (apostles) called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. (mark that word tables, in the plural.) 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4. But we will give ourselves continually to prayer, and to the ministry of the word. Preachers of the Kehukee Association, mark these words of the apostles, continually to prayer, and to the ministry of the word. Do so, and the Lord God shall bless you in time and eternity. 5. And the saying pleased the whole multitude: (that is, of the disciples,) & they chose, &c.

Thus we see the office of apostle and the office of deacon first blended and united in the apostles, in the first age of the gospel church; but after this, they became two distinct offices, or distinct men in the church of God. And it has never since required an apostle or minister to be a deacon in the church of God, nor to fill that office. But mark the qualifications of these first deacons: men of honest report, lest the church should censure him as a thief, because he has the bag of the church, Judas-like; full of the Holy Ghost, for this alone can make men honest to God and men in all their dealings; and wisdom, because it takes wise men to deal out of free funds to others as their need may require.

And from that day to this, we say, that ministers of the gospel have nothing to do with the distribution or funds of the church of God; but that this devolves on the office of deacon, wholly and fully to attend to the secular affairs of the church of God. And here we could say much about missionary priests and boards, who have as good as turned all deacons out of office and taken the office to themselves, to attend to the moneyed affairs of the church. And well they may, seeing in their caucus they vote the money to the priest and not the poor, as was designed of this office in the first instance for deacons to do. All the devils in hell never invented a greater perversion of the scriptures and office of deacon, than the missionary priests have done, to give church collections to priests and

not one cent to the poor—the Roman Catholics not excepted, in all their foul, deceitful, hypocritical, and money making schemes, by praying out of purgatory, mass for the dead, absolutions, indulgences, investitures, or paying Peter's pence.

We now come to the laws of Jesus Christ concerning the qualifications of deacons to fill that office. And if any man or set of men ordains to the office of minister or deacon, any man that they in their best judgment think does not come up to those laws in his qualifications given by Jesus Christ, transgresses Christ's laws. And again, let those first be proved, and then let them use the office of deacon.

1 Timothy, 3. 8: Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, 9. Holding the mystery of the faith in a pure conscience. 10 And let these also (with ministers) first be proved; then let them use the office of a deacon, being found blameless. 11. Even so must their wives be grave, not slanderers, sober, faithful in all things. 12. Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These are the laws of Jesus Christ concerning deacons and their wives, and no man or set of men have a right to ordain a man to that office, that does not come up to the rule here given by Paul as a law for the ordination of deacons, to the best of his judgment on their qualifications, as here given by Paul.

We now come to the deacons fulfilling their office, which seems heretofore to have had no impression on the minds of deacons, no more than if they were other private members of the churches in the Kehukee Association; and we doubt not, that it is the case of other churches and Associations as well as ours. And first, all funds given or belonging to any church, should be transmitted through the hands of the deacon of that church; for there can be no doubt, that as soon as the seven deacons were chosen by the church at Antioch and ordained to that office, that the apostles, who had held heretofore the contributions of the brethren for the poor saints and made to them distribution as they had need, delivered up all moneys in their hands to the seven deacons, whose business it was to make distribution to the Grecian widows as they thought their needs might require, without or to prevent the murmuring of the Grecians. Thus the ministry become exempt from moneyed collections and moneyed contributions, and so the ministry became exempt from murmurings, suspicion and complaint of the poor in the church, as neglected by them. Then the office of a minister is, continually to wait on the ministry of the word; but the office of a deacon is, to distribute the funds of the church to the poor of the church, and see they are not neglected. So then one plain duty of a deacon's office is, to serve tables; not table, in the singular, but tables in the plural as many. Now here is an important question, what is meant by tables in the text? Does it mean the various tables of the Hebrew and Grecian widows, that were poor and were fed from the contributions of other saints, distributed first by the apostles and afterwards by the seven deacons when ordained to the office of a deacon by the apostles? Or does serve tables mean, the table of the poor, the table of the minister, and the table of the Lord? For these three would make the plural tables, as were the tables of the various widows to make a plural tables. We are inclined at present to the latter opinion as true, that the duty of a deacon is to attend on the table of the Lord; secondly, to enquire and search out the poor of the church and know their circumstances, whether they are in want of daily food or clothing; if they find any such in the church, if they have funds of the church they should relieve them, or if not, they should make report to the church that such a brother or sister is in suffering circumstances, as the case may be, and had been neglected. This was the ground of complaint in the first instance, and the cause why deacons were chosen to their office in the first instance, that they might remedy this neglect by their appointment and attention to their office, in supplying the poor without neglect. Then to the poor of a church a deacon is bound strictly to attend. As to the distribution of the Lord's supper devolving on the deacons, we will not at pre-

sent be so certain, not having considered that subject as we should; yet we say, that the very words of Christ in the first administration of the Lord's supper, imply some such thing when he says, take, this and divide it among yourselves; eat you all of it; it must imply, he spake and handed it to some one of the twelve, or he need not have doubled the expression, take, and then the injunction, eat you all of it. Next we are not prepared to say that the table of the minister is certainly couched in the word tables, having not fully consulted the scriptures on this head, by reason of the hurry in which we have drawn up this Circular; but would refer our deacons to examine the scriptures on this head of their duty, of attending to the tables of their ministers, that they be well supplied with all good things, since the law of Christ is, Let him that is taught in the word communicate to him that teaches in all good things. Then if communications are to be made by the church to the ministers thereof, it is to first fall into the hands of the deacons, whom the church has chosen as honest men, of good report, and not covetous, to deal out all their funds as they in their judgment should think meet by the hands of this honest deacon they have chosen and ordained to office. And the propriety of this proceeding is plain; first, it greatly saves the feelings of the minister, of hearing the subject of his support canvassed in conference. Secondly, it keeps secret from him, who is liberal in the church towards him, and who is not. Thirdly, it prevents his suspicions of any member's love or regard for him and his preaching. Fourthly, it promotes his good will for all, not knowing from whom this bounty and sweet-smelling savour to God came, from Tom, Dick, or Harry. And fifthly, it fulfils the scripture, not let thy left hand know what thy right hand doeth. And sixthly, this bounty lays your minister under fresh and renewed obligations and diligence to serve the church, seeing they by their bounty have afresh given him a proof of their love and regard for him and his ministry; which is too much neglected by churches, and gives room for the suspicion of ministers, to believe neither they nor their preaching are not much wanted by the church. From which the backwardness of ministers but too often proceed, to the church's murmuring and complaint that their minister neglects them.

But although we have not fully consulted the scriptures on this head, yet we are inclined to think that the table of the minister comes within the office of deacon, to see he is well supplied with good things, from several scriptures. First, the apostles had left all to follow Christ and the ministry; and the brethren that sold their possessions laid down the money at the apostles' feet, that distribution should be made as every man had need. We should then say, the apostle that was in need shared with the poor widows, &c. Again: thou shalt not muzzle the ox that treadeth out the corn; this churches do when they give their ministers nothing, and this comes within the office of deacons to see to the secular concerns of the churches. Again: he that waiteth on the altar is partaker with the altar; which we expound, he that waiteth on the church should be partaker of the church's bounty. Again: the laborer is worthy of his meat. Again: he that feedeth a flock should eat of the milk of the flock; likewise he that planteth a vineyard should eat of the fruit of the vineyard, &c. &c.

These and many more scriptures prove, that if deacons are appointed to attend to the moneyed concerns of the church, all which are the laws of Jesus Christ, that to attend to the table or supply of a minister comes within the office of a deacon. Yet alas, how few if any deacons ever enquire or search out whether their minister is in want of food or clothing, or want of a horse to ride, or a chair through infirmity, or other necessities to enable them to serve them, or to preach the gospel to others; but are just as careless about those things as if they had never taken the office on them. It is not expected nor is it right, that deacons alone out of their bounty should serve tables at their own cost; but they are to search out and make these things known to the churches, and if the churches will not put funds in their hands to fulfil their office, then and not until then can they be exonerated from censure in holding the office of deacons. For it is evident, that those that sold their possessions supplied the apostles with funds in the first instance, and that in like manner the seven deacons were supplied with funds

from the churches for the poor, &c. But now the churches put it all on the deacons at their own cost to supply the table of the Lord with bread and wine; this is wrong, a shame and disgrace to any church. You eat and drink from the private funds of a brother deacon, which should be from the funds of the church and not the deacon individually, since all are partakers all should be payers. So in funds for the minister, all are partakers of the benefits of his ministry, all should be payers, as taught in the word, to him that teaches: so say the laws of Christ. We have, brother deacons, abundance more to say on your office; but this much you must take merely to call your attention to your office, and hope you will study it from the New Testament, the laws of Christ, and act accordingly up to your office as deacons in the church of God according to his laws, knowing what the scripture saith: For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus. Can you use the office of a deacon well, when you do not do your own duty, nor exhort nor stir up and lay before the church her duty.

We now come to the laws of our God for the obedience of private members in the church of God, that hold neither of these offices. And the first law or commandment of Christ that we produce for all members of Christ's church is, John, 15. 17: These things I command you, that ye love one another. 10 If ye keep my commandments. 12. This is my commandment, that ye love one another, as I have loved you. And the 13th verse shows the amount of this love: Greater love hath no man than this, that a man lay down his life for his friends. 1 Peter, 1. 22: See that ye love one another with a pure heart fervently. 1 Peter, 2. 17: Love the brotherhood. 1 John, 3. 11: For this is the message that ye heard from the beginning, that we should love one another. 1 John, 4. 7: Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 11. Beloved, if God so loved us, we ought also to love one another. 20. If a man say, I love God, and hateth his brother, he is a liar. 1 John, 5 3: For this is the love of God, that we keep his commandments. 1 John, 3. 14: We know that we have passed from death unto life, because we love the brethren. With hundreds of other texts show us, that the first great law of Jesus Christ to his church is, that all the members thereof should love one another with a pure heart fervently, and equal in extent as he has loved us. This is a heaven-born principle, of all the children of God; and out of this principle there should be a doing in act. 1 John, 3. 17: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18. My little children, let us not love in word, neither in tongue; but in deed and in truth. The way to love is, to prove your love by your acts, dear brethren; for as our Saviour said to his disciples: Know you all these things? yea, Lord—then adds, happy are ye if you do them. He places the happiness in doing, and not in knowing. So do ye, brethren, place your love in good doing & not in a sweet tongue and asound of fair words; for knowing and saying, be ye warmed and clothed, without giving the things needed, is building on the sand; but doing is as Christ has said, founding on a rock.

The second great law of Christ is, Luke, 6. 31: And as ye would that men should do to you, do ye also to them likewise. This law, brethren, is just and right between brethren, and between man and man in all stages of life, sick or well, in poverty or riches, in prosperity or adversity; and we exhort you, brethren, to carry it out into practice in all your dealings with mankind, whether in church or state; you will find it to your good in time and eternity. And to do this, you must shift as it were conditions with others.

The third great law of Christ is, that of the support of his ministry in the world; or, by the foolishness of preaching he is pleased to save them that believe, and feed his sheep and lambs, and to be a witness against the ungodly; who make a mock of preaching as mere foolishness, and think themselves above hearing the gospel of salvation as sent by God to them through the organ of the preacher, and often in the world's esteem a mere fool. So let it be, it is God's way to give faith unto salvation to those that believe his gospel by the preacher. Then we come to those laws of Christ for a preacher's support. First,

as to the quality of the preacher's support. Gallatians, 6. 6: Let him that is taught in the word communicate unto him that teacheth in all good things. (Mark that word, all good things.) This we would say comprehends food and raiment for himself, or a horse to ride, or other things that might enable him to prosecute his ministry to the church or others without impediment in his course of preaching; for these are good things to the minister, and a good thing to the church, as their gifts in this way are a sweet smelling savour to God, and enables the minister more fully to serve the church and others, and frees his mind the more from worldly cares to attend to study and his ministry.

Secondly, as to quantity of a minister's support. 2 Corinthians, 9 6; But this I say, he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. 7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 5. That the same might be ready, as a matter of bounty, and not as of covetousness. 10. Now he that ministereth seed to the sower, both minister bread for your food. 13. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men. The above texts show the quantity of a minister's support, bountifully, liberally, ready, and not sparingly, and as every man purposes in his heart to give so let him give. If by law, then of course by restraint; if by begging and teasing for money or subscriptions, then of necessity; if pressed by persuasion, on the account of others being liberal, grudgingly. All of which gifts to the poor or minister, is not a gospel gift to God, neither is accepted by him as such; for the gift he calls for from you, dear brethren, in the support of his ministers in the world, is bountifully, liberal, ready, and according to the purpose of your heart. If you give any thing more, constraint, necessity, and grudgingly, may be written on your gifts; and so not a free will bounty nor offering to God, according to his laws. But take care of a grudgingly or sparing offering, for then you hear the law, reap also sparingly

For the above reasons we are opposed to law religion and the begging societies of the day, with all the new schemes they have inveuted to make money for priests out of the church of God and world of mankind, by begging, persuasion, and subscriptions, as being contrary to the laws of Jesus Christ for his church on earth. And although they may boast of their millions collected from the church and people, yet all this has not been done as the laws of Christ require; for every man that labors has a right to hold his own purse strings, and do with his money as he pleases as the fruit of his labor. Yet when you force it from him by law for priests against his will, it is tyranny; when begged and teased by running beggars, until his honor as a gentleman and well wisher to religious society is insulted, he gives the amount wished by the beggar to get clear of him and save his honorable feelings, then this gift is of necessity; and when pressed by the beggar out of all countenance, then he gives grudgingly. Such gifts to God have no reward, and are not according to the laws quoted above. A thousand things more might be said on this head of a minister's quantity of support, but knowing we have already exceeded our usual limits, we must refer you to the New Testament for further information on the third head, which we hope you will do and act accordingly, in quantity of the support of the man that teaches you; this do, and not say you will do, and not do.

Knowing our limits are more than run out already, we must throw together some other laws of Christ on doing your duty, in miniature; as members of the church of Christ, and not as officers. The first great duty is, to love one another; the second, to do unto all men as ye would they should do unto you; the third, to support God's ministers in the world freely, liberally, and bountifully, as your purpose of heart may be to give to the poor, or them; fourth, let brotherly love continue, esteem God's minister's highly for their work sake. But to do good and to communicate forget not, for with such sacrifice God is well pleased. Obey them that have the rule over you, salute them that have the rule over you and all saints. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow. Let your conversation be without

covetousness, and be content with such things as you have. Be not carried about with divers and strange doctrines. As we have therefore opportunity, let us do good unto all men, especially unto the household of faith. Let us not be weary in well doing, for in due season we shall reap if we faint not. Bear ye one another's burdens, and so fulfil the law of Christ. Children, obey your parents, honor thy father and mother. And ye fathers, provoke not your children to wrath. Servants, be obedient to them that are your masters. Masters, give to your servants that which is just and equal. Be ye angry and sin not. Let no corrupt communication proceed out of your mouth. Put away all lying. Grieve not the Holy Spirit. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Have no fellowship with the unfruitful works of darkness, but rather reprove them. And be ye renewed in the spirit of your mind, neither filthiness nor foolish talking nor jesting, but rather giving of thanks. Husbands love your wives, even as Christ also loved the church and gave himself for it. Wives submit yourselves unto your own husbands, as unto the Lord; and there is not a command of Jesus in the whole New Testament more disobeyed than this last, of wives submission to husbands. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Ah, that's the bite; submission in every thing to a husband will not do for a wife. So also submission in every thing to Christ's laws will not do for missionary churches. For the husband is the head of the wife—ah, that she cannot bear but must have her way in things as does her husband. So with missionary churches, they must have their way, whether it agrees with Christ's law or not, as her claimed husband. Let your moderation be known to all men. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God. Rejoice in the Lord alway; and again I say, rejoice. Beware lest any man spoil you through vain philosophy and deceit, after the tradition of men, after the rudiments of the world, and not after Christ. That no man go beyond and defraud his brother in any matter. Pray without ceasing, in every thing give thanks. Quench not the spirit, despise not prophecying. Prove all things, hold fast to that which is good. Abstain from all appearance of evil.

Rebuke not an Elder, but entreat him as a father, and the younger men as brethren; the elder women as mothers, younger as sisters, with all purity. Honor widows, that are widows indeed; them that sin rebuke before all, that others also may fear. Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. Obey them that have the rule over you. Likewise, ye younger, submit yourselves to the elder; yea, all of you be subject one to another. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsover things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. The above is a mere sketch of the laws, commandments or rules, for the members of the church of Jesus Christ to observe in their daily and constant conduct, with hundreds of others of like import. Is there a man on earth that can say, these are not good rules of life? We trow not. But this we lament, that men can say, members of the churches do not observe them in their practical conduct, nor walk according to those of Jesus Christ. Well, the penalty of those laws is to be suffered by the disobedient saint, a sketch of which we intend to give.

The first then we shall notice is, Christ's penal laws for his churches; disobedience to his laws. Revelations, 2. 4: Nevertheless, I have somewhat against thee, because thou hast left thy first love. 5: Remember, therefore, from whence thou art fallen; and repent and do the first works, or I will come unto thee quickly; and will remove thy candlestick, (the church at Epesus is meant by candlestick,) out of his place, except thou repent. The meaning of which verses is, when a church fails to do her duty, this is the penalty; the wasting away and breaking up of her church state. And alas, at this time how many churches seem coming to nothing; and have almost broke up as a church, holding no conference, using no discipline, and no meeting together. Many churches seem on the very eve of being removed out of

their place, where they once gave light to all the neighborhood around. Search for the cause, and you will find it to be the same as that of the church at Ephesus; in all those churches that left their first love and works, this penalty will be inflicted without repentance, reformation, and doing first love and works. And to the church at Pergamus, 14th verse: But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam. Here Christ lodges a charge against this church; for having them that eat things sacrificed to idols, and commit fornication; and them that held the doctrine of the Nicolatines, or such as contended for the doctrines of Nicholas, which doctrine was a plurality of wives, or polygamy; which doctrine was hateful to Christ. 16th verse: Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth. Then churches are accountable for holding members in her that hold to and publish false doctrines, and will be punished for so doing; this must do for a sketch. Read the charges against the other churches, and the threatened penalties for their bad conduct. Then all churches are accountable in their collective capacity to Christ, their law giver and head, and he will punish them for disobedience to his laws.

We now add a few penalties for disobedient ministers. Luke, 12. 42: And the Lord said, Who then is that faithful and wise steward whom his Lord has made ruler over his household, to give them their portion of meat in due season? But if he fails so to do, and says; my Lord delayeth his coming, and beats the men and maid servants, and be drunken; 46: The Lord of that servant, (ministers are meant,) will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder and will appoint him his portion with the unbelievers. And that servant, (minister) which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. Hear, O ministers, and obey, to feed the church of God to which you have been called, that you may escape the penalty threatened by Christ your master. A minister that does not obey the laws of Christ and loses his good character, is as salt that has lost its savour, fit for nothing but to be cast out of the church upon the dung hill of this world, and be trodden under foot by men. Beware, remember Lot's wife; he that putteth his hand to the plough and looketh back, is not fit for a gospel minister. Neither that man that does not bring his body under subjection, he is only fit to be a cast away in the estimation of the church, his brethren, and world, and sink lower in character than any other man, and be a foot ball for men and devils; and will be a stumbling block, and an object of mockery for the ungodly. To the scriptures we refer you for further particulars.

Lastly, to private members, and deacons, and ministers, or whole church, for not keeping Christ's laws. First penalty, rebuke, reproof, admonition, exhortation, church censure, calling to an account, dealing with and excommunication, and bring to the church no more than an heathen man or publican; chastisement by Christ, if a child, in that way he may think best that such an one may be partaker of his holiness; if a bastard, or hypocrite, he lets them go out of the church and to hell without the rod. But in the execution of all his laws, by his church and ministers, he is mild and pitiful towards his children; if they sin seventy times in a day, and turn again and say, I repent, his children are to forgive; or if any man be overtaken in a fault, such as are spiritual, are to restore this faulty child to the spirit of meekness, considering his liability to temptation and fall himself.—The law of Jesus Christ on forgiveness, is one among his great laws to be obeyed under penalty. Matthew, 18. 34: And his Lord was wroth, and delivered him to the tormentors, (the world, flesh, and the devil,) till he should pay all that was due unto him. 35: So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Read the chapter.

The grace of God be with you all.—Amen.

Tarboro' Press.

MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

BETHEL MEETING HOUSE,

Beaufort County, North Carolina,

Commencing Saturday before the first Sunday in October, 1839.

OCTOBER 5th, 1839.

1. The introductory Sermon was delivered by Elder WILLIAM HYMAN, (agreeably to appointment,) from Revelations, xxi. chap. latter clause of the 9th verse: "Come hither, I will show thee the bride, the Lamb's wife."

2. The delegates from the churches then assembled, the Association was opened with prayer by Elder JOSEPH BIGGS, when Elder WILLIAM HYMAN was chosen Moderator, and Elder JOSEPH BIGGS, clerk, who called to his assistance brethren R. M. G. Moore, and Stephen Outterbridge.

3. Brethren in the ministry, (present,) from sister Associations, were invited to seats, when Elders STADLER, SMITH, WILDER, and ADAMS, seated themselves.

4. Letters from thirty churches were read, and the names of the delegates enrolled, and the representation stated in the table of churches.

5. Petitionary letters for membership in this Association were called for, when one from Fishing Creek, (Daniel's m. h.) Halifax county, was handed in by their messenger, John N. Hunter, and read, and she was received, and manifested by the Moderator giving the messenger the right hand of fellowship.

6. Letters of correspondence from sister Associations were called for, when one from the White Oak Association was handded in by their messenger, Elder JOSIAH SMITH, with a file of 35 copies of their Minutes; also, received from the Country Line Association, 20 copies of their Minutes; also, from the Abbott's Creek Union Association, 40 copies of their Minutes; also, 40 copies of the Minutes of the Contentnea Association; also, 40 copies from the Little River Association; also 35 copies from the Abbott's Creek Union Association for the year 1837.

Names of churches and counties where situated.	PASTORS AND MESSENGERS.	Baptised.	Rec. by let'r.	Dis. by let'r.	Excomm'd.	Deceased.	Restored.	Number.	Funds. $	Cts
1 Bear grass, *Martin county*,	WM. WHITAKER, James Harrison,				1		2	29		75
2 Blount's Cr'k. *Beaufort*,-	Robert Tripp, Lodowick Redditt,							30	1	50
3 Cowerjock. *Currituck*, †								60		
4 Conoho, *Martin*, —	BLOUNT COOPER, Nathan F. Hooker,	2	2			1		44	1	
5 Conetoe, *Edgecombe*,	JOHN H. DANIEL, *Richard E. Rieves*,			1	2			36	1	50
6 Concord, *Washington*,	MICAJAH AMBROSE,* Max'm Tatum,					2	1	28	1	
7 Cross Roads, *Edgecombe*.	WM. HYMAN, Sovereign Purvis,			1		3		33	1	
8 Cedar Island, *Carteret*,-	Thomas Robason, John Lumptain,			3		1		31	1	50
9 Deep Creek, *Halifax*, —†								23		
10 Falls Tar River. *Nash*,-	Joseph S. Battle,* James S. Battle,*					2		68	2	
11 Flat Swamp, *Pitt*, —	*William W. K. Philpot*, Irvin Page,		2	2	1	2		54	1	
12 Flatty Creek, *Pasquo'k*,-								12		
13 Frying Pan, *Tyrrell*,—†								18		
14 Fishing Creek, *Halifax*,	John N. Hunter,									
15 Great Swamp, *Pitt*, —	Hardy Whichard, John S. Brown,			1	1	2		61	1	
16 Goose Creek, *Beaufort*,-	Zacharias Linton,* Henry Carrow,							11	1	
17 Kehukee, *Halifax*,—†								132		
18 Lawrence's m. h. *Edge'e*.	JOSHUA LAWRENCE,* R'd Harrison,							66	1	50
19 Little Alligator, *Tyrrell*,-†								6		
20 Morattock, *Washington*,-	William Gray, Wilson W. Mizle,		3		1			82	1	50
21 North Creek, *Beaufort*,-	Henry Blount, Noah Gaskill,		1	2			1	38	1	50
22 Old Ford, *Beaufort*, —	John Hodges, David Singleton,			1				8		25
23 Picot m. h. *Martin*, —	Joshua Robason,* John G. Smithwick,					3		28	1	
24 Powel's Point, *Currit'k*,-	James Melson,* Jacob Beasley,*	22	10						2	
25 Pungo, *Beaufort*, —	Richard Davis, John R. Davis,*		1	1	2		1	14	1	
26 Rocky Swamp, *Hal'x*,-†								55		
27 Sappony, *Nash*. —	A. B. Baines,*				1	3		56	1	
28 Scuppernong. *Tyrrell*,-†								17		
29 So. Mattamuskeet, *Hyde*.	GEO. W. CARROWAN, Th. Bridgman,							71	2	
30 Sandy Grove, *Nash*, —	Isaac Stricklin.								1	
31 Skewarkey, *Martin*,	JOSEPH BIGGS, JOHN WARD,	1		2	3	2		58	1	50
32 South Quay. *So'n. Va.*	EDWIN HARRISON, Jos. L. Lawrence,*							71	2	
33 Smithwick's Cr'k, *Ma'n*,-	HUMPHRY STALLINGS, B. Leggitt,*	1						21		50
34 Sound Side. *Tyrrell*, —	Henderson S. Sutton,					3		37		50
35 Spring Green. *Martin*, —	John Griffin. Stephen Outterbridge,		1	1		1		37	1	
36 Tarborough. *Edgecombe*,-	Coffield King,*			1				44	1	
37 Washington, *Beaufo't*,-	Jacob Swindell, Daniel Wilkinson,		1	1	1	1		37	1	50
38 White Plains, *Beaufort*,-	Jonathan Wallace, Levin Osburn,	2						27	1	10
39 Williams's m. h. *Edg'e*,-	David Bradley,*		2			1		57	1	
	Total,	28	22	18	13	27	5	1498	36	00

NOTE. Pastors of Churches and other ordained Ministers are in CAPITALS; unordained Ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence. in that case their number stands as last represented; dashes — denote no pastors; the last column shows the contributions from the churches this year to the Association fund.

7. The following committees were appointed, (viz:) brethren Stephen Outterbridge, and *Richard E. Rieves* on finance; Elder JOHN H. DANIEL to write to the Contentnea Association; bro. *Wm. W. K Philpot* to the White Oak Association; to the Little River Association, Stephen Outterbridge; and Richard Harrison to the Country Line Association; and Elders STADLER, WILDER, and ADAMS, to examine the Circular Letter; brethren Biggs and CARROWAN to examine a letter from a private individual to this Association; all to report on Monday next.

8. The following brethren were requested, (by private ballot,) to occupy the stage on the morrow, by preaching and divine worship to commence at 10 o'clock, A. M., Elders STADLER, WILDER, and ADAMS.

The Association then adjourned with prayer by the Moderator, until Monday next, 9 o'clock, A. M.

SUNDAY, October 6th.

The brethren appointed to the stage preached. Elder WILDER from Solomon's Songs, iii. chapter and 3d verse: The

watchmen that go about the city found me, to whom I said, saw ye him whom my soul loveth." Elder Stadler preached from Psalms, lxv. 4: "Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. The worship was closed with prayer by Elder William Hyman. We hope from the faithfulness of the preachers, and the attention of the people, that good will result therefrom.

MONDAY, October 7th.

The Association assembling, and being opened with prayer by Elder John H. Daniel, proceeded to business.

9. The committees appointed on Saturday, were called on to report: when Elder Stadler, from the committee to examine the Circular Letter, (that Elder Joseph Biggs had prepared,) reported, that they had done so, and approved of it, and advised that the same be now read in the Association; the same done and approved, and ordered the same to be attached to these Minutes. Brother Harrison, that was appointed to write to the Country Line Association, handed in a letter, which was read and approved, and signed by the Moderator and Clerk, and Elders Wm. Hyman, John H. Daniel, and brother Richard Harrison were appointed to bear the same, with 25 copies of our Minutes. Brother *Philpot*, that was appointed to write to the White Oak Association, handed in one, which was read and approved, and signed by the Moderator and Clerk, and brother *Richard E. Rieves* appointed to bear the same, with 25 copies of our Minutes. Elder John H. Daniel, that was appointed to write to the Contentnea Association, handed in one which was read and approved, and signed by the Moderator and Clerk, and Elders John Ward, Humphrey Stallings, William Hyman, and William Whitaker, were appointed to bear the same, with 25 copies of our Minutes. Brother Stephen Outterbridge that was appointed to write to Little River Association, failing on the account of sickness, brethren John H. Danie: and Richard Harrison were appointed delegates to said Association, and they are permitted to prepare a letter of correspondence to said Association, under the signature of the Moderator and Clerk, and that they convey 25 copies of our Minutes to them.

10. Resolved, that our next Association be holden with the church of South Quay, Southampton county, Va. to commence on Saturday before the first Sunday in October, 1840, and that Elder John H. Daniel be requested to deliver a Sermon introductory to business, and that divine worship commence at 11 o'clock, A. M.: and in case of his failure, Elder Joseph Biggs

11 Resolved, that Elder Blount Cooper, be requested to prepare a Circular Letter for that Association.

12 Elder Biggs, from the committee to examine the letter handed in on Saturday, from an individual, reported that he thought it unnecessary for it to be read in this body: the same concurred in.

13. Resolved, that we correspond with the Abbott's Creek Union Meeting Association by Minutes, by sending them a file of our Minutes.

14 A biographical sketch of Elder Luke Ward, deceased, was handed in and read, and ordered that the same be inserted in these Minutes.

15. Brother William Gray is appointed on the committee of finance, in the room of brother Stephen Outterridge, that is sick.

16 Resolved, that we adjourn for 30 minutes, in which time the committee of finance is to sit. On the return of the Association, the committee of finance reported—

That they find the hands of the Treasurer at the close of last Association, the sum of		$75 96
Paid for printing the Minutes of last year the sum of	$40 00	
Paid the Clerk's expenses,	15 00	
		55 00
Leaving a balance in the Treasurer's hands,		$20 96
Received in contributions from the churches at this Association the sum of		38 20
A balance now in hand		$59 16

The Association concurred with the report.

17. Elder Joseph Biggs is requested to prepare these Minutes for the press, superintend the printing of 800 copies thereof, and distribute them as usual.

18. It is resolved, that the churches be requested in their letters to next Association, to state the time of their regularly meetings, that the same may be inserted in the Minutes of this Association.

The Association was then adjourned with prayer by Elder Joseph Biggs, to the time and place appointed.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

CIRCULAR LETTER.

The ministers and messengers of the several churches, that compose the Kehukee Baptist Association, to the churches they represent, Greeting:

Being now convened at the Bethel meeting house, with the church of Pungo, in Beaufort county, North Carolina, send our yearly congratulations; a practice by us adopted ever since the year 1790, now nearly fifty years. And as they have been generally received by you with pleasure and delight, we therefore venture again to address you with our Minutes, adding this epistle of love thereto, taken at our session on the 5th, 6th, and 7th days of October, 1839.

Beloved brethren and sisters, we will try to give you a small glance of the many great blessings, that our God and yours has blessed us to participate of. And first, for the great scheme for the redemption of man laid in infinite wisdom in eternity, before time, for the salvation of sinful man, that he foresaw would sin; and for its accomplishment in time, in the person of his dear Son, who engaged to become sin for his people, or suffer for them, to satisfy divine justice in their room and stead: whereby a way might be opened for their escape from destruction. And secondly, for the additional work of the Spirit, upon the dead faculties of their hearts, in bringing them to the knowledge of the truth as it is in Jesus, with its quickening influence; and giving them a well-grounded hope, and to feel an interest in that divine plan of salvation laid, and the teachings, and leadings of his spirit all our journey through this dreary wilderness where we now live up to this time, and the comfortable hope of his divine promise for its continual assistance down to the stoop of death, and triumph o'er the grave.

We hear an old saint say, "Many are L[illegible] afflictions of the righteous, yet the [illegible] delivereth him out of them all." What a gr[illegible] when [illegible] blessing it was bestowed on us, that interest [illegible] were brought to hope we had an laid in Zi[illegible] that glorious plan of salvation to be settled [illegible] that we had faith given us, tion that the [illegible] and grounded on that foundaagainst; and th[illegible] es of hell shall not prevail es communicated [illegible] sweet and divine promisliving fountain of [illegible] owing from this tree or times to keep us fro[illegible] e, that have served at And as we have lived [illegible] sinking in despair. see the time come, that we in the good Book are advertised of, that some would not endure sound doctrine, but would heap to themselves teachers having itching ears, that more of us have not been led away in wrong paths from the good way, by those false teachers, to bringing a reproach on the cause and interest of the Redeemer; by prevailing on us to take up with the false notions, and erroneous doctrines of the day. When we remember how near, (in some unguarded moments,) we have been ready to be halting between two opinions, when seeing errors dressed up in a gaudy dress, until it hath pleased a divine power for us to see the beauties of the gospel to salute the eyes of our spiritual mind, and open our ears to hear divine instruction say: "Stand you in the ways, and see, and ask for the old paths, the good way, and walk therein, and ye shall find rest your souls."

These things, brethren and sisters, some of you can well remember when looking back only five, ten, fifteen, or twenty years, when God's dear children had not then learned so much of the language of the children of Ashdod and Ammon, flowing from the great fountain of Arminianism, or natural religion; while some were crying up the doctrine of general atonement and special application, and others saying, give us money, ah, money enough, and we will soon christianize the world in a short time. Now we think, dear brethren and sisters, as such doctrine is so pleasing to nature, if it had not have been for grace divine, soon we should have been caught while nibbling at this bait.

Another great blessing that hath fallen to our lot is, that we had no larger a number that used to form our Association carried away into error in the great split in the Baptist Associations and churches; and that so many are yet standing on the old orthodox platform of the gospel of Christ; (only two churches divided, and two whose names have lost their place from the list of churches that compose this Association.) While we hear that our sister Associations and churches, that have been split elsewhere, have been so great, what a great blessing it is, that we have been no more singed than we have been, and thus highly favored of God.

Brethren, Gideon's army was once too large, and had to be reduced; so with the churches in this and other Associations. And yet we think there are some in the outer church yet, on whose account we

hope the Lord will take his fan in his hand, and thoroughly purge his floor, and collect and keep his wheat in the garner, (church,) and blow the chaff away; and when the chaff in the churches is blown out, then may we expect a revival in them again. We find additional consolation in discovering some of the churches in the bounds of our former sister Associations, that we dismissed from us some years past for their convenience, some of them being grieved at finding those Associations embracing and following the fashions and doctrines of the day, until they have had to withdraw from them, and coming back, (prodigal-like,) to us again. Such as the old ancient churches at Cowenjock, Powell's Point, Flatty Creek, and South Quay. In some of them (of late) it seems that the Lord has been with them. and caused a happy revival of religion to be felt. Truth and sound gospel doctrine is mighty, and in God's due time will prevail. May God hasten its accomplishment.

What a great blessing we are now enjoying, of meeting together in our Associations and churches, in peace and love, and parting like brethren indeed, under the influence of Christian love and sweet fellowship. What a great blessing it is, that we are enabled to realize the saying of that great man of God of old: "How good and how pleasant it is for brethren to dwell together in unity." Some of the churches that have had such hard struggles to get along, have been crying to the Lord for help, and the Lord (we think) has heard their cries, and come to their relief, and they are realizing a happy revival of religion, and by his divine spirit added new converts thereto. Oh, what good news for publication and realization.

Now, brethren and sisters, what great obligations do we lay under to God for these blessings that we enjoy, for the inestimable favors vouchsafed to us through our great Redeemer, and successful advocate with the Father of mercies and blessings. Does it not become us on our part, to honor, reverence, and adore the name of our God for these favors, and exert ourselves to promote his cause and interest here below, and act worthy of the vocation wherewith we are called, and live in peace with all men, and doing good to all, especially to the household of faith.

And when we attempt to recapitulate the great favors and blessings that we have been indulged with, taking into view that we were the third Baptist Association that was established in the United States—the first was the Philadelphia, in Pennsylvania; the second, Charleston, in South Carolina, and ours, the third—and finding that the first and second have been led astray with cunningly devised fables, and from this body have been several more, that have followed in the wake of those that have run into error, and that the old Kekukee Association is nearly left alone on the old gospel platform of faith and practice, what additional grounds have we to rejoice in God our sure foundation, for his kind providence to usward. And as we were the first that publicly proclaimed against the prevailing errors of the day, (in the State of North Carolina,) that the Baptist churches and ministers were getting into, and that our kind God has caused since such alterations to take place, and has blessed so many with eyes to see the error they were getting into, and enabled them to return to the truth and proper order and discipline, and reprieve their characters, and strengthen the arms of our Zion, may we not say with David: O that men would praise the Lord for his goodness, and his wonderful works to the children of men."

Then as it respects the ground that our God has enabled us to take, let us adopt the language of an American hero, (literally,) "don't give up the ship;" not that of State only, but that of the church of Christ, the ground & pillar of the truth; for we know, that the gates of hell can never prevail against it. But, brethren and sisters, as there was an Achan in the camps of Israel of old, let us search and see if there are not some amongst us calculated to mar our peace and happiness; and ask God for help to assist us and instruct us how to get clear of them, that our Israel might prosper and prevail against our enemies. Your stations as Old School Baptist churches are responsible ones, see that ye discharge them faithfully and truly, for Zion's interest and God's glory, and for which you have to render an account to your God.

And now, dear brethren and sisters, we commit you to God and the word of his grace. Search the scriptures as the man of your council, by which you are to be guided, and follow its directions and then you will travel right and not do amiss. Use the pruning knife of church discipline in your churches, that the dead limbs and useless ones may be taken away, that the others may thrive and grow, as calves of

the stall. Do your duty to your preachers that you hope your God has, or may send you, and aid them to help you. Always have your eye on the gospel mirror, to know how to act aright, and to be guided by unerring wisdom, to the glory of God and the advancement of his kingdom. And may he grant you grace to take this advice, for Christ's sake. Amen.

A BIOGRAPHICAL SKETCH OF

ELDER LUKE WARD.

He was born on the fifth day of January, 1770, in Martin county, North Carolina, near Williamston. In his youth he received but a limited education. About 18 or 19 years of age he experienced a work of grace and a manifestation of the forgiveness of his sins through the atoning blood of Christ; on which theme he often dwelt in preaching and in private conversation through life. In the year 1799, he was ordained a minister of the gospel, by Elders Joseph Biggs and Amariah Biggs. Having for some time exercised his gifts in the church at Skewarkey, about the year 1806, took a letter of dismission from the church at Skewarkey and joined the church at Flat Swamp, near which he lived at that time. He took the pastoral care of said church, and continued to attend her regular until about the year 1835. During this time his labors were incessant, in the adjoining churches, and he nearly constantly attended the Associations. In this year he took a letter of dismission from Flat Swamp church, (having married and moved into Edgecombe county,) as the distance was too far for him to ride, as he was beginning to be very infirm. He did not join any church for some months, and returned his letter through the strong solicitations of his brethren. Not long after, he took another letter, which he held until March, 1838, when he offered for membership at Cross Roads meeting house, Edgecombe county, was cordially received, and continued his membership there until his death.

Elder Ward, it is certain, was not perfection; he had human nature to contend with, as well as other men; but we can here say, that he had as few failings as any man, and lived and died with an unimpeachable character. He was married three times, he left a widow, and three sons (by his first wife) all grown. As a gospel preacher he was surpassed by but few; he was very orthodox, generally preaching short sermons. He had nothing to do, and but little to say, with regard to the new schemes of the day; though he took a decided stand against them, believing them to be the inventions of men. He was very engaging in his preaching, and seldom preached without shedding tears. His whole theme was to preach Christ, a whole Saviour for sinners, without works, or merit in them. He was affected with the asthma, for several years before his death; for about two years he had to suspend preaching, and his complaint worried him greatly, though he bore it with great fortitude and resignation to the will of God, as becomes God's children; expressing at times that it would be far better for him to depart, and be with Christ. His sufferings towards the last were extreme, and on the 3rd of March, 1839, in the evening he fell asleep, in the full assurance of a blessed immortality.

Blessed are the dead that die in the Lord; yea, saith the Spirit, they rest from their labors, and their works follow them.

His funeral was preached by Elders William Hyman and Blount Cooper, to an affected congregation.

Tarboro' Press.

(10)

MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

SOUTH QUAY MEETING HOUSE,

Southampton county, Virginia.

Commencing on Saturday before the first Sunday in October, 1840.

SATURDAY, 3rd October, 1840.

1. The Introductory Sermon (according to appointment) was delivered by Elder JOHN H. DANIEL, from 16 chap. of Mark, and 15th and 16th verses: "And he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptised shall be saved: but he that believeth not shall be damned."

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder WILLIAM HYMAN and proceeded to business—when Elder WILLIAM HYMAN was chosen moderator, Elder JOSEPH BIGGS clerk, and Brethren R. M. G. Moore and Joseph D. Biggs assistant clerks.

3. Brethren in the ministry present from sister Associations (of the same faith and order) were invited to seats, when Elders JAMES WILDER, JOHN STADLER, ICHABOD MOORE, and JESSE ADAMS, seated themselves.

4. Letters from thirty-one churches were read, and the names of the delegates enrolled, and the representation stated in the table of churches.

5. Petitionary letters for membership in this Association were called for, when one was handed in from Sawyer's Creek, Camden county, N. Ca. by their messengerss, John Lamb and Joseph Brown, and read, the prayer of their petition granted, and the moderator manifested the same, by giving the messengers the right hand of fellowship.

6. Letters of correspondence from sister Associations were called for, but none were received. Elders JOHN STADLER

Names of churches and counties wherein situated.	PASTORS AND MESSENGERS.	Baptized.	Rec. by let'r.	Dis. by let'r.	Excomm'd.	Deceased.	Restored.	Number in Fellowship.	Fund. ℔	Cts
1 Beargrass, *Martin county*,	WILLIAM WHITAKER,* Abram Peal,				1	1	1	27		80
2 Blount'sCr'k, *Beaufort*,–†								30		
3 Cowenjock, *Currituck*,	SAMUEL TATUM,	2			12	17		31	1	00
4 Conoho, *Martin*, —	BLOUNT COOPER, John Bryan,	1				1		44	1	50
5 Conetoe, *Edgecombe*,	JOHN H. DANIEL, William Thigpen,				1			35	1	50
6 Concord, *Washington*,	MICAJAH AMBROSE,* Maxamilian Tatum,					1	1	29	1	00
7 Cross Roads, *Edgecombe*,	WILLIAM HYMAN, Sovereign Purvis,					1		32	1	00
8 Cedar Island, *Carteret*,–†								31		
9 Deep Creek, *Halifax*,—†						2		20		50
10 Falls Tar River, *Nash*,—	Robert Sorey,* James S. Battle,			1		2		63	2	00
11 Flat Swamp, *Pitt*, —	*Wm. W. K. Philpot*,* Irvin Page,	2		2	1	2		54	1	00
12 FlattyCreek, *Pasquot'k*,–	Thomas Miller, Henry Overman,	2	1		1	1	7	18	2	00
13 Frying Pan, *Tyrrell*, —†								18		
14 Fishing Creek, *Halifax*,–	Stephen Nicholls,			2				60	1	00
15 Great Swamp, *Pitt*, —	Hardy Whitchard, John S. Brown,*	1						60	1	00
16 Goose Creek, *Beaufort*,–†				3				14	1	00
17 Kehukee, *Halifax*, —	General Young,					2		129		50
18 Lawrence's m. h. *Edge'e*,	JOSHUA LAWRENCE,* Richard Harrison,					1		61	1	50
19 LittleAlligator, *Tyrrell*,–†								6		
20 Morattock, *Washington*,†								82		
21 North Creek, *Beaufort*,—	*Major John Clark*, Thomas Barrow,*					2		38	1	00
22 Old Ford, *Beaufort*, —	John Hodges.* David Singleton,*							8		30
23 Picot m. h. *Martin*, —	John G. Smithwick,* Joshua Robertson,*							28	1	00
24 Powell's Point, *Curri'k*,–	Hodges Gallop,* C. T. Sawyer,	4	1			4		44	2	00
25 Pungo, *Beaufort*, —	*Richard Davis*, John R. Davis,*	1						15		65
26 Rocky Swamp, *Halifax*,–	Lemuel B. Bennett, Warren Sharon,*	7	1		1	1		57	1	00
27 Sappony, *Nash*, —	A. B. Baines,* Crawford Baker,	1				2		61	1	00
28 Scuppernong, *Tyrrell*,—†								17		
29 So. Mattamuskeet, *Hyde*,	GEORGE W. CARROWAN,* R. M. G. Moore,	2		2		1	1	58	1	25
30 Sandy Grove, *Nash*, —	Isaac Strickland, A. B. Baines,	34		1	2			92	1	00
31 Skewarkey, *Martin*,	JOSEPH BIGGS, Joseph D. Biggs,		1			3		56	1	00
32 So. Quay, *So'ampton*, *Va.*	EDWIN HARRISON, Elisha Durden,				1			70	2	00
33 Smithwick'sCr'k *Martin*,	HUMPHREY STALLINGS, Bithal Leggett,					1		19		50
34 Sound Side, *Tyrrell*, —†								37		
35 Spring Green, *Martin*, —	Stephen Outterbridge, Jesse Coburn,		1			2		35	1	00
36 Tarboro', *Edgecombe*, —	Coffield King,*		2		1	2		43	1	00
37 Washington, *Beaufort*,–†								37		
38 White Plains, *Beaufort*,	JONATHAN WALLACE, Arnet Waters,	1		1	1			28	1	00
39 Williams's m. h. *Edg'e*,–	David Bradley,* Edward Power,*							35	1	00
40Sawyer'sCreek, *Camden*,–	John Lamb, Joseph Brown,*							14		50
	Total,	58	7	12	22	49	10	1636	34	50

NOTE. Pastors of churches and other ordained Ministers are in SMALL CAPITALS; unordained Ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the last column shows the contributions from the churches this year to the Association fund.

TIME OF HOLDING YEARLY MEETING AT EACH CHURCH.—Beargrass, 3rd Sunday and Saturday before in August; Cowenjock, 3rd in March; Conoho, 1st in September; Conetoe, 3rd in September; Concord, 4th in September; Cross Roads, 2nd in September; Falls Tar River, 2nd in September; Flat Swamp, 1st in September; Flatty Creek, 2nd in November; Great Swamp, 4th in September; Goose Creek, 3rd in September; Kehukee, 3rd in August; Lawrence's m. h. 4th in August; North Creek, 4th in August; Old Ford, 1st in September; Picot m. h. 3rd in August; Powell's Point, 1st in January; Pungo, 2nd in August; Rocky Swamp, 3rd in August; Sappony, 1st in September; So. Mattamuskeet, 1st in September; Sandy Grove, 2nd in October; Skewarkey, 2nd in August; South Quay, 1st in June; Swithwick's Creek, 4th in August; Spring Green, 4th in September; Tarboro', 1st in August; White Plains, 1st in August; Williams's m. h. 3rd in August.

and JAMES WILDER and brethren Thomas Peterson and William Vanhook handed forward a file of Minutes from the County Line Association, stating, their appointment; Elder ICHABOD MOORE from the Contentnea with a file of their Minutes and Elder JESSE ADAMS from the Little River with sundry copies of their Minutes, were severally received and took seats with us.

7. The following committees were appointed, viz: Richard Harrison and James S. Battle on finance; Elders Joseph Biggs and John Stadler to examine the Circular Letter, to report on Monday next.

8. The following Elders were requested (by private ballot) to occupy the stage by preaching on the morrow, viz: John Stadler, James Wilder and Jesse Adams, and that divine worship commence at 9 o'clock, A. M.

9. A biography of Elder Micajah Perry was presented to this Association and read, and ordered to be attached to these Minutes.

The Association then adjourned, with prayer by Elder Biggs, until Monday next, 9 o'clock, A. M.

SUNDAY, October 4th, 1840.

The Elders appointed to the stage met an attentive congregation, Elder Jesse Adams preached from 2 Samuel, 23 chapter and 5th verse: "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire." Elder James Wilder preached from 1st Peter, 2nd chapter and 4th verse: "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious." Elder John Stadler closed and preached from 26th chapter of Acts, and latter clause of 3rd verse: "Wherefore I beseech thee to hear me patiently." We hope the labors were not in vain.

MONDAY, October 5th, 1840.

The Association convened and was opened by singing and prayer by Elder Blount Cooper and proceeded to business. The members names were called over and absentees noted.

10. The committees appointed on Saturday last were called on to report; when the committee appointed to examine the Circular Letter reported that they had done so, and recommended that the same be read in the Association; which was done, approved and ordered to be attached to our Minutes.

11. Proceeded to appoint correspondence: To the Country Line Association, Elders John H Daniel and William Hyman and brethren Richard Harrison and James S. Battle, to bear 25 copies of our Minutes to them; Brother *Richard E. Reaves*, is appointed our delegate to the White Oak Association, and agreed that we send them 25 copies of our Minutes; to the Contentnea Association, Elders Blount Cooper, Humphrey Stallings, John H. Daniel, and brethren, Joseph D. Biggs, Richard Harrison, and Wm. Thigpen with 25 copies of our Minutes: To Little River Association, brethren Wallace Andrews, James S. Battle, Richard Harrison and Elder Humphrey Stallings, with 25 copies of our Minutes; and that we correspond with Abbott's Creek Union Association by sending them 25 copies of our Minutes.

12. Two letters being presented from the church at Morattock, Washington county, from which it appears that a difficulty exists in said church, it is therefore resolved that a committee be appointed to visit said church, for the purpose of settling said difficulty and that they report to next Association, and that said committee be composed of Elders William Hyman, John H. Daniel, Humphrey Stallings, John Ward, and Blount Cooper, and brethren C. B. Hassell, Joseph D. Biggs, Major John Clark, and Richard Davis, a majority of whom shall have power to act, and that they meet with said church at Morattock on the third Sunday and Saturday before in May next.

13. Resolved, that we adjourn for 30 minutes, in which time the committee of finance is to sit. On the return of the Association the committee of finance reported:—

That they find in the hands of the Treasurer at the close of last Association the sum of		$59 16
Paid for printing last year's Minutes,	$40	
Paid for preparing the Minutes for the press, and recording one copy in the Association book, and distributing the same,	15	
		55 00
Leaving a balance in the Treasurer's hands of		$4 16
Received in contributions from the churches at this Association the sum of		34 50
Leaving a balance now in hand of		$38 66

The Association concurred with the report, and the committee was discharged.

14. Resolved, that our next Association be held with the church at Little Conetoe, Edgecombe county, North Carolina, to commence on Saturday before the first Sunday in October, 1841. at 11 o'clock, A. M. and that Elder Edwin Harrison be requested to preach an Introductory

Sermon to that Association, and in case of his failure, Elder Blount Cooper.

15. Elder Edwin Harrison is requested to prepare a Circular Letter for our next Association, and to choose his own subject.

16. Resolved, that Elders William Hyman, Blount Cooper, John H. Daniel, and brethren James S. Battle and Lemuel B. Bennett, be appointed a committee to attend the church at Sandy Grove, Nash county, and enquire into her standing of orthodoxy, a majority of whom have power to act, and that said meeting be held with said church on the second Sunday and Saturday before in December next, and that they report to next Association.

17. On motion, It was resolved, that the resolution of our Association of 1829 with regard to missionary preachers and operations (to wit:) "If any minister, although he may be a missionary without the bounds of our Association, comes among us to preach the gospel, and not to make collections, we do not reject him," be reconsidered; and resolved, by the Association, that we do not countenance them directly or indirectly.

18. Resolved, that brethren Edwin Harrison and Blount Cooper be appointed a committee, to attend the churches at Kehukee, and Deep Creek, and ascertain their situations, and report to next Association.

19. Resolved, that the churches composing this Association be requested to enlarge their contributions next year, so as to make the fund necessary to defray the charges of the Association.

20. Elder Joseph Biggs is requested to prepare these minutes for the press, superintend the printing of 500 copies thereof, and distribute them as usual, and that he be paid therefore fifteen dollars.

The Association then adjourned to the time and place appointed, with prayer by Elder John Stadler.

WILLIAM HYMAN, Mod'r.
JOSEPH BIGGS, Clerk.

CIRCULAR LETTER.

The members that compose the Kehukee Baptist Association to the churches they represent.

Beloved Brethren and Sisters: We shall lay before you a few of our thoughts on the duty of the ministers to the church or churches. 2d, the duty of the church or churches to the minister or ministers. 3d, the good effect produced by a discharge of duty on both parts.

In the first place, we believe it is the duty of the minister to devote the whole of his time, to the various functions of the ministry. In proof of this, take the following scriptures, Paul to Timothy, 4th and 13th: Till I come, give attendance to reading, to exhortation, to doctrine. 14th, Neglect not the gift that is in thee, &c. 15th, Meditate upon these things, give thyself wholly to them, that thy profitting may appear to all." He should undertake, and continue in the church's service. He should neither express nor withhold any thing whatever from personal motives. But preach, exhort, reprove, rebuke, according to the honest dictates of his conscience, regulated by the word of God. He should be true to all his appointments, letting nothing but providential interposition prevent him. He should conduct himself meekly, quietly, and affectionately. He should visit them when sick, as often as possible. He should labor in a kind way to reclaim backsliders. He should be watchful for the truth, and faithful in preaching it; always on the look out for error and prompt to give notice of its approach. He should be ready to relieve necessity, according to his ability, either in saint or sinner. If any brother or sister is in a situation to render them unable to go to preaching, he ought to visit regularly all such. He ought to set good examples; such as even and sober conduct, a patient and unruffled temper: a meek, quiet, contented and cheerful spirit; and true and judicious words; for bad examples will bring reproach upon himself, or lead the church into disorder.

2d, The duty of the church or churches to their minister: we believe it is the duty of the church, whenever they call in a minister to attend them as pastor, (or in any other way) to enable him to attend them without leaving his family to suffer for the necessary comforts of life. When our Lord had called his twelve disciples unto him, and sent them out to preach, Matt. 10 chap. He told them, verse 9th: "Provide neither gold or silver, nor brass in your purses; Verse 10th, Nor scrip for your journey; neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat."—This abundantly

proves, that they were to be supported, or fed and clothed. Again, 1st Corinthians, 9th and 7th: "Who goeth a warfare at any time, at his own charges; who planteth a vineyard, and eateth not of the fruit thereof; or who feedeth a flock and eateth not of the milk of the flock?" "Let him that is taught in the word, communicate to him that teacheth in all good things." Galatians, 6th and 6th. The above passages fully prove, that it is the duty of the churches to support their preachers.

But some perhaps will say, it will not do to give preachers any thing, for it will make them proud and destroy their usefulness. If you have such an opinion as this of any preacher in the bounds of the Kehukee Association, our advice is to give him plenty, and get him out of the way. But we believe, instead of that being the case, many of the ministers in the Kehukee Association have had their usefulness curtailed, (if not destroyed,) because the churches have failed to do their duty towards them. As the deacons of the churches are the proper persons to attend to this matter, that is to receive, and hand over to the minister, the contribution of the church, we would say to you, brethren deacons, remember the responsibility that rests upon you, and also the promise to you if you use your office well. For says Paul to Timothy:" They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus". But does that deacon, who never inquires into the situation of his minister in life, nor contributes any thing to him, use the office of a deacon well? You know not. O brother deacons, awake to your duty. Examine closely into the situation of your minister, and if you find he has need of any of the comforts of life, you should inform the rest of the brethren and sisters, and call on them to administer to his necessities.

It is also the duty of the members of the church, to visit the preacher when sick; to give heed to, and be obedient to his reproofs, and admonitions, so far as they are scriptural, and required or deserved by the church; to attend all their meetings; to watch over him for good; they should esteem him when sound, faithful, and orderly; and deal gently, but faithfully, with him for error, in doctrine or practice; they ought to rectify his mistakes, but do it with caution. The good effects of such conduct, between a minister and his flock, will be to him, a healthy state in preaching; will be productive of more life, more animation, more zeal, more devotion, more knowledge, and skill in the mysteries of the gospel, more light and comfort in expounding the scriptures; less worldly mindedness, and more gladness in meeting the church. To the church it will prove, a source of increased affection to their ministers, more confidence, more edification, a richer table of gospel food, a more tender regard for the cause of God, and the honor of religion; more scriptural mindedness, and heavenly mindedness; less love of the world, and more gentleness, moderation, meekness, humility, more light to the world, and more beauty and excellence and glory in religion. But when the ministers of the gospel generally depart from their duty, being distrustful of the providence and promises of God, the churches will also forsake their duty; or when the churches forget, and neglect their duty to their minister, he will necessarily leave his post, and in either case the church will soon present the picture of a planted, but untended garden; or a people who do not like to retain God in their knowledge. And whenever ministers appear conscienciously, and contentedly, to spend only two days in the week, and sometimes not that in attending to the duties of their office, the churches will imitate their bad examples, and immediately discharge, an equally small proportion of their duty.

In this state of things, it is needless for ministers to exhort churches, it is vain for Associations to write circulars, the conduct of both ministers and churches, declare, that it is only for the name of the thing that they write, and we would give it as our opinion, that the relative and reciprocal duties between churches and ministers, ought never to be named again, until the one or the other returns from that far gone wandering, where they now are, to the place where they ought to be found. The breath, the paper, the labor, are all lost. Therefore, return, O watchmen, to your posts, or complain no more of the churches. Return, O churches, to your duties, or complain no more of your ministers. O Lord, help thy ministers to rely on thy promises, and return to their duties; give thy churches grace, to enable them to feel their duties, and a willingness to comply therewith. Amen.

A BIOGRAPHY OF

ELDER MICAJAH PERRY.

He was born in Martin county, N. C. on the 5th day of June, 1786. His occupation till grown was principally farming. His father, William Perry, was a member of the Baptist church, first at Skewarkey, and then at Smithwick's Creek. The son professed religion and joined the church upon an experience of grace at an early age, in August, 1803. He was received a member at Skewarkey, and in October following, he with his father and others were dismissed from that church, to form one at Smithwick's Creek; he was then only about 17 years old. His membership was continued at Smithwick's Creek Meeting House until September, 1809, at which time he was excommunicated from the church, for the sin of gambling. And awful to relate, he remained in that excommunicated state, for the space of nearly 15 years, during which time he was quite abandoned, exceedingly wicked, and apparently altogether devoted to the vanities of the world; yet it was observed, that he ever paid a marked respect to religious characters, and the ordinances of the churches when in the presence of the people of God, or witnessing the performance of the sacred rites.

In the year 1824, it pleased God to reclaim this backsliding son of his, bring him again to the Lord's house, direct his feet anew into the pathway of obedience, and with penitent tears and a contrite heart, this humbled sinner went and asked forgiveness of the church, and was again received into her bosom, July 1824. He had now passed through a fiery trial, which was to result advantageously to the church. He soon began to exercise his gift, & it was apparent God had called him to the work of the ministry. He began to preach in 1829, and in 1832 was set apart, and ordained. to that rank by a presbytery composed of Elders Joseph Biggs and Lemuel Ross.

A while after Elder Perry had commenced preaching, his manner in particular, was disesteemed by many of his brethren and they began to fear, that his ministry would prove productive of little good, to either saint or sinner. He spoke vehemently & apparently in an angry mood, such as seemed well nigh calculated, to drive all tender emotions from the minds of the people; but God, whose ways are not as our ways, and whose thoughts are higher than our thoughts, soon relieved the minds of his people, on the score of Elder Perry's usefulness, by convincing them that he had only began, as he would hold out to the end of his ministry; strong in faith, powerful in handling the doctrine of election, predestination, and the final perseverance of the saints in grace; always armed, and armed at all points with the christian armor.

During the latter part of his life whether in or out of the pulpit, his chief delight appeared to consist in treating on the strong points in redemption's scheme, to glory in the electing love of God to sinners, to spiritualize the word of God, & to draw instruction from all the evidence of God's providence, in the material, as well as spiritual world around him. His biographer has often said to him,' something like the following: "Brother Perry, I believe you could spiritualize a stone or a horse block, and turn the subject to some good account." It did appear that his mind was never off the subject of religion entirely, and whether he was at his daily avocation on the farm, in public or private assemblies as well as in the house of God, he would be discoursing on the subject of religion, provided a kindred spirit could be found to join with him in conversation.

Elder Perry's education was very limited, almost as good as none at all; in preaching the gospel he made use of such, and such language only, as he understood the purport of himself, disdaining borrowed flights or ambiguous phrases; and the consequence was, that his delivery much improved before he died. He acted upon a judicious principle, what he gained he retained, and marched gradually on toward perfection. He was a valiant soldier of the cross, and handled the word of God skilfully, always turning his discourses to the account of God's glory, and making them to correspond with the great scheme of redemption; like some other preachers, he had his favorite hymns and texts, which he thought most calculated to convey in the fewest words, the excellence of God's plan of salvation, and its certain application to the elect. And the hymns frequently given out by him, for the congregation to sing, was that one unsurpassed, perhaps for orthodoxy, by any other yet composed, commencing with these words:

"Twixt Jesus and the chosen race,
Subsists a bond of endless grace," &c. &c.

To which hymn, the reader's attention

is directed, for another evidence of the uniform train of Elder Perry's thoughts. And while the audience were singing this hymn his countenance would brighten up, and evidence to all around, the pleasure he felt in the declaration of such divine truths. He considered his chief commission, to be like unto that given to Peter: "Feed my sheep." And in that capacity, his powers were principally developed; nevertheless, he failed not to hold out, the invitations of the gospel, to the unconverted; telling them that the atonement was already made, the feast ready, and whosoever would come, might come, and partake of the water of life freely. During his ministerial career, he attended pretty considerably, the churches at Smithwick's Creek, Picot, Morattock, and Old Ford.

Elder Perry was a man of high temperament, ready to act, and ready to speak his mind freely, on all proper occasions. He possessed a spirit of untiring industry, and was an excellent farmer. Some portion of his brethren did not think he devoted himself sufficiently to the work of the ministry, being so much engaged in domestic and secular affairs. He was by some on that account supposed eager for wealth, but the writer of this sketch is far from coinciding in that opinion. Elder Perry was a liberal minded man, he lived plentifully and did not deny himself or family the necessaries and comforts of life. Consequently he went considerably in debt, and the fruits of his great industry were intended we think to relieve his creditors, rather than amass wealth. He had been residing about three years previous to his death in the county of Washington, but in the fall of 1839 returned to his old residence in Martin; and while the churches in his neighborhood were rejoicing at his return amongst them, and flattering themselves that they should then for an uninterrupted period enjoy the blessings of his ministry, the almighty God and heavenly Father, was pleased to defeat their expectation in calling his servant home, to realize with the Saviour of sinners joint inheritance to the glories of the upper world. He died on the 21st day of December 1839. from a wound occasioned by the fall of a tree. He and his son were felling trees near his dwelling house, one was falling, Elder Perry thought a little child of his in danger, that was playing not far from him and sprang to rescue it, passing under the tree; it struck him, and although a mere sapling, it settled him to the earth, breaking his ribs, &c. &c. He was taken to the house, and died in a few days thereafter. Thus fell a valiant soldier of the cross, a brave man, and a hardy yeoman, in the fifty-fourth year of his age.

After encountering fatigues and hardships, dangers and difficulties, in a thousand shapes for half a century, this servant of God was suddenly cut off, by a circumstance, the most trivial in its nature. The Lord gave, and the Lord hath taken away, and let his name be blessed. "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out.

Tarboro' Press.

(11)

MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

Little Conetoe Creek Meeting House,

Edgecombe County, N. C.

Commencing on Saturday before the first Sunday in October, 1841.

SATURDAY, 2nd October, 1841.

1. The Introductory Sermon was delivered by Elder BLOUNT COOPER, from Acts, 20 chap. 28 verse: Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Prayer by Elder HARRISON.

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder JOSEPH BIGGS, and proceeded to business—when Elder WILLIAM HYMAN was chosen moderator, Elder JOSEPH BIGGS clerk, and brethren Joseph D. Biggs and R. M. G. Moore assistant clerks.

3. Brethren in the ministry from sister Associations (of the same faith and order) were invited to sit with us, when Elders JOHN STADLER, SAMUEL MOORE, DAVID J. MOTT, PARHAM PUCKETT, THOMAS DUPREE, JAMES WILDER, and MARK BENNETT seated themselves.

4. Letters from thirty-two churches were handed in and read, and the names of the delegates enrolled, and the representation stated in the table of churches.

5. Petitionary letters for membership in this Association were called for.

6. Letters of correspondence from sister Associations were called for. Elders P. PUCKETT and D. J. MOTT, from the White Oak; JOHN STADLER and JAMES WILDER from the Country Line; MARK BENNETT, THOMAS DUPREE, and SAMUEL MOORE, from the Contentnea, with copies of their Minutes, were severally received and took seats with us.

7. The following committees were appointed, viz: Brethren James S. Battle and Richard Harrison on finance; Elders MARK BENNETT, JOHN STADLER, THOMAS DUPREE, and EDWIN HARRISON, to examine the Circular Letter; to report on Monday next.

8. Elders JOHN STADLER, JAMES WILDER, and PARHAM PUCKETT, are requested, (by private ballot,) to preach on the stage to-morrow, and that worship begin at 10 o'clock.

9. The committees appointed last year in the cases of Sandy Grove, Moratlock, Kehukee, and Deep Creek, being called on to report, did so, and were severally discharged.

Names of churches and counties wherein situated.	DELEGATES & PASTORS.	Baptised.	Rec. by let'r.	Dis. by let'r.	Excommun'd	Deceased.	Restored.	Fellowship.	Number in	Funds. $	Cts.	Yearly Meetings.
1 Beargrass, *Martin county,*	WM. WHITAKER,* Abram Peel,	1	2		7				23		85	3d Sunday in Aug. and Sat. before
2 Blount's Cr'k, *Beaufort,*-†	Lodowick Redick,								30	2	00	3d in Mar.
3 Conoho, *Martin,*	John Bryan, BLOUNT COOPER,	4							47	1	50	1st in Sep.
4 Concord, *Washington,*	Max'n Tatum,* Dan'l Clifton,*					2			27	1	00	4th in Sep.
5 Conetoe, *Edgecombe,*	JOHN H. DANIEL, *R. E. Reaves,*	1							36	1	50	3d in Sept.
6 Cowenjock, *Currituck,*†	SAMUEL TATUM,											3d in Mar.
7 Cross Roads, *Edgecombe,*	WM. HYMAN, Sovereign Purvis,				1				30	1	50	2d in Sept.
8 Cedar Island, *Carteret,* —	Tho's Robinson, Ste'n Emery,*			1	2				23	1	50	
9 Deep Creek, *Halifax,* —†												
10 Falls Tar River, *Nash,* —	Moses Joyner, James S. Battle,			1	1	1			61	2	00	2d in Sept.
11 Flat Swamp, *Pitt,* —	*Wm. W. K. Philpot,* Irvin Page,			1		4			47	1	50	1st in Sep.
12 Flatty Cleek, *Pasquot'k,*-†					1	1	2		18	2	00	2d in Nov.
13 Frying Pan, *Tyrrell,* —†												
14 Fishing Creek, *Halifax,*-	Willie Powell, Stephen Nichols,		1		2	3			41	1	00	
15 Great Swamp, *Pitt,* —	John S. Brown, H. Whitchard,	2				2			60	1	00	4th in Sep.
16 Goose Creek, *Beaufort,*—	Robert Campain, Jas. Potter,*	4				3			16	1	00	3d in Sept.
17 Kehukee, *Halifax,* — †												3d in Aug.
18 Lawrence's m. h. *Edge'e,*	JOSHUA LAWRENCE, K'd Harrison,	1							62	1	50	4th in Aug.
19 Little Alligator, *Tyrrell,*-†												
20 Morattock, *Washington,* -	Wm. Gray,* Hardy Everett,				4	4			74	1	50	
21 North Creek, *Beaufort,* -	Tho's Barrow, Noah Gaskill,		1	1		1			36	1	00	4th in Aug.
22 Old Ford, *Beaufort,* — †												1st in Sep.
23 Picot m. h. *Martin,* —	*Clayton Moore, Jas. Harrison,**	2				2			24	1	00	3d in Aug.
24 Powell's Point, *Currit'k,*-	C. F. Sawyer,* S. Sawyer,†	2				5			41	3	00	2d in Jan.
25 Pungo, *Beaufort,* —	Richard Davis, Samuel Clark,	1							16	1	00	2d in Aug.
26 Rocky Swamp, *Halifax,*—	*Lem'l B. Bennett,* H. W. Shearin,*	2		2		1			58	1	50	3d in Aug.
27 Sappony, *Nash,* —	A. B. Bains, jr. Elsey Taylor,		1		5				50	1	50	1st in Sep.
28 Scuppernong, *Tyrrell,*—†												
29 So. Mattamuskeet, *Hyde,*	G. W CARROWAN,* R. M. G. Moore	3	2			3			49	2	50	1st in Sep.
30 Sandy Grove, *Nash,* —†												2d in Oct.
31 Skewarkey, *Martin,*	JOSEPH BIGGS, Joseph D. Biggs,		1	3		1			52	1	50	2d in Aug.
32 Sawyer's Creek, *Camden,*-	John Lamb,		1	2		1			12	1	00	
33 So. Quay, *So'ampton, Va.*	EDWIN HARRISON, A. L. Gardner,				1	1	1		65	2	50	1st in June
34 Smithwick's Cr'k, *Martin,*	HUMPHREY STALLINGS B. Leggett	1	4		2	1			21	1	00	4th in Aug.
35 Sound Side, *Tyrrell,* — †											50	
36 Spring Green, *Martin,* —	John Griffin, Aldridge Andrews,	3		1					38	1	00	4th in Sep.
37 Tarboro', *Edgecombe,* —	Daniel Land, C. King,	8	1		1	1			50	1	00	1st in Aug.
38 Washington, *Beaufort,* —	Jacob Swindell, D. Wilkinson,	3			2	1			30	1	10	1st in Aug.
39 White Plains, *Beaufort,*	JONATHAN WALLACE, A. Waters,		1			1			28	1	50	
40 Williams's m. h. *Edge'e,*-	David Bradley, Ed. Power,								35	1	50	3d in Aug.
	Total.	38	15	12	29	39	3	1200	45	45		

NOTE. Pastors of churches and other ordained Ministers are in SMALL CAPITALS; unordained Ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes -- denote no Pastors; the column next to the last shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

10. Several queries were read, and laid over until Monday next.

The Association then adjourned with singing by Elder J. STADLER, until Monday next, 9 o'clock, A. M.

SUNDAY, October 3rd, 1841.

The brethren appointed preached this day. Elders STADLER and WILDER preached at the meeting house; and, as it was very rainy, Elders PUCKETT and MARTIN preached at Elder JOHN H. DANIEL'S. Elder STADLER preached from Isaiah, 60 chap. 21 verse: Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. Elder WILDER preached from 2 epistle John, 10th and 11th verses: If there come any unto you, and bring not this doctrine,

receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds. The people were very attentive.

MONDAY, October 4th, 1841.

The Association being met and opened with prayer by Elder WILLIAM HYMAN, proceeded to business.

11. The names of the delegates were called, and absentees noted as stated in the table of churches.

12. The Constitution and Rules of Decorum were read.

13. The following query being presented by Elder COOPER, was read and received for debate: Is it agreeable to gospel order to receive a member in one of our churches, that has been expelled from a church of the missionary order because he don't believe in their faith and practice? After debate, the query was withdrawn by the querist. The following query being presented by Elder LAWRENCE, was read, received for debate, and answered: Are such persons as are baptized by missionary Baptists to be received in the Old School churches, or not, without re-baptism? Answer, No. The following query being presented by Elder LAWRENCE, was read, received for debate, and answered: In what state and condition should a church be in, in order to scripturally commune at the Lord's table? Answer, fellowship. Or, whether a church may commune under any circumstance whenever she pleases so to do? Answer, no communion without union in action.

14. Resolved, that Elders WILLIAM HYMAN and BLOUNT COOPER, and brethren Richard Harrison and James S. Battle, be our messengers to the Country Line Association, and that we send twenty-five copies of our Minutes.

15. Resolved, that brethren *Richard E. Reaves* and William Thigpen, be appointed our messengers to the White Oak Association, and that we send twenty-five copies of our Minutes.

16. Resolved, that Elders WILLIAM HYMAN, BLOUNT COOPER, and HUMPHREY STALLINGS, and brethren *Richard E. Reaves* and Joseph D. Biggs, be appointed our messengers to the Contentnea Association, and that we send twenty-five copies of our Minutes.

17. Resolved, that Elder HUMPHREY STALLINGS, and brethren Robert D. Hart and James Ellnor, be appointed our messengers to the Little River Association, and that we send twenty-five copies of our Minutes; and agreed that they have a certificate of their appointment.

18. Resolved, that we send twenty-five copies of our Minutes to the Abbott's Creek Union Association.

19 Resolved, that our next Association be held with the church at Skewarkey, Martin county, to commence Saturday before the first Sunday in October next; and that Elder JOSHUA LAWRENCE preach the Introductory Sermon, and Elder HYMAN in case of failure. Divine service to commence at 11 o'clock, A. M.

20 Resolved, that Elder LAWRENCE write a Circular Letter for our next Association.

21. A Biography of Elder LEMUEL Ross was handed forward and read, and ordered to be attached to our Minutes.

22. Resolved, that the committee of finance sit in time to receive the contributions from the churches, for three quarters of an hour. The committee of finance reported:—

That there was in the hands of the Treasurer at the close of last Association the sum of - - -		$38 66
Received for the churches at this Asso'n,		45 45
		$84 11
Paid for printing last year's Minutes,	$20	
For transcribing, recording, &c.	15	
		35 00
Now in the hands of the Treasurer,		$49 11

The Association concurred with the report, and the committee was discharged.

23. Resolved, that brother Charles Blount be requested to collect and prepare a biographical sketch of Elder MICAJAH AMBROSE, and hand it forward at next Association.

24. The committee appointed to examine the Circular Letter reported unfavorably; which was concurred in.

25. Resolved, that Elders JOSHUA LAWRENCE and JOHN H. DANIEL be appointed to prepare something in the form of a Circular Letter, to be attached to these Minutes.

It appearing to the Association, that the church at Old Ford having been dissolved, and the members thereof having joined the church at Smithwick's Creek, it is ordered that her name be stricken from the table of churches.

27 Resolved, that the following churches, which have failed to represent themselves

in this Association, be requested to inform the next Association the reason they have failed to represent themselves: Deep Creek, Frying Pan, Little Alligator, and Scuppernong.

28. Resolved, that Elder Jos. Biggs be requested to transcribe these Minutes for the press, &c. and that he have 650 copies printed and distributed as usual, and that he be paid $15 therefor.

The Association then adjourned to the time and place appointed, with prayer by Elder Jos. Biggs.

WILLIAM HYMAN, Mod'r.
JOS. BIGGS, Clerk.

CIRCULAR LETTER.

The Kehukee Association, now sitting at Little Creek meeting house, Edgecombe county, N. C. October the 2nd, 3d, and 4th, 1841, to the churches they represent, send greeting. Wishing great grace, mercy, peace, union, brotherly love and fellowship to abound among you all. And that God would speedily hear the sighs, and groans, and prayers of all the poor and disconsolate in Zion, in behalf of all the churches, to build and repair the waste places of Zion with new converts, such and such only as the Lord will have to be saved. And thereby cause songs of joy in her palaces, because the time of refreshing had come from the presence of the Lord to old saints and sinners. For this we wish the churches to ever fervently pray.

The churches will expect to find in our Minutes a Circular Letter, as it has been so long our practice to send them one on the rise of the Association. And, as the churches have furnished us with money so to do, we feel under obligations to comply with their expectations, so long as they shall furnish the means of printing the same, by the fund of the Association. We therefore send you the following pieces for consideration.

The Golden Rule to measure Professors by.

Some Christians, or professors, measure themselves by themselves; these, Paul says, are not wise. Some measure themselves by other professors, these are equally unwise, for other professors being wrong they may be wrong also. Some measure themselves by their false zeal, as did Jehu. Some by their fasting, praying, number of prayers and gifts of alms, as did the Pharisees. Some by the measure of the Sadducees—there is no resurrection of the dead, no hell nor hereafter. Some by their moral character, as never having been guilty of any gross sins. Some by their honor, honesty and just dealings towards mankind. Some by this; because they can preach and pray, and the people and church think very highly of their preaching and religion. Some by their conviction & sorrow for sin; as Judas, Cain and Esau. Some by their sorrow for sin, and great extacy of joy; as the stony ground hearers. Some by their profession of religion, and being members of the church, and can say, Lord we have eaten and drunk in thy name. Some by their knowledge in the scriptures & the mystery of salvation. Some because they have got good hearts and never did any body any harm. All these and a hundred others, are measures by which men measure themselves, and form their hopes therefrom for heaven and glory, and think they stand as fair a chance for heaven as any body else. But these all are false measures—and measuring themselves by a false measure, their conclusions and hopes are false also. But the Golden Rule and unchangeable measure, in all ages and in all countries to try Christians by, and for a man to measure his religion by, is love to God, love to Christ, and love to saints. This is the undeviating rule, the infallible measure, that never was nor never can be counterfeited, by men or devils. Devils may tremble, weep, and howl; but devils cannot love God, Christ, nor saints. Natural men may weep and repent, like Esau; or confess sins, like Judas and Cain; or preach and pray, sing and give alms—but natural men cannot love God, Christ, nor saints; for the carnal mind is enmity against God. And marvel not that the world hate you, my apostles, says Christ; you know it hated me before it hated you. Then love is the quintessence of true religion, the heavenly mark of a Christian, that never was nor never can be counterfeited by all devils in hell, or men and hypocrites on earth.

Then let all men measure their religion by their love to God, Christ, and saints, for this mark never faileth in no age nor in no country, of being the true Christian measure. Let us read: "to love the Lord thy God with all thy heart, and thy neighbor as thyself; on these two hang all the

law and the prophets." "Love is the fulfilling of the law." "Love worketh no ill to his neighbor." "If any man love not our Lord Jesus Christ, let him be accursed." "By this shall all men know ye are my disciples, if you have love one towards another." "By this we know we have passed from death to life, because we love the brethren." "He that saith he loveth God and hateth his brother, is a liar." "He that loveth God loveth his brother also." Now abideth faith, hope, charity; but the greatest of these three is charity—charity, or love to God, Christ and saints, never faileth—faith to remove mountains may fail; prophecy, tongues, and knowledge of all mystery may fail; goods to feed the poor, and zeal to give the body to be burned, may fail—if all these were to exist, without charity the measure would fail, and the man be as a tinkling cymbal, a dead man giving sound, and he nothing and not a spark of religion with all his preaching, prayers, fasting, alms and zeal; but like the Pharisee, to receive the greater damnation for his hypocrisy.

Then let all men measure their religion by their love to God, Christ, and saints. He that is void of these has not one spark of true religion. "He that saith he loves God and keepeth not his commandments, is a liar." "By this we know we love God, if we keep his commandments." "He that loveth me (saith Christ) keepeth my commandments, and shall be loved of my Father." Now try by this measure how many Christians you can find. The love of Christ, says Paul, constraineth us—that is, to obedience to him. Now try yourselves by these texts, and you may say of thousands, tekel, found wanting. "He that seeth his brother need this world's goods, and gives him not those things he needs, how dwelleth the love of God in that man?" "Dearly beloved, if God so loved us, we ought also to love one another." "We ought to lay down our lives for the brethren." These texts are the true Christian never-failing measure. Come to these and try your religion, and the religion of others, and then you may say as one said in old time, Lord, are there few that shall be saved? Yes, add, though the children of America and the ten thousand professors be as the sand of the sea, it is but a remnant that shall be saved; for the Lord will finish the work and cut it short in righteousness, because a short work will the Lord make on the earth.

But how shall I know I love God? Answer. He that loveth God, the same is known of him. Do you think a man can love and not know it? No, sir, such a thing cannot be. He that loveth God keepeth his commandments. This is the way you are to know whether you love God or not. How shall I know I love Christ? Answer. If you feel a constraining influence to yield obedience to each and every one of his commandments; for Christ says, he that loveth me keepeth my commandments. How shall I know I love saints? By giving them such things as they need, for then your love is not in word, but as the scripture saith, but in deed and truth—by choosing and preferring their company; by living in peace, union and fellowship with them; by forgiving them all offences against you; by covering their failings with the mantle of charity; by delighting to worship God with them; by feeling they are your choice companions on earth; by feeling their conversation about heavenly things is pleasing and refreshing and strengthening to your soul—in a word, by feelings of love sometimes in the heart, that endears them to you as precious objects of your affection, that sweetens the heart and perfumes all the place where you have met, and makes you loth to part with objects so dear.

Missionary Priestcraft—no pay, no preacher.

Pay me well,
And I'll help save your souls from hell;
Or, like the swan,
When winter is coming on,
I to warmer climes must go,
For God has call'd me there to preach, I will let you know;
And before I on my journey wag,
I must the reason let you know, it is because I do not get the bag.
For to work I am too grand,
Then in the pulpit I will take my stand,
And there he speaks with artful guile,
The reason is he wants his pot his neighbor's meat to boil.
His table richly clad and spread,
With the honest delver's bread;
And whether he wears coat or gown,
His preaching is for money down.
But money down men cannot always pay,
Then promises from church or boards will do a future day.
Pray at this do not start,
For if I beg for you I must share a part,
And if I choose to foreign climes to go,
Whether God has call'd me there or no,
Money in my bag I must have,
To help me the people's souls to save.
Tho' Peter thro' Jewish cities took his tour,
And Paul the Asiatic coast did scour;

Yet for the bag these never went,
For God had these apostles sent.
Yet Judas, never call'd of God, to the eleven himself did join,
And this you know was bad, and thus his theft in manner clandestine.
His bargain, sale trade, and death, proves he went for the bag.
So men who hire out themselves to teach,
Prove to all around that it is for the bag they preach.
Judas the bag did carry, we are told,
And it was this that kept him in the fold;
But when greater gain of others he could make,
He did the Saviour and his cause and his people all forsake.
So let it be once to the Old Baptist churches told,
That in my esteem the missionaries have the Old Baptist cause for money sold;
And because they can by missions more money make,
Therefore they do the Old Baptist cause and their brethren all forsake.
For had not the mission scheme of money invented been, the hireling for to pay,
The United Baptist churches would have remained in union to this day.

BIOGRAPHY OF

ELDER LEMUEL ROSS.

Lemuel Ross, son of Benjamin and Prudence Ross, was born May the first 1785, in Long Acre, Beaufort county, N. C. Little is known of the history of Elder Ross, until he arrived to the age of maturity. In the year 1810, he became a member of the Baptist Church at Blount's Creek, and the ordinance of baptism was administered to him by Elder John McCabe. About two years after his connection with the church, he commenced the exercise of ministerial gifts. The time of his ordination is unknown to the writer, but it appears for about six years of his ministry, that his labors proved rather unsuccessful, and strong doubts were entertained by his brethren of his call to the ministry, or future usefulness to the church. Subsequent to this period, however, his qualifications for the ministry became more apparent, and his spiritual gifts shone with brighter lustre. About the year 1825 or 1826, he moved and settled in the neighborhood of North Creek church, and was called to the pastoral charge of said church, in which office he continued until his death.

Elder Ross was a man of exemplary morality and piety, greatly beloved by his brethren and respected by all who knew him. He was a zealous minister of the gospel, and preached the doctrine he lived. For a man of his bodily infirmities he travelled and preached much, visiting most of the churches in the bounds of the Kehukee Association. His preaching was much approved by the churches, and his mild and courteous manner of delivery secured for him the esteem of his hearers in general. In sentiment he was strictly predestinarian, and wholly depended for salvation by grace without the deeds of the law; which he strongly urged from the pulpit, as well as in private conversation. He was strongly opposed to the missionary schemes of the day, and never for a moment tolerated those measures, when they made some inroads into the Kehukee Association. About two years before his death, he was afflicted with a cancer in the corner of his mouth, which greatly added to his other bodily infirmities, and which ultimately proved fatal. Yet in all his afflictions, his meek and quiet spirit bore them with becoming Christian fortitude.

Elder Ross was married to Nancy, daughter of Elder John Bowen, by whom he had five children, four of whom were living at the time of his death. He departed this life in the full triumphs of the Christian faith, greatly deplored by all who knew him, November the 16th, in the year of our Lord, 1835.

"Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Tarburg' Press.

12

MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

SKEWARKEY MEETING HOUSE,

Martin County, N. C.

Commencing on Saturday before the first Sunday in October, 1842.

SATURDAY, 1st Oct. 1842.

1. The Introductory Sermon was delivered by Elder James Osbourn, (in the place of those that were appointed,) from Genesis, 43rd chapter, 9th verse: "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame forever."

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder Blount Cooper, and proceeded to business; when Elder William Hyman was chosen Moderator, and Elder Joseph Biggs, Clerk; who called to his assistance brethren Joseph D. Biggs and R. M. G. Moore, as Assistant Clerks.

3. Brethren in the ministry from sister Associations, (of the same faith and order,) were invited to seats with us; when Elders John Stadler, James Wilder, Parham Puckett, Mark Bennett, and James Osbourn, seated themselves.

4. Letters from thirty-five churches were handed in, and read, and the names of the delegates enrolled, and the representation stated in the table of churches.

5. Petitionary letters for membership in this Association were called for, when one from a church called Primitive Potecasi, Northampton county, was handed forward by her delegates, Thomas Joyner and Abraham Joyner; on satisfaction being given of their being orthodox, it was received, and manifested by the Moderator giving their delegate the right hand of fellowship.

6. Letters of correspondence from sister Associations were called for, when Elders John Stadler and James Wilder, from Country Line; Parham Puckett, from White Oak; J. Leach, from Little River; and Mark Bennett, from Contentnea; with copies of their Minutes, were severally received and took seats with us.

7. The following committees were appointed, viz: brethren James S. Battle and William Gray, on finance; Elders James Osbourn, John Stadler, and Mark Bennett, to examine the Circular Letter; Elder Blount Cooper, to write to White Oak; brother James S. Battle, to Little River; and Elder John H. Daniel to Contentnea Association.

8. Satisfactory reports were made from the churches at Deep Creek, Frying Pan, Little Alligator, and Scuppernong, as requested last year.

9. A biography of Elder Micajah Ambrose, was handed in by brother Charles Blount; which was read, and ordered to be attached to our Minutes.

10. A biography of brother Richard Davis, was handed in by brother S. Clark; read, and ordered to be attached to our Minutes.

Names of churches and counties wherein situated.	PASTORS & DELEGATES.	Baptised.	Rec. by let'r.	Dis. by let'r.	Excomm'd.	Deceased.	Restored.	Number in F'lloship.	Funds.	Yearly meetings, Sunday & Saturday before.
1 Beargrass, *Martin county*,	Wm. Whitaker, Abram Peal,	1				2		22	1 00	3d in Aug.
2 Blount's Cr'k, *Beaufort*,—	Martin Ross,* Peter Dowty,					1		26	1 50	3d in Mar.
3 Conoho, *Martin*, —	Blount Cooper, John Bryan,				1			43	1 00	1st in Sep.
4 Concord, *Washington*,—	Max'n Tatum,* Jno. Biggs,*					1		25	80	4th in Sep.
5 Conetoe, *Edgecombe*,	John H. Daniel, Wm. Thigpen,	1						37	1 50	3d in Sept.
6 Cowenjock, *Currituck*,	Samuel Tatum,*					2		29	1 00	3d in Mar.
7 Cross Roads, *Edgecombe*,	Wm. Hyman, Sovereign Purvis,	1			1			33	1 00	2d in Sept.
8 Cedar Island, *Carteret*,—	Thos. Robinson, George Styron,*	2			2		1	22	1 50	
9 Deep Creek, *Halifax*,—†										
10 Falls Tar River, *Nash*,—	Moses Joyner, Jos. S. Battle,*			2		2		57	2 00	2d in Sept.
11 Flat Swamp, *Pitt*,—	*Wm. W. K. Philpot*, Irvin Page,	1		1		2		45	1 50	1st in Sep.
12 Flatty Creek, *Pasquo'k*,-	H. A. Overman,* W. F. Banks,*	1			1	1		17	2 00	2d in Nov.
13 Frying Pan, *Tyrrell*, —	Isaac Meekins,* David Cahoon,*		2					19	80	
14 Fishing Creek, *Halifax*,-†										
15 Great Swamp, *Pitt*, —	Hardy Whichard, A. Carney,					1		59	1 00	4th in Sep.
16 Goose Creek, *Beaufort*,—	James Potter, Robert Campain,*	1		1	1	1	1	15	1 00	3d in Sept.
17 Kehukee, *Halifax*, —	Asa Jones,* Turner Brewer,	24		1			1	125	75	3d in Aug.
18 Lawrence's m. h. *Edge'e*,	Joshua Lawrence,* John White,	5		1	1			67	1 50	4th in Aug.
19 Little Alligator, *Tyrrell*,-†										
20 Morattock, *Washington*,-	Wm. Gray, Charles Blount,	3		1		4	1	68	1 50	
21 North Creek, *Beaufort*,-	Noah Gaskill, Thomas Barrow,	5	1		1	1		42	2 25	4th in Aug.
22 Picot m. h. *Martin*, —	Joshua Robinson, Clay'n Moore,	1		1	1			23	1 10	3d in Aug.
23 Powell's Point, *Curri'k*,-	Jas. Melson,* Simeon Sawyer,				4	1	1	37	2 00	2d in Jan.
24 Pungo, *Beaufort*, —	Samuel Clark, John R. Davis,*			1	1	2	1	12	1 00	2d in Aug.
25 Rocky Swamp, *Halifax*,-	*L. B. Bennett*, H. W. Shearin,*	2	3		2			50	1 25	3d in Aug.
26 Sappony, *Nash*,	Jordan Shebwood,* A. B. Bains, jr. Crawford Baker,*			1	2	2		43	1 00	1st in Sep.
27 Scuppernong, *Tyrrell*, —										
28 So. Mattamuskeet, *Hyde*,	G. W. Carrowan, R. M. G. Moore,	14	2		1	2	4	77	2 00	1st in Sep.
29 Sandy Grove, *Nash*, —	Isaac Stricklin, Jas. M. Bains,*							33	1 00	2d in Oct.
30 Skewarkey, *Martin*,	Joseph Biggs, Joseph D. Biggs,	1	1	2	1		1	52	2 00	2d in Aug.
31 Sawyer's Creek, *Camden*-	John Lamb, Joseph Brown,*		2		1			14	1 00	
32 So. Quay, *So'ampton*, *Va*,	E Harrison, J Lawrence, J Darden	21			1		1	86	2 00	1st in June.
33 Smithwick's Cr'k, *Martin*	Humphrey Stallings D Singleton		1			2		20	1 00	4th in Aug.
34 Sound Side, *Tyrrell*, —	A. J. Swain, Wm. Ringgold,	1		2				15	75	
35 Spring Green, *Martin*, --	S. Outterbridge, Jno. Griffin,		2	1				38	1 00	4th in Sep.
36 Tarboro', *Edgecombe*, —	C. King, James S. Battle,	9	1	2		1		57	2 00	1st in Aug.
37 Washington, *Beaufort*,—	Levin Wallace, Dan'l Wilkinson,					2		30	1 60	1st in Aug.
38 White Plains, *Beaufort*,	Jonathan Wallace, A. Waters,	2	1			1		29	1 00	
39 Williams's m. h. *Edg'e*,-	David Bradley, Wm. Billups,*	1			1	4		32	1 00	3d in Aug.
40 Primitive Potecasi, *No'n*,-	Thomas Joyner,* Abra'm Joyner,							21	75	
		96	16	17	22	35	12	142	047 05	

NOTE. Pastors of churches and other ordained Ministers are in SMALL CAPITALS; unordained Ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column next to the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

11. Elders James Osbourn, Parham Puckett, and John Stadler, (by private ballot,) were requested to occupy the stage in preaching on to-morrow, and that divine worship commence at 10 o'clock, A. M.

The Association was adjourned with prayer by the Moderator, until Monday next, 9 o'clock, A. M.

SUNDAY, Oct. 2nd, 1842.

The brethren requested to occupy the stage by preaching to day, proceeded in the following manner: Elder Puckett opened the meeting by singing and prayer; Elder Stadler preached from Isaiah, 62nd chapter, 12th verse: "And they shall call them, the holy people, the redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken." Elder Osbourn preached from Zechariah, 6th chapter, 12th and 13th verses: "And speak unto him, saying, thus speaketh the Lord of hosts, saying, behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the

Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both." The weather was very favorable, and a large congregation assembled, who appeared to be very attentive.

MONDAY, Oct. 3rd, 1842.

The Association was opened with prayer by Elder John Stadler, and proceeded to business.

12. The names of the delegates were called, and those absent noted in the table of churches.

13. On motion, the Rules of Decorum were read.

14. The Minutes from the different Associations with whom we correspond, were distributed to the delegates of this Association.

15. The committees appointed on Saturday were now called on to report; when Elder Blount Cooper, who was appointed to write a letter of correspondence to the White Oak Association, handed in one, which was read, approved, and Elder John H. Daniel and brother Sovereign Purvis appointed our messengers to bear the same, with a file of our last year's Minutes. Elder John H. Daniel, who was appointed to write to the Contentnea Association, handed in one, which being read and approved, brethren C. B. Hassell and Robert D. Hart were appointed messengers to bear the same, with a file of our last year's Minutes. Brother James S. Battle, who was appointed to write to the Little River Association, handed in one, which being read and approved, brethren A. B. Bains, Jr. and Isaac Stricklin, were appointed our messengers to bear the same, with a file of our last year's Minutes. The committee appointed to examine the Circular Letter reported unfavorably to the letter received, and on motion it was resolved, that said letter be returned to the writer. The committee of finance reported, that--

There was in the hands of the Treasurer, at the close of last Association the sum of	$49	11
Received from the churches at this Association the sum of	47	05
	$96	16
Paid for printing last year's Minutes,	$25	00
For transcribing, recording the Minutes, &c.	15	00
	40	00
Now in the hands of the Treasurer,	$56	16

The Association concurred with the report.

16. Resolved, that our next Association be held with the church at the Falls of Tar River, to commence on Saturday before the first Sunday in October, 1843, and that Elder Humphrey Stallings be requested to preach an Introductory Sermon; and in case of failure, Elder Blount Cooper—worship to commence at 11 o'clock.

17. Elders William Hyman and John H. Daniel, and brethren Richard Harrison, Robert D. Hart, Lemuel B. Bennett, and James S. Battle, were appointed our delegates to the Country Line Association, and that they carry with them a file of our Minutes, say 20 copies.

18. Resolved, that our Clerk be directed to forward to the Abbott's Creek Union Association, a file of our Minutes, say 20 copies.

19. Resolved, that brother C. B. Hassell be requested to write a Circular Letter for our next Association.

20. Resolved, that the letter and contribution from the church at Fishing Creek, be returned by Elder Cooper the bearer, and with a request that he should inform them the reason why their letter and contribution is not received, that it is in consequence of their calling to labor for them a minister of the missionary order—and request from them an explanation at our next Association.

21. A biographical sketch of the life of Elder Asa Sawyer, was handed in by Elder George W. Carrowan, which was read and ordered to be attached to our Minutes.

22. Resolved, that Elder Joseph Biggs be requested to transcribe these Minutes for the press, &c. and that he have 700 copies printed and distributed as usual, and that he be paid $15 therefor.

The Association then adjourned to the time and place appointed, with an exhortation by the Moderator, and prayer by Elder James Osbourn.

WILLIAM HYMAN, Mod'r.
JOSEPH BIGGS, Clerk.

A BIOGRAPHY

Of the Life of Elder Micajah Ambrose.

Elder Micajah Ambrose was born in Tyrrell county, that part which joins the lower part of Washington county, N. C in the month of November in the year 1769. His parents were very poor people. consequently he was not in possession of such

literary acquirements as would (if combined with his divine qualifications as a minister) have rendered him popular, as a preacher, with the world. In his youth, or whilst growing up to manhood, he was not of that class of young men who spend their time in frolicking and drinking of ardent spirits; but was sober, industrious, and prudent, of a mild disposition; and it was said by those who were acquainted with him that, if he was fond of any amusement, it was that of dancing.

But it pleased God, about his twenty-second year, that he should get alarmed about his future state; and like others that I have known, he flew to the law for a justification before God; and in a short time he joined the Methodists, and became a class-leader among them. How long he remained with them is not precisely known, but it pleased God when he was about the age of twenty-nine, to discover to him the vileness of his heart, and that there is no justification by works. It was not long before he professed faith in Christ, and joined the church at Scuppernong, of which Elder Amariah Biggs was pastor, by whom he was baptised, it is supposed about the year 1800. It was not long that he remained in this church, before he began to exhort and pray publicly; and believing that he had a call, on the 13th of July, 1805, he was recommended to the churches for the exercise of his gift, by said church, James Ambrose, Moderator, Amariah Biggs, Clerk. Under this recommendation from his church, he continued to preach with acceptance until June, 1806. On the 8th day of said month, being set apart by prayer and fasting, he was ordained by Elders Amariah Biggs and Henry Hooten.

He was not popular as a preacher with the world, but his brethren generally I believe loved him, for he was a sound gospel preacher. His character as a private citizen, both in his neighborhood and as far as he was known, was excellent and without a flaw. For the last three or four years of his life he was greatly afflicted with the rheumatism, which prevented him from travelling from home; but he continued to preach to his church at Concord, up to August, 1840; after which, he never was able to go from home. He died on the 22nd of January, 1841, aged about 71 years. At his death he was only pastor of the church at Concord. He left a wife and eleven children to mourn their loss.

BIOGRAPHICAL SKETCH

Of brother Richard Davis,

Who has "fought the good fight, he has finished his course, he has kept the faith," and departed this life the 8th day of September, 1842. He was born November 10th, 1778, being in the 64th year of his age at the time of his death.

It pleased God to quicken him and to shew him the exceeding sinfulness of sin, and what a sinner he was; and how it is that a just and holy God could save such a sinner. In or about the year 1808, being delivered by divine grace from the curse and condemnation of God's vengeful and fiery law, he soon after became a member of the New Light Baptist church, at North Creek, Beaufort county, and was baptised by Elder John Bowen, at the head of Pungo river, in his own neighborhood and among his own people, on or about the time aforesaid. He continued a member of North Creek church about fourteen years, that is, until about the year 1824; at or about which time, the church was constituted at the head of Pungo river, by Elders Green Carrowan and Lemuel Ross, in which brother Davis acted a zealous and faithful part, and was a member of that church at the day of his death. During which time God made him a care-taking, nursing father to the church, often in a public as well as in a private way, exercising those spiritual gifts which God alone can give; until their monthly meeting in June, 1839, when the church saw proper to extend his privileges, and gave him liberty to preach in any of the adjoining churches; which he continued occasionally to do, oftentimes much to the comfort and edification of the church, until it pleased God to call him hence to receive that crown of righteousness which the Lord the righteous judge will give him at that day; and not to him only, but to all those who look and long for his appearing, is the candid belief of the writer of this sketch.

On the second Sunday in August, for he was unable to attend on Saturday, he preached his last sermon from this text: A little city and but few men in it was besieged by a great king, and a poor man delivered it, yet no man remembered that same poor man, &c. The sermon was delivered with much zeal and spirit, much to the satisfaction of the brethren; and he returned home under much affection.

Truly it may be said, that a father is

fallen in Israel, leaving a beloved companion Peggy Davis, a professor of the same faith and order, with a number of children and other relatives to bemoan their loss—but our loss is his gain, no doubt.

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BIOGRAPHY

Of Elder Asa Sawyer.

Elder Asa Sawyer was born on Mattamuskeet Lake, in Hyde county, North Carolina, in the year 1791. In the year 1813, he enlisted as a soldier in the army, in the struggle with Great Britain; and after peace was declared, he returned home greatly esteemed for his soldier-like deportment and disposition, and was a great lover of American liberty and independence. In his youth he was wild and profane, and so continued until the goodness and mercy of God arrested him; and after he had a hope to believe in Jesus, he offered for membership in the church at Mattamuskeet, and was baptised in July, 1828, by Elder Enoch Brickhouse. He continued a pious orderly member of the church until his death, and the following winter after he was baptised, he commenced preaching the gospel; which being accepted by the church, he was on the first Saturday in December, 1831, set apart and ordained to the ministration of gospel ordinances by Elders John Richardson and Lemuel Ross; and was then called to take the pastoral care of North Mattamuskeet church, and continued so until his death.

During his ministry he attended several churches, and was greatly beloved and esteemed by his brethren. He was more of an experimental than doctrinal preacher, and we think his labors were blessed of the Lord, both in the comforting the children of God, and in the alarming and convicting of sinners. He was a man of great piety, and his walk was orderly and exemplary.

Elder Sawyer was married to Judith Sawyer in June, 1815, and left at his death his wife and three children, all of whom were daughters. He departed this life in the triumph of faith, on the 7th May, 1835, with full assurance of obtaining the crown of never-fading glory at God's right hand, in heaven above.

Tarboro' Press.

13

MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

The Falls of Tar River, Nash County, N. C.

Commencing Saturday before the 1st Sunday in October, 1843.

SATURDAY, Sept. 30th, 1843.

1. The Introductory Sermon was delivered by Elder Blount Cooper, from Matthew, 28th chap. 19th and 20th verses: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder William Hyman, and proceeded to business; when Elder William Hyman was chosen Moderator, and brother Joseph D. Biggs, Clerk, who called to his assistance brother C. B. Hassell.

3. Brethren in the ministry from sister Associations, (of the same faith and order,) were invited to seats with us; when Elders, John Stadler, Jesse Adams, James Wilder, Parham Puckett, D. J. Mott, Jas. Osbourn, Josiah Smith, and William Bass, seated themselves.

4. Letters from thirty churches were handed in and read, and the names of the delegates enrolled, and the representation stated in the table of churches.

5. Petitionary letters for membership in this Association were called for.

6. Letters of correspondence from sister Associations were called for, when Elder Jesse Adams handed in a file of Minutes from Little River; Elders John Stadler and James Wilder, Minutes from Country Line and Abbott's Creek Union; Elder William Bass, Minutes from Contentnea; and Elders Josiah Smith, P. Puckett, and D. J. Mott, Minutes from White Oak, Associations.

7. The following committees were appointed, (viz:) brethren James S Battle and Joseph S. Battle, on finance. Elders, James Osbourn, John Stadler, and Jesse Adams, and the writer, to examine the Circular Letter.

8. On motion, agreed that we correspond by letter and delegates with the following Associations, viz: White Oak, Contentnea, and Little River. Brother J. D. Biggs was appointed to write to White Oak, Elder B. Cooper to Contentnea, and Elder J. H. Daniel to Little River, Associations.

9. On motion, agreed that brother A. B. Bains, Jr. be requested to prepare a Biography of Elder Jordan Sherrod, dec'd, by the next Association.

10. A Biography of Elder Joshua Lawrence was handed forward, and a committee consisting of Elder Blount Cooper, and brethren, James S. Battle, Richard Harrison, and Joseph D Biggs, were appointed to examine the same and report on Monday.

11. Elders, Osbourn, Stadler, and Wilder, were requested by private ballot to occupy the stage on to-morrow in preaching, and that divine worship commence at 10 o'clock, A. M.

The Association was then adjourned until Monday next 9 o'clock, A. M. by Elder James Wilder.

Names of churches and counties wherein situated.	PASTORS & DELEGATES.	Baptised.	Rec'd by let'r.	Dis. by let'r.	Excomm'd.	Deceased.	Restored.	Number in Fellowship.	Funds. $	Cts	Yearly meetings, Sunday & Saturday before.
1 Beargrass, *Martin county*,	Wm. Whitaker, Abram Peal,							22		75	3d in Aug.
2 Blount'sCr'k, *Beaufort*,-†											3d in Mar.
3 Conoho, *Martin*, —	Blount Cooper, N. F. Hooker,			1	1			46	1	00	1st in Sep.
4 Concord, *Washington*,—	Max'm Tatum, Jesse Sawyer,*	5	1					33	1	00	4th in Sep.
5 Conetoe, *Edgecombe*,	John H. Daniel, Wm. Thigpen,*			1	1	1		34	1	50	3d in Sep.
6 Cowenjock, *Currituck*,	Samuel Tatum,*	1			12	1		17	1	00	3d in Mar.
7 Cross Roads, *Edgecombe*,	Wm. Hyman, Sovereign Purvis,	1						32	1	00	2d in Sep.
8 Cedar Island, *Carteret*,—	Thos. Robinson, Thos. Goodwin,	2						24	1	50	
9 Deep Creek, *Halifax*, —†											
10 Falls Tar River, *Nash*,—	Joseph S. Battle, James S. Battle,		1	2	1		3	60	2	00	2d in Sep.
11 Flat Swamp, *Pitt*, —	*W. W. K. Philpot*,* Irvin Page,				1	3		41	1	00	1st in Sep.
12 Flatty Creek, *Pasquot'k*,-	D. B. Pendleton,* H. A. Overman*	3			1			19	2	00	2d in Nov.
13 Frying Pan, *Tyrrell*, —†											
14 Fishing Creek, *Halifax*,	Willie Powell, Jethro Parker,*	1						35	1	00	4th in Sep
15 Great Swamp, *Pitt*, —	Absalom Carney,* H. Whichard,					3		58	1	00	3d in Sep.
16 Goose Creek, *Beaufort*,-†											3d in Aug.
17 Joyner's, *Northampton*,-	Tho's Joyner, Abraham Joyner,	1			3	1		20	1	00	
18 Kehukee, *Halifax*, —	General Young, Tur'r Brewer,*	5			3			122		75	4th in Aug
19 Lawrence's, *Edgecombe*,-	Rich'd Harrison, Arthur Parker,	2	1	1	1	2		56	1	50	
20 Little Alligator, *Tyrrell*-†											
21 Morattock, *Washington*,-	Wm. Gray,* W. W. Mizell,	14						82	1	50	
22 North Creek, *Beaufort*,—	Noah Gaskill,* Joseph H. Clark,	1			3	1		39	1	50	4th in Aug
23 Picot, *Martin*, —†											3d in Aug.
24 Powell's Point, *Cur'k*,-†											2d in Jan.
25 Pungo, *Beaufort*, —	Samuel Clark, John R. Davis,*							12	1	25	2d in Aug.
26 Rocky Swamp, *Halifax*,	L. B. Bennett, Step'n Nickels,	8		2				56	1	00	3d in Aug.
27 Sappony, *Nash*, —	A. B. Bains, Jr. Elzy Taylor,				1			42	1	00	1st in Sep.
28 Scuppernong, *Tyrrell*,—†											
29 So. Mattamuskeet, *Hyde*,	GW. Carrowan,* A. B. Swindell,	7		4		2		78	2	30	1st in Sep.
30 Sandy Grove, *Nash*, —†	[sell],										2d in Oct.
31 Skewarkey, *Martin*,	Jos. Biggs, J. D. Biggs, C. B. Has-	5	1	5		2		52	1	50	2d in Aug.
32 Sawyer's Cr'k, *Camden*,-	John Lamb, Joseph Brown,*	2		1		1		14	1	00	
33 So. Quay, *So'ampton, Va.*	E. Harrison, Elisha Darden,	8			3	2		83	2	00	1st in June
34 Smithwick'sCr'k, *Mar'n*-	David Singleton, John Hodges,*			1				19		75	4th in Aug
35 Sound Side, *Tyrrell*, —	Samuel Rogers,	11		4			2	24		50	
36 Spring Green, *Martin*,—	Jno. Griffin, Ste'n Outterbridge,	1						35	1	00	4th in Sep.
37 Tarboro', *Edgecombe*, —	Coffield King, James Ellinor,	10	1	2		3		61	1	50	1st in Aug.
38 Washington, *Beaufort*,—	Levin Wallace,* Dan'l Wilkinson				3	1		26	1	00	1st in Aug.
39 White Plains, *Beaufort*,	Jonathan Wallace, L. Ozburn,	2			1			28	1	25	
40 Williams's, *Edgecombe*,-	David Bradley, Wm. Billups,*	2	1			1		34	1	00	3d in Aug.
		92	6	24	33	24	5	1304	38	05	

NOTE. Pastors of churches and other ordained Ministers are in SMALL CAPITALS; unordained Ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

SUNDAY, Oct. 1.

The brethren requested to occupy the stage this day, opened divine worship by Elder James Osbourn preaching from St. John, 15th chap. and 26th verse: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Elder James Wilder preached from 5th chap. of 2nd Corinthians and 20th verse: "Now then we are ambassadors for Christ, as tho' God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Elder John Stadler closed and preached from Jeremiah, 6th chap. and part of the 16th verse: "Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." A large congregation were in attendance, and we hope many heard with the interior eye of their understanding, and glorified God for another exhibition of divine truth.

MONDAY, Oct. 2.

The Association assembled, and was opened with prayer by Elder Blount Cooper.

12. The names of the delegates to this Association were called over, and those absent marked as such in the table of churches.

13. Elder Burwell Temple, from the Little River Association, appeared and took a seat with us

14. The Minutes received from the different Associations with whom we correspond, were distributed to the delegates.

15 Elders, Parham Puckett and Burwell Temple were requested to occupy the stage this day by preaching.

16. The committees appointed on Saturday were now called on to report; when Elder Blount Cooper, who was appointed to write to the Contentnea Association, handed forward a letter, which was read, approved, and Elders, William Hyman and John H. Daniel, and bro. James Ellinor, were appointed our messengers to bear the same, with a file of our last year's Minutes.

17 Elder John H. Daniel handed in a letter to the Little River Association; which was read, approved, and brethren, A. B. Bains, Jr. and James Ellinor, were appointed our messengers to bear the same with a file of our Minutes.

18. Brother J. D Biggs, who was appointed to write to the White Oak Association, handed in a letter; which was read and approved, and Elders, Edwin Harrison and Blount Cooper, and brethren, Sovereign Purvis and N. F. Hooker, were appointed our messengers to bear the same with a file of our Minutes.

19. Resolved, That our next Association be held with the church at Kehukee, Halifax county, to commence on Saturday before the first Sunday in October, 1844; and that Elder Edwin Harrison be requested to preach an Introductory Sermon, and in case of failure, Elder John H. Daniel: worship to commence at 11 o'clock, A. M.

20. Resolved, That Elders, Blount Cooper and William Hyman, and brethren, James Ellinor and Joseph D. Biggs, be appointed our messengers to the Country Line Association and that they carry 25 copies of our Minutes.

21 Resolved, That the Clerk be directed to forward to the Abbott's Creek Union Association 25 copies of our Minutes.

22. The committee appointed to examine the Circular Letter, reported, that they had done so, and recommend its reading; which was done and approved, and ordered to be attached to these Minutes.

23. The committee appointed to examine the Biography of Elder Joshua Lawaence. reported, that they had done so, and recommend the reading of it in the Association; which was accordingly done, and ordered to be attached to these Minutes.

24 The committee of Finance reported, that—

There was in the hands of the Treasurer, at the close of last Association, the sum of		$56 15
Paid for printing the Minutes of last year, -	$30 00	
For superintending the printing, and distribuing the Minutes of last year,	15 00	
		45 00
Now in the bands of the Treasurer,		$11 15
Received in contributions from the churches at this Association, -		38 05
Making		$49 20

The Association concurred in the report.

25. Elder Blount Cooper was appointed to write a Circular Letter for the next Association, and to select his subject, and call to his assistance any one whom he may think proper.

26. Resolved, that bro. Joseph D. Biggs be requested to prepare these Minutes for the press, superintend the printing thereof, and have 800 copies struck; and that he be allowed $10 for his services.

27. On motion, agreed, that we set apart a day of fasting and prayer, to be observed by the churches throughout our bounds—that God Almighty would visit us in our destitute situation, and cause a revival of pure and undefiled religion in the hearts of his people; and that the last Saturday in November be designated as the day.

28. On motion, agreed that bro. C. B. Hassell be requested to write a letter to the committee appointed by the Chowan Association, who communicated with us last year, on the subject of appointing delegates to confer with delegates appointed by that body on the subject of reviving a correspondence between the two Associations, rendering to them the reason of our refusal to do so; and that the same be examined by a committee consisting of Elder William Hyman and bro James S. Battle, and if approved, to be signed by the Moderator and Clerk.

29. Inasmuch as we are in the habit of corresponding with other Associations by letter and delegates, and believing it to be

unauthorized by the word of God that we should send such messengers at their own charges: Resolved, that in future we recommend it as a matter of consideration to the churches composing this Association, and request them in future to increase their contributions, and specify in their returns the amount sent to defray the expenses of the Association; and also the amount sent to aid in defraying the expenses of our delegates to corresponding Associations.

30. On motion, the following preamble and resolution were adopted:—

Whereas, in our opinion singing is part of the worship of God, and there appears to be in use among our churches and brethren no one collection of Hymns, and Spiritual Songs, sufficiently adapted to both public and private worship, and at the same time congenial throughout with the sentiments of God's peculiar people, therefore

Resolved, that in the opinion of this Association such a deficiency ought to be supplied, and to that end we do recommend Elder James Osbourn, of Baltimore, who is in the habit of getting works through the press, and in whose evangelical sentiments we have the utmost reliance, to prepare a Selection of Hymns, on his own responsibility, however, from the various collections now in use amongst Old School Baptists, such as he may deem sufficiently comprehensive, to form an acceptable *Hymn Book*, for the use of the churches of this Association, as well as all others of like faith and order throughout our State and country. And provided, Elder Osbourne will prepare such a collection, embracing about 5 or 600 hymns, and can afford them at about 62½ cents a piece, then we would cordially recommend the same to the patronage of our churches.

The Association then adjourned to the time and place appointed, with an exhortation by the Moderator, and prayer by Elder Edwin Harrison.

WILLIAM HYMAN, Mod'r.
Jos. D. Biggs, Clerk.

CIRCULAR LETTER.

"Put on the whole armor of God." Eph. vi 11

The members of the Kehukee Association to the churches they represent, sendeth Greeting.

Dearly beloved Brethren: In view of the fiery trial, through which we believe you will presently have to pass; we have thought proper to address you on the present occasion, by way of exhortation and encouragement: and that you may be the better prepared to stand against the wiles of the devil and pass unscathed the trying scene; we say in the language of the great apostle to the Gentiles, while addressing the brethren at Ephesus, "Put on the whole armor of God."

It is quite apparent, brethren, that, that which has been once done must be done again,—that a repeated and continual perseverance must be adhered to, by the faithful in Christ Jesus, in order to beat off the never ceasing waves of error and confusion, that dash their boisterous sides against the citadel of eternal truth.

The poor of the flock who have made up the scattered churches of the Kehukee Association, within the last forty years have undergone trials of a thrilling character, and passed through scenes well calculated to try men's souls

Within the recollection of nearly all the younger brethren even, the voice of discord and the storms of angry debate hath been heard within our borders; and the enemies of an evangelical faith have endeavored to transform the glory and beauty of our order, into the similitude of an earthly policy; whereby human pride might be aggrandized and a tyrannical priesthood established. These efforts were persevered in, with a zeal worthy of a better cause, until some bold defenders of the faith were called into action—stemmed the tide of popular fury, lifted up their voices like trumpets, and blew the alarm blasts from Zion's holy hill, and encouraged the Association to declare a separation from all such religious traffic; which she did.

The hand of God was visible in the righteous decision; peace and tranquility hath followed in its wake, and the God of peace hath dwelt among his people

But such must not always be the case. The sword of the Almighty must again be bathed in heaven. Trials and temptations await God's dear children, and through much tribulation it is that they must enter into the kingdom. The clouds now are once more visible in the horizon—the chariot wheels of Ahab rattle on the plains;—the voice of Jezebel is heard above the storm wind, and the prophets of the Lord God cast about for safety. But were all the faithful supposed to be destroyed by

false worshippers, except one, whose life was hunted like a partridge on the mountains; when there were even then 7000 who had not bowed the knee to the image of Baal?—even so now at *this present time* also, there is a remnant according to the election of grace: and if by grace then it is no more works, otherwise grace is no more grace. And there is at least, we think, one or more who stand like sentinels upon the watch towers of Zion. But alas, how many are there, and where are they to be found? One after another we have seen them passing off the stage of action. Some venerable soldiers of the cross have already fallen asleep—others, nearly inactive by old age are ripening for the tomb, and a few are leaving us to preach the gospel in distant quarters of the Lord's vineyard.

Where are the prophets of the Lord? Only here and there is a regularly ordained minister of the gospel to be found, within the bounds of the Kehukee Association. Few and far between are the visits of these angels of the churches to the flocks, over the which the Holy Ghost hath made them overseers: and but few people are quitting their hold on the carnal pleasures and spiritual wickedness of this world's ways, and uniting themselves with the churches. This is the picture, brethren; and this as the naked truth, we are neither ashamed nor afraid to acknowledge.

In the meantime the forces of Jezebel are advancing, and the generation of Ishmaelites are multiplying against us. Already has the standard of the enemy been raised within our borders, and the threat of the conquerer gone forth—saying, we must either bow down in conformity to their mandates, or be "driven from one end of our bounds to the other." The time, and that not far off, is already designated, when such an oddity as an Old School Baptist is not to be found in the land; and according to the wisdom of theological schools and the prophecies of a hireling priesthood, our days are already numbered.

Men-made ministers, encouraged by the number of their converts, and the money of the fascinated multitude, no longer intend to hover around the borders of our camp, and simply hurl their Parthian arrows at us as they fly; but they are now determined to bear down upon us in good earnest and that speedily, sword and bayonet in hand, and with their big guns well mounted, to sweep all before them as with the besom of destruction.

We are fully persuaded, brethren, that a battle is immediately to be fought between Old School and New, on the ground claimed by churches of the Kehukee Association, such as shall make the ears tingle of all those who hear of it. The New School Baptists suppose that our diminished numbers and resources of an earthly nature, to be an indication that God has forsaken us, and will grant unto them the victory, on account of their superior numbers, literature and wealth. Neither be ye surprised, brethren, if amidst the heat of the engagement, some among your ownselves should also arise, here and there, to strengthen the hands of the enemy. But remember, the race is not to the swift, nor the battle to the strong, for victories and vengeance belongeth unto God: and the truth or success of no cause depends upon the entire integrity of all those who at first step forward in defence of it. Did the treason of Arnold, either defeat the success of the American Revolution—prove the unrighteousness of the cause of our forefathers, or induce a Washington to sheath his sword in despair? Nay verily, but it served to nerve anew their arms to the conflict, and redouble their diligence.

Or did the Ephesian church conclude, that the eternal base of Christianity was nothing but a phantom—that God was unable to defend his own cause or protect his people:—did the Old School Predestinarian Baptists at Ephesus, we ask, turn pale thro' fear, throw down their shields and run away, because Paul said to them, "Also of your ownselves shall men arise, speaking perverse things to draw away disciples after them"? Nay, verily, but they as a body adhered to the injunction of the apostle, "Put on the whole armor of God," remembering that the beloved apostle, had not ceased to warn them of approaching danger, night and day with tears for the space of three years.

The apostle Paul had labored long and hard with the few poor ones at Ephesus, and had been to them like a father and a brother. He had there boldly invaded the empire of darkness, and attacked the strongholds of satan in that great metropolis of Asia. His doctrine had penetrated the chambers of the temple, and the priests and craftsmen rallied as with the voice of many waters, to the rescue of the glory and honor of the great goddess Diana, whom they declared all Asia and the world wor-

shipped; but yet whose temple was likely to be despised, and whose magnificence to be destroyed, by the preaching of this Paul;—and also by the same means *their craft was in danger to be set at nought.*

Paul, then, in view of their future trials, yet remembering the steadfastness of their faith: after having been so long with the brethren in Ephesian Babylon, had a right to say and did say, "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock" But said he afterwards to them in a letter, "my brethren, be strong in the Lord and in the power of his might"—"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places Wherefore, *take unto you the whole armor of God,* that ye may be able to stand in the evil day, and having done all to STAND. STAND, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of FAITH, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit, which is the word of God." And beloved brethren of the Kehukee faith, thus standing, thus girt about, breastplated, shod, shielded, helmetted, and sworded, do we now most earnestly exhort you to be—and pray God Almighty that you may be; in order that his truth may be maintained, by at least a few, surrounded by the corruptions that are covering the earth like a deluge; and that his Zion may shine brighter and his great name be glorified.

Do you say we are not able to meet the Amalekites and the tall Anakims—that we are a few and a feeble flock, incompetent to battle?—then we answer, *ye are able,* while standing in the strength of the Almighty Remember the Holy Ghost hath said, "I will never leave thee nor forsake thee" And further; "God hath chosen the *foolish* things of the world to confound the *wise;* and God hath chosen the *weak* things of the world to confound the things that are *mighty,* &c." And why?—"that no flesh should glory in his presence." And moreover, Christ hath said, "Fear not, *little* flock, for it is your Father's good pleasure to give you the kingdom."

And we would ask, when panoplied for war by the spirit of the Almighty, how many does it require to chase a thousand, or put ten thousand to flight? Let the word of God answer—*one* to chase a thousand, and *two* to put ten thousand to flight. And when the multitude of the Midianites were to be destroyed, how many did God call forth for that purpose from amongst the ranks of the Hebrews;—an innumerable host, or a little band of 300 men only? who without an earthly weapon, but with the watch-word in their mouth, "The sword of the Lord and of Gideon"—saw their enemies fall before them and flee as from destruction, being confounded and overthrown by the determinate counsel and strong hand of the most high God.

When the Syrians pitched their tents before the walls of Jerusalem, while Hezekiah and his people clothed themselves in sackcloth, who went forth to battle for their deliverance,—the allied nations of Judea's king—his brethren beyond the Euphrates—or the "broken reed of Egypt"? No. But an angel was commissioned from heaven to destroy 185,000 of that prodigious host, and drive back the remainder with fear and trembling into their own dominions.

What was the honor and where was the victory of Nebuchadnezzar, with the glory of his 120 provinces, over three Hebrew children, whom he had cast into the furnace heated seven times hotter than usual, because they would not fall down and worship the image, he had set up in the plains of Dura? (About a fair match for the great image now erected by Nebuchadnezzar's successor, called *Benevolence,* alias *human effort,* alias *free will,* alias the *world's conversion,* before which the children of faithful Abraham are called upon to fall down and worship) Answer. One "like the Son of God" walked with them there—the fire touched not even the borders of their garments—the smell of fire was not on them; but altogether unscathed they passed through the furnace and came forth, to the confusion of their tyrannical monarch and the overthrow of their enemies, for the fire leaped forth and overwhelmed *those* who had *caused its kindling.*

Who killed Goliah; the tantalizer, the scoffer, the railer, and defier of the armies of Israel? Answer. The stripling son of Jesse, marching forth in the name of the Lord God of hosts, with a smooth stone from the brook—just as it came from the hands of its creator—was enabled by the unerring spirit of the Almighty, to strike

dead the haughty giant—*cut off his head with his own sword;* and thereby bring deliverance to the people of God.

And when 400 prophets of Baal were destroyed at the brook Kedron; we ask, how many prophets of the true God were there to accomplish it? Answer. *One;* and he the feeble old man who had recently fled from the fury of these same dogs and their master, and whose life had been hunted by them from country to country. But the set time to favor Zion had at length arrived; the Almighty made bare his arm in a powerful and miraculous manner;—Elijah now stood forth at the command of God, as bold as a lion and as powerful as a prince:—the miracle darted conviction to the hearts of the admiring multitude—conversion followed, and an apostatizing people were restored to the religion of their fathers, saying, "The Lord he is the God, the Lord he is the God"—and at the same time willing to aid in meting out the reward justly due to a lying priesthood; which was death

In view of these and like examples, brethren, what have you to fear? Do you ever expect to find the furnace hotter—the odds greater, or circumstances more unfavorable to the natural eye, than has been exhibited in the few instances above alluded to? All human or satanic opposition to the purposes of God, the doctrine of his gospel, and the teachings of his spirit—all their noise and array, all their bombast, threats, parade and show, will vanish before the breath of the Almighty, like tow before the devouring flame: and as sure as God exists, oblivious destruction awaits the measures of the puffed up workmongers, Ashdods, Ishmaelites, and Hagarenes of the present day; similar to the casting of a millstone into the waters of the mighty ocean.

But you have first to endure the bitter conflict. Fresh courage take from the promises of your leader, who has declared he will be with you alway even to the end. He never made a compromise with satan or the Pharisees. He uniformly denounced their wickedness and hypocrisy. And although they took him and nailed him to the Roman cross, wagging their heads and rejoicing over their fancied victory; yet he rolled back confusion on their heads, burst the bars of death, rose a mighty conqueror over death, hell and the grave, and entered the everlasting gates of felicity as the conquering king of glory. Even so shall all those who are in Christ Jesus, come off more than conquerors at last, through him who died for their offences and rose again for their justification. Ye feeble and scattered soldiers of the cross, then nerve your arms to the contest: endure hardness as good soldiers and as seeing him who is invisible, "Put on the whole armor of God," and fear not the wrath or the weapons of man.

Remember you are fighting in a righteous cause; and while denouncing the errors of doctrines and practices that now so generally prevail in the land, you are side by side with the founder of Christianity and his immediate disciples. You are with the church in the wilderness, who would have no fellowship with the beast, or receive his mark in her forehead, during the long night of papal darkness. You are also with some of the Reformers, who protested against the corruptions of the Romish church, and entered into covenants for the more pure worship of the Almighty. Turn to the articles of faith belonging to the Regular Baptists of England and America, of two or 300 years standing, and you will find them breathing the same sentiments as those adopted by the Kehukee Association, and for which we are now contending. Their creed was drawn up when the worship of God was more pure, the minds of men more enlightened by his Spirit, and their hearts more warm and burning with indignation against the kingdom of antichrist, than many of the present day. *And it is only the repudiators of their own articles, the mere eaters up of their own words, the wise above that which is written, the workmongers and money beggars, those who desire to make merchandize of the gospel and traffic in the souls of men—in a word, it is only the* New School Party, *who now cut such a flourish among those called Baptists, that are endeavoring to render powerless or abolish their own creed;* and whirl, wheedle, coax or drive the minority—those who remain steadfast in the faith and adhere to their principles)—into their new measures of extravagance and folly. These are the New School gentry, who are too proud to work but to beg they seem not ashamed, with whom we have to contend.

These are the fine, gentlemen too, who imagine to themselves that they monopolize the learning and philosophy of the age, and that wisdom surely will die with them. They look down from their imaginary high

places of abode with scorn and contempt upon the plain unsophisticated follower of Jesus, who is enquiring for the old paths and the good way that he may walk therein; and call him a "heathen," an "ignoramus," a poor *illiterate wretch*, a *superstitious, bigoted*, and *hide-bound semi-barbarian*, who is altogether unfit to live. And gnashing their teeth against him as did the murderers of Stephen, they of course try to kill off his usefulness and reputation in the land.

Brethren, we say onward and still onward let your march be, have no fellowship whatever with the unfruitful works of darkness, "Put on the whole armor of God." and contend earnestly for the faith once delivered to the saints, even though your lives should pay the forfeit. Yes, we repeat,

"Soldiers of the cross, arise!
Lo! your Captain, from the skies,
Holding forth the glittering prize,
Calls to victory:
Fear not, though the battle lower,
Firmly stand the trying hour;
Stand the tempter's utmost power,
Spurn his slavery.

Who the cause of Christ would yield?
Who would leave the battle field?
Who would cast away his shield?
Let him basely go:
Who for Zion's King will stand?
Who will join the faithful band?
Let him come with heart and hand,
Let him face the foe.

By the mercies of our God!
By Emanuel's streaming blood,
When alone for us he stood,
Ne'er give up the strife:
Ever to the latest breath,
Hark to what your Captain saith;
'Be thou faithful unto death;
Take the crown of life.' "

And now, brethren, we commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified Amen.

BIOGRAPHY OF

ELDER JOSHUA LAWRENCE.

The language of obituary is too often that of empty panegyric, or unmerited eulogy; but all who knew the subject of the following sketch, will accord in the sentiment, that he was no common man: and we regret, that our limits and ability forbid our doing justice to the memory of one who occupied so prominent a place among mankind; but as he was known (by character, if not personally,) by all to whom these presents shall come, a biography of unusual length might seem superfluous and uncalled for.

According to information which may be relied on, Joshua Lawrence was born the 10th day of September, 1778, on Deep Creek, in Edgecombe county, N. C. of respectable parents. His father's name was John, who married Absilla Bell, by whom he had several children, none of whom were ever distinguished for any thing remarkable, save the individual whose life and death are herein recorded. Joshua whilst a lad was discovered to be shrewd, witty, and gave early presages of great powers of intellect and diversified talents. As soon as he was able to handle tools, he commenced making various kinds of wood ware, &c. for sale, and in process of time became a very ingenious mechanic without instruction. His father sent him to school only a very short time, so that he learned to read and write but imperfectly; his father dying soon after he commenced going to school, left no one who could control him, and instead of profitting by his advantages, he gave a loose rein to all the evil propensities of his nature.

At about 17 years of age, he (with an old negro woman) settled on a plantation which his father gave him, on which he lived till the day of his death. He lived in the woods a year or two, with little or no pathway to his house; in which time (to use his own language) he became almost a complete wild man. Drinking, gambling, and debauchery composed a portion of the catalogue of many of his wicked practices; suffice it however to say, that he was the ringleader in all the vice and immorality in the vicinity in which his lot was cast; but amid all his profligacy, he possessed a spirit of industry which kept him out of the very depths of poverty and degradation.

At an early age he married Mary Knight, by whom he had thirteen children, seven of whom and his wife he left behind him. Soon after he married he commenced clearing and cultivating his land, and selling pork and corn; and at his death left a competency for his widow and children, which industry and frugality had placed in his possession.

His conviction for sin (as stated by himself) took place while he was in his tenth year; and under the reign of sovereign and all-conquering grace, he suffered the most

pungent conviction, indulging at the same time in all the sinful practices which are characteristic alone of the most abandoned sinner. Endeavoring for some time by all the means which he possessed to rid himself of the distress of mind which he was under, produced by the weight and burden of sin and a guilty conscience, and finding no relief from what his own efforts could accomplish, he gave up all dependence in an arm of flesh, and went to the Lord Jesus Christ poor and naked as he found himself to be, and begged him to clothe him with that righteousness which alone can shield the soul from the wrath of a sin-avenging God, and which is alone given to and put upon all them that believe.

Here the Lord who worketh all things after the counsel of his own will, delivered him from the fear of hell and wrath to come, by applying to his conscience the following words: "Freely ye have received, freely give." Here his prayer was turned into praise and thanksgiving, his weeping into rejoicing, his hell into heaven; and feeling himself called to the work of the ministry, he conferred not with flesh and blood, but forthwith preached Jesus as the way, the truth, and the life of the sinner's salvation. He joined the Baptist church at Fishing Creek, (now Lawrence's meeting house,) and was baptized by Elder Nathan Gilbert. He was ordained at this place by Elders Burkitt and Read, and became the successor of Elder Gilbert, who was at the time of his ordination the pastor of the church at the Falls of Tar River. In the course of a year or two a glorious revival commenced at the Falls of Tar River, under Elder Lawrence's ministry, and he baptized at one time 22 persons, mostly young men and ladies; and within two years upwards of 100 were added to the church by baptism.

He commenced preaching when about 23 years old, and was unusually awkward, and having very little education could scarcely read without spelling his words as he went; but possessing gifts both natural and spiritual of the highest order, he soon reached a distinction in the ministry seldom surpassed. And so great at times was the exercise of his mind, that he has been often known while asleep to give out a hymn, sing and pray, and then preach a lengthy sermon, without having any knowledge of it himself. He possessed a very retentive memory, and by close application obtained a profound knowledge of the holy scriptures and church history. The doctrine of unconditional election and eternal predestination, was his theme and his song; and was exhibited by him in a manner which seldom failed to chain the attention of his audience. He was never more at home than when in the pulpit, and whatever he attempted to prove from the word of God he seldom failed to do, and that too in a most satisfactory manner, having (seemingly) always at command all the scripture for which he had any use. He was a great natural orator, and possessed a very pleasant voice and a great flow of words; and so commanding was his general appearance, that he seldom failed to attract the attention of all who saw or heard him. And we have never seen the man whose appointments for preaching could call together as large and respectable assemblages as could those of Joshua Lawrence, even in his immediate vicinity.

He had the pastoral charge of divers churches, during a long life of usefulness as a preacher of the gospel; by all of which his ministry was highly approved. In private conversation he was remarkably entertaining and instructive to young and old, religious and irreligious. He never travelled much while officiating in his ministerial capacity, but was very useful among the churches of which he had the pastoral charge, as also throughout the Kehukee Association, as he had the courage at first sight to expose error wherever and whenever he detected it.

In 1803, the church of which he was a member sent him as a delegate to the Association, which was held with the church at Log Chapel, in Martin county, where the first missionary step was taken within the bounds of the Kehukee Association; which was soon succeeded by a spirit of reserve, distrust, and jealousy, and ultimately by disunion. And instead of that harmony, union, and brotherly love, which is so well calculated to adorn the church of Christ, angry debate, strife and contention became the distinguishing characteristics of churches, neighborhoods, and family circles, within the bounds of our Association.

After long viewing in silence the distress which the churches were suffering under, and feeling confident that division must ultimately ensue, he raised the standard of opposition to the society called Missionary Baptists and all its concomitants; and to the day of his death the unconquera-

ble purpose of his soul was to oppose and condemn every principle, which might in any wise be calculated to reduce the gospel, or represent the work of regeneration to be no more than what may be effected by human effort.

Of the many pieces which Elder Lawrence wrote, we shall only notice here, a piece purporting to be a Declaration of the Reformed Baptists in North Carolina, dated 26th of August, 1826: which was laid before the churches composing the Kehukee Association for their deliberation. After calmly investigating the subject for 12 months, a large majority of the churches discarded the Missionary Societies, Bible and Tract Societies, Theological Seminaries, &c &c. and the practice by them resorted to, of begging the public for their support. And while men of learning and talents were in various directions using all their influence to promote the cause of the above named institutions, and many eminent servants of God seemed (for a season) to stand in mute astonishment at the apparently fearful odds against them, Joshua Lawrence commenced a successful opposition to the aforementioned schemes and devices, solitary and alone, with the exception of Elder William Hyman, the only minister of the gospel who expressed a willingness to stand or fall by him. Backed by this yoke fellow in the gospel, and armed with the word of God, unseduced by the thirst for gain or popular applause, unterrified by the threats and menaces of a numerous host of enemies, this man of God remained steady to his purpose. Soon a general separation took place between the discordant parties, and a spirit of harmony was soon discovered among those churches which continued steadfastly in the apostles' doctrine; and the white flag of gospel peace once more waved in solemn grandeur over Kehukee soil. He continued to oppose the moneyed (religious) institutions of his day, both from the pulpit and the press, by which means he became the object of vituperation, abuse, and calumny, for all who favored the schemes and devices of those whose object it was to live and prosper upon the sweat of the brow of others.

We want no better evidence of the reckless and exterminating fury with which his enemies attempted to trample him down, than the many defamatory reports and printed publications, which were industriously circulated against him through many portions of the United States, together with the many anonymous communications sent him through the mail, in some of which his life was even threatened. But this we do not believe was done with any view whatever of being carried into effect, but (if possible) to deter him from a course so detrimental to their fondest hopes. However much his mind may have been harrassed and embittered by the frequent attempts of his persecutors to annoy him, still he entertained for the rights of man, the freedom of conscience, and the doctrine of the Bible, an enthusiastic devotion, which age could not cool nor persecution appal; and he brought to their support an amount of talents by no means common, and an high, unbending, adamantine courage, still less common.

But all his pains and his labors are over, and he is now beyond the reach of malice or friendship; he can no longer be harrassed by the one or consoled by the other. The spirit has passed to its long sought rest, to that bourne from which no traveller hath ever yet returned; and the great secrets of immortality, however dark to us are solved to him. He spent a long life of usefulness amidst tribulation, toil and distress, and suffered during a great portion of his life greater bodily affliction than most of the human family ever fall heir to. His health for several years immediately preceding his death, was such as to forbid his leaving home for many days and nights together, without doing himself great injustice; and he was often seen, while exercising in his ministerial capacity both in the pulpit, and at the water's side (whilst he was performing the ceremony of baptism,) when his emaciated appearance was sufficient to excite the sympathy and compassion of all who saw him. He continued to attend the church at Tarborough regularly till he was confined to his death bed; having a son living within a few yards of the meeting house, he could rest with him before and after preaching, which afforded him great relief.

He closed his days amidst a revival of religion at this place, during which time 27 persons were added to the church by baptism, which greatly revived his drooping spirits, and those also of the saints around him, whose harps had been long hung upon the willows. In the commencement of his last sermons he was compelled to rest his feeble frame on the pulpit for support, but towards the conclusion

became animated and stronger. He was heard several times to say, that he had not witnessed such a revival (as the one just named) in thirty years, and which he had long prayed to see before he should go hence.

The disease which closed his days, and with which he had long been afflicted, was bowel consumption; by which he was confined to his bed three or four months, and frequently suffered the most excruciating pain. For a week or two after his last confinement, he seemed restless and uneasy; but being visited by a great number of his brethren, (both ministers and lay members.) his last days were cheered by the presence of those whose company he had long delighted in.

Being visited a short time previous to his death by the writer of this memoir, (who loved him as a neighbor, friend, and brother,) on entering the decea-ed burst into tears and did not speak in some time; at length he remarked, I am glad to see you, and said likewise, the Lord revealed himself to me in such a special manner the night past, that I have not seen a moment since when I was unwilling to die; for, said he, I have nothing to do but to die, to get out of the storm. He was then asked, to tell in what manner his mind was relieved of the distress which for a few days he had laboured under. He said, that his mind had been so beclouded for a season, that he could not see his way clear before him and when he reflected that for forty years he had been a professor of religion, and for the same length of time had likewise professed to be a preacher of the gospel, he shuddered at the mere thought of being at last deceived. But, said he, the Lord applied to my mind in such a manner as to dispel all doubts and difficulties, the following passages of scripture: I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved—In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who work-all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ. After which he continued to talk and preach till he was completely exhausted. He said that he felt more fully established in the belief of the doctrine which he had preached during the whole course of his ministry, than ever at any time before; and his only regret now was, that he had not travelled and preached more than he had.

Being now ready to be offered up, and seeing that the time of his departure was at hand, he evinced great concern for the peace and harmony of the churches which he was about to leave behind him, and when visited by his brethren in the ministry, most of his time would be consumed in conversing upon the truths of the doctrine which he had preached, and which had sustained him through life, and was now his only hope in the prospect of death; and warned them of the danger he thought he saw of the churches being torn and rent asunder after his decease; and earnestly entreated them to continue to contend for the faith which was once delivered to the saints. And continued to testify, even with his latest breath, that the truth of the gospel, the faith of God's elect, was near and dear to him to the last.

The gospel was his joy and song,
Even to his latest breath;
The truth he had proclaimed so long,
Was his support in death

Now he resides where Jesus is,
Above this dusky sphere;
His soul was ripened for that bliss,
While yet he sojourned here.

The church's loss we all deplore,
And shed the falling tear;
Since we shall see his face no more,
Till Jesus shall appear.

After all hope of his recovery was lost he told his son (who was his principal physician,) that he was ready—waiting and willing to go. He seemed for a day or two after this, to pay no attention to any thing said to him, or what was passing around him, till the Saturday morning which preceded his death on Monday; he then (unexpectedly) opened his eyes, and remarked how beautiful every thing looked without; and said also, that he thought he was a little better. He grew worse however, on the evening of that day; when it became very apparent to his friends

and family, that the vital spark must soon forever quit his mortal frame. He remained perfectly insensible and speechless, (except for a very short interval,) till the Monday following; when at just 45 minutes after 2 o'clock in the evening, all that was immortal of that great man left its tenement of clay and winged its flight to that building of God, a house not made with hands eternal in the heavens; where with the congregated millions of happy spirits, he may hymn the praise of his Redeemer in a strain responsive to the words which he has so often repeated with animation—Worthy is the Lamb that was slain, and hath washed us in his blood, and made us kings and priests unto God, and we shall reign with him forever and ever. He departed this life the 23rd day of January, 1843, aged 65 years 4 months and 13 days.

Laborious in his master's cause,
His view, nor lucre nor applause;
Willing to spend and to be spent,
He ne'er for filthy lucre went.

But all his labors now are o'er,
And we shall hear his voice no more;
His dust lies silent in the tomb,
For God has call'd his servant home.

His funeral sermon was preached (previous to interment) by Elder James Osbourn, of Baltimore, in a very feeling and appropriate manner, to a large assembly for so short a notice, from the 103rd Psalm, and 15th, 16th, and 17th verses: As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

Elder Hyman then attempted in conclusion to make a few remarks respecting his past intimacy with the deceased, but was so completely unmanned, that he could not proceed. Having long been yokefellows in the gospel, and having spent many days of hunger, heat and cold together, their hearts had become knit together as were those of Jonathan and David of old, making as it were, only one soul. His body was then followed by neighbors, friends, and family and connexions, whose weeping and lamentation bore testimony to the high esteem in which they held him,) to its last resting place; which had been selected by himself, to fulfil those solemn words in holy writ: Dust thou art, and unto dust thou shalt return.

O, happy soul! who safely pass'd
Thy weary warfare here;
Arrived at Jesus feet at last,
And ended all thy care.

No more shall sickness break thy rest,
Nor pain create thy smart;
No more shall doubts disturb thy breast,
Nor sin afflict thine heart.

No more the world on thee shall frown,
No longer satan roar;
Thy man of sin is broken down,
And shall torment no more.

Adieu, vain world! the spirit cries,
My tears are wiped away;
For Jesus fills my cup with joys,
And fills it every day.

A taste of love we get below,
To cheer a pilgrim's face;
But every saint must die, to know
The feast of heavenly grace,

Delightful concord always reigns,
In Jesus' courts above;
There hymns are sung in rapturous strains,
With ceaseless joys of love.

Tarboro' Press.

MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

Kehukee m. h. Halifax County, N. C.

Commencing Saturday before the 1st Sunday in October, A. D. 1844.

SATURDAY, Oct. 5th, 1844.

1. The Introductory Sermon was delivered by Elder Edwin Harrison, from 2nd Timothy, 2nd chapter and 15th verse: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder William Hyman and proceeded to business: when Elder William Hyman was chosen Moderator, and brother Jos. D. Biggs Clerk, who called to his assistance Elder C. B. Hassell.

3. Brethren in the ministry from sister Associations (of the same faith and order,) were invited to seats with us; when Elders, Josiah Smith, James Osbourn, S. I. Chandler, and Jesse Adams, seated themselves.

4. Letters from 31 churches were handed in and read, the names of the delegates enrolled, and the representation stated in the table of churches.

5. Petitionary letters for membership in this Association were called for, but none were presented.

6. Letters of correspondence and corresponding delegates were called for; when a file of Minutes from the Little River Association was handed in by their messengers Jesse Adams and J. J. G. Woodall; Jesse C. Knight handed in a file of Minutes from the Contentnea; S. I. Chandler and E. Morrow a file of Minutes from Country Line; Josiah Smith a file of Minuses from the White Oak; also, a file of Minutes received from Abbott's Creek Union Association.

7. The following committees were appointed: Brethren Joseph S. Battle and James S. Battle on finance; Stephen I. Chandler, Joseph D. Biggs, and Blount Cooper, to examine the Circular Letter; B. Cooper and Robert D. Hart to examine the biographies of Elders, Joseph Biggs and Jordan Sherwood; and report on Monday next.

8. Resolved, that we correspond by letter and delegates with the following Associations, (viz:) White Oak, Contentnea, and Little River; Bro. C. B. Hassell was appointed to write to White Oak, Stephen

Outterbridge to Contentnea, and James S. Battle to Little River, Associations.

9. Elders Osbourn, Chandler, and Adams, were requested by private ballot to occupy the stage to-morrow by preaching, and that divine worship commence at 10 o'clock, A. M.

The Association adjourned till Monday next, 10 o'clock, A. M.

SUNDAY, Oct. 6th, 1844.

Divine worship was opened by Elder Josiah Smith. Elder S. I. Chandler preached from 45th chap. Isaiah and 22nd verse: "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." Elder James Osbourn followed and preached from 40th chap. of Isaiah and 11th verse: "He shall feed his flock like a shepherd, he shall gather the

Names of churches and counties wherein situated.	PASTORS AND DELEGATES.	Baptised.	Rec. by let'r.	Dis. by let'r.	Excomm'd.	Deceased.	Restored.	Number in Fellowship.	Del'ate Fund. $	Del'ate Fund. Cts	Assoc'n Fund. $	Assoc'n Fund. Cts	Yearly meetings Sunday & Saturday before.
1 Beargrass, *Martin county*,	WM. WHITAKER, Ab'm Peal,	4		1		1	1	24			1	00	3d in Aug.
2 Blount's Cr'k, *Beaufort*, -†													3d in Mar.
3 Conono, *Martin*, —	BLOUNT COOPER, John Bryan,	6		1		3		41	1	00	1	00	1st in Sep.
4 Concord, *Washington*, —	Max. Tatum, Darius Phelps,*	6	1			3		35		25	1	50	4th in Sep.
5 Conetoe, *Edgecombe*,	JOHN H. DANIEL, W Thigpen	2			1	2		32		75	1	25	3d in Sept.
6 Cowenjock, *Currituck*,	SAMUEL TATUM,												3d in Mar.
7 Cross Roads, *Edgecombe*,	WM. HYMAN, Sov'n Purvis,					1		30			1	00	2d in Sept.
8 Cedar Island, *Carteret*, —	Geo. Styron, Th. Goodwin,*							24			1	50	
9 Deep Creek, *Halifax*, —†													
10 Falls Tar River, *Nash*, —	Jos. S. Battle, James S Battle,	3	3	1	1	1		64			2	50	2d in Sept.
11 Flat Swamp, *Pitt*, —	*W. W. K. Philpot* Irvin Page,		1	1				43		50	1	00	1st in Sep.
12 Flatty Creek, *Pasquo'k*, -†	[Jonas Nelson,												2d in Nov.
13 Frying Pan, *Tyrrell*, —	I. Meekins, H. Simmons,*	7		1		2		19			1	50	
14 Fishing Creek, *Halifax*,	W. Powell,* Jethro Parker,	2						37			1	00	4th in Sep.
15 Great Swamp, *Pitt*, —	H. Whichard, J. S. Brown,					3		54			1	00	3d in Sep.
16 Goose Creek, *Beaufort*, -	James Potter, R. Campaign*	5	4	2				21			1	00	3d in Sept.
17 Joyner's, *Northampton*, —	Thos. Joyner, Abram Joyner,	1				1	1	20		50	1	00	
18 Kehukee, *Halifax*, —	Turner Brewer, John Stamper					1	2	119				75	4th in Aug
19 Lawrence's, *Edgecombe*, -	R'd Harrison,* Hardy Parker	1				2		48			1	50	
20 Little Alligator, *Tyrrell*, -†													
21 Morattock, Washington, -	W W Mizell, Daniel Leggett,	5	1		2	1		80			1	50	
22 North Creek, *Beaufort*, —	Noah Gaskill, Martin D. Ross					1		36			1	50	4th in Aug
23 Picot, *Martin*, —	J. Robertson* Clayton Moore	5		2		2		23			1	00	3d in Aug.
24 Powell's Point, *Cur'k*, —	S. Sawyer,* H. Gallop,*	5			2	3	6	43			2	00	2d in Jan.
25 Pungo, *Beaufort*, — †													2d in Aug.
26 Rocky Swamp, *Halifax*,	L. B. BENNETT, S. Nickels,	3			1	1	1	62	1	00	1	00	3d in Aug.
27 Sappony, *Nash*, —	Craw'd Baker, M. Joyner,*	1		2	1	2		40			1	00	1st in Sep.
28 Scuppernong, *Tyrrell*, —†													
29 So. Mattamuskeet, *Hyde*,	G. W. CARROWAN, R. M. G.	5	3	1		3	2	85			2	60	1st in Sept
30 Sandy Grove, *Nash*, —†	[Moore,*												2d in Oct.
31 Skewarkey, *Martin*,	C. B. HASSELL, Jos D. Biggs,	1				3		49	1	50	1	50	2d in Aug.
32 Sawyer's Cr'k, *Camden*, -†													
33 So. Quay, *So'ampton, Va.*	E. HARRISON, A. L. Gardner,				1			83	1	00	2	00	1st in Jun.
34 Smithwick's Cr'k, *Mar'n*-	D. Singleton, B. Leggett,*					2		17				75	4th in Aug
35 Sound Side, *Tyrrell*, —	Samuel Rogers,	2	1			2	1	26			1	00	
36 Spring Green, *Martin*, —	S. Outterbridge, J. Griffin,	1			1	1		32	1	00	1	00	4th in Sep
37 Tarboro', *Edgecombe*, —	Coffield King, Rob't D. Hart	2		1	1	1	1	55	2	00	1	50	1st in Aug
38 Washington, *Beaufort*, --	L. Wallace, Jacob Swindle,*				1			25				85	1st in Aug
39 White Plains, *Beaufort*,	J WALLACE A WATERS J BOWEN	2			1	2		30			1	00	
40 Williams's, *Edgecombe*, -	D. Bradley,* Ed. Power,*			2				32	1	00	1	00	3d in Aug.
		69	14	15	13	44	15	1329	10	50	39	70	

NOTE. Pastors of churches and other ordained ministers are in SMALL CAPITALS; unordained ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the preceding column, the contributions to the delegate fund; the last column shows the yearly meetings of each church.

lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." The weather was cloudy and unpleasant, but a large concourse of people assembled and gave particular attention to the preaching of the word, which we hope may be profitable to them.

MONDAY, Oct. 7th, 1844.

The Association assembled and was opened with prayer by Elder John Daniel.

10. On motion, the Decorum of the Association was read.

11. The names of the delegates to this Association were called over, and those absent marked as such in the table of churches.

12. The Minutes received from the different Associations with whom we correspond were distributed to the delegates.

13. Elders S. I. Chandler and C. B. Hassell were requested to occupy the stage this day by preaching.

14. The committees appointed on Saturday were now called on to report. The committee of finance reported that—

There was in the hands of the Treasurer at the close of last Association the sum of		$49 20
Paid for printing the Minutes of last year,	$30 00	
For superintending the printing and distributing the Minutes of last year as usual,	10 00	
		40 00
Now in the hands of the Treasurer,		$9 20
Received in contributions from the churches at this Association for the use of the Association,		39 70
And to the delegate fund the sum of		10 50
Making		$59 40

The Association concurred with the report.

15. Elder C. B. Hassell who was appointed to write to the White Oak Association, handed forward a letter which was read and approved, and Elder John H. Daniel and bro. Sovereign Purvis were appointed our messengers to bear the same with a file of our last year's Minutes.

16. Bro. James S. Battle handed in a letter to the Little River Association, which was read and approved, and brethren Robert D. Hart and James S. Battle were appointed our messengers to bear the same with a file of our Minutes.

17. Bro. Stephen Outterbridge handed in a letter to the Contentnea Association, which was read and approved, and brother William Thigpen and Elder William Hyman were appointed our messengers to bear the same with a file of our Minutes.

18. Resolved, that Elders, William Whitaker, L. B. Bennett, and C. B. Hassell, and brethren, Richard Harrison, James Ellinor, and Jos. D. Biggs, be appointed our messengers to the Country Line Association, and that they carry 25 copies of our Minutes.

19. Resolved, that the Clerk be directed to forward to Abbott's Creek Union Association, 25 copies of our Minutes.

20. The committee appointed to examine the Circular Letter reported, that they approved of it and recommended its reading; which was done, and ordered to be attached to these Minutes.

21. The committee appointed to examine the biographies of Elders, Joseph Biggs and Jordan Sherwood, approved and recommended the reading of the same; which was done, and ordered to be attached to these Minutes.

22. Resolved, that our next Association be held with the church at Cross Roads m. h. Edgecombe county, N. C., to commence on Saturday before the first Sunday in October, A. D. 1845, and that Elder C. B. Hassell be requested to preach the Introductory Sermon, and in case of failure, Elder Blount Cooper; worship to commence at 11 o'clock, A. M.

23. Bro. R. D. Hart was appointed to write a Circular Letter for the next Association.

24. Resolved, that bro. Jos. D. Biggs be requested to prepare these Minutes for the press, superintend the printing thereof, and have 700 copies struck, and that he be allowed $10 for his services.

Whereas, Elder James Osbourn has published a Hymn Book in conformity to the recommendation of the Association,

and which work having been examined by many of us meets our decided approbation: therefore Resolved, that we commend it to the attention and patronage of our brethren throughout the bounds of this Association, and hope they will give such encouragement as the case requires.

The Association then adjourned, with an exhortation and prayer.

WILLIAM HYMAN, Moderator.
JOSEPH D. BIGGS, Clerk.

CIRCULAR LETTER.

The ministers and messengers composing the Kehukee Association now in session, with the church at Kehukee meeting house, Halifax county, to the members of the several churches which they represent:

Dearly beloved in Christ Jesus: Through the tender mercies of Israel's God, we have been permitted once more to meet each other in another annual session of our Association; and we rejoice to hear through your letters and delegates, that you are still contending for the faith which was once delivered to the saints, and may the Lord grant you a sufficiency of his grace and spirit to enable you to continue steadfastly in the apostles' doctrine, in fellowship, in breaking bread, and in prayers.

It has long been our custom, beloved, to address you as we now attempt to do; and we fear, brethren, that you expect it more as a matter of course (or curiosity) than interest; and while we address you on this occasion by way of exhortation, we beseech you, brethren, to read again and again, and ponder well the contents of this our epistle of love. And may the Lord grant you grace to carry into practice whatever we herein enjoin upon you, that is consistent with his word and will, on the all important subject of *Practical Piety.*

And we do assure you, dear brethren, that we do not address you at this time simply to keep up a long standing custom; but because there is evidently an evil amongst you, which we most earnestly desire to remedy. Practical godliness, the apostle Paul tells us, is profitable unto all things, having the promise of the life that now is, and of that which is to come. 1st Tim. 4 c. and 8 v. If godliness is thus profitable, is it not good to practice it? Most assuredly it is. Again: Our blessed Saviour said to his disciples, why call ye me Lord, Lord, and do not the things which I say? Luke, 6 c. 46 v. But says carnal nature, there are a great many things that our Lord said we ought to do, that are at war with our own inclinations. Be sure then that it is right, for the Christian religion is contrary to human reason in every sense. To the testimony: Because the carnal mind is enmity against God: for it is not subject to the law of God; neither indeed can be. Rom. 8 c. 7 v.

So then, beloved, if we would live a godly life we must deny ourselves of ungodliness and worldly lusts, and live soberly, righteously, and *godly* in this present world. Titus, 2 c. 12 v. Remembering that it is written: Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Tim. 3 c. 12 v. Are we suffering persecution at this time for righteousness sake, when our enemies charge us (as they do) with intemperance? Nay, brethren, we dare not complain of persecution while we are only charged with a crime of which we are (to say the least of it) guilty. And O, brethren in Christ, let this evil cease (we pray you) to exist among us. Again: We are charged with being "narrow-hearted—close fisted—covetous and uncharitable"—is this persecution, or does not the conduct of a great many of us give room for such charges?

If we are guilty of the above charges, (as is unfortunately too true,) then it cannot in any wise be persecution. And, dear brethren, let the time past of our lives suffice us to have wrought the will of the flesh, and pray fervently to the Lord to give us grace, whereby we may be enabled to serve him acceptably, with reverence and godly fear. Let us hereafter have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5 c. 11 v. Remembering that we are the children of light, and let the light of the knowledge of the glory of God, which is given us in the face of Jesus Christ; shine with brightness and lustre, and let us endeavor to remove every thing which has a tendency to obstruct the rays of that light.

But some of you may be ready to say, we cannot remove those obstacles. To such we would say, stop, and think for a moment; and while pausing, ask yourself this question: Has not my conduct frequently been such as to obstruct the light that shone so conspicuously, when the day star from on high first visited my benighted soul on

the morning of my conversion; then I made haste and delayed not to keep the commandments of the Lord, and while thus engaged in this delightful employment, much spiritual health and strength I then felt and enjoyed; so that I could mount up with wings as eagles, I could run and not be weary, and walk and not faint. Isaiah, 40 c. 31 v. Here by looking back upon my past life, (since I was justified by faith) I discover that I have wandered very far from the way which leads to happiness and God. Alas, alas: How is the gold become dim; how is the most fine gold changed! Lam. 4 c. 1 v.

It is a sad reality, brethren, that there are EVILS among us: and we exhort you to let us (henceforth) keep our lamps trimmed and burning, and remember that if the light that is in us be darkness, how great is that darkness. Matt. 6 c. 23 v. Then, beloved, let us remove the bushel from off our candle, that it may give light to all the house. Matt. 5 c. 15 v. And let each be up and doing while it is called to-day, for the night cometh when no man can work. Let us therefore cast off the works of darkness and put on the armor of light, and abstain from fleshly lusts which war against the soul; remembering that the works of the flesh are these—adultery—witchcraft—hatred—variances—emulation—wrath—strife—seditions—heresies—envyings—murders—*drunkenness*—revilings—and such like. Gal. 4 c. 19, 20, 21. And Paul tells us, that they which do such things shall not inherit the kingdom of God; and we tell you, that they which do such things should not continue members of our churches. For if any man have not the spirit of Christ, he is none of his. Rom. 8 c. 9 v. And the fruit of the spirit is love—joy—peace—long suffering—gentleness—goodness—faith—meekness—and temperance—against such there is no law; and they that are Christ's, have crucified the flesh with the affections and lusts. Gal. 4 c. 22, 23, 24 v.

Therefore, beloved brethren, we want you to put away all such characters as may be guilty of any of the above charges, (to wit:) ADULTERY, DRUNKENNESS, &c. &c. And sweep your houses of all such rubbish as may in any wise be calculated to impair your spiritual health, so that you may flourish as the corn and as the vine, and spread forth your roots as Lebanon. Hos. 14 c. 5 v. For rest assured, brethren, that you cannot prosper so long as you countenance the practices above alluded to, by retaining in fellowship those who are guilty of them. Therefore, awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, and henceforth receive not among you the uncircumcised and the unclean. Isaiah, 52 c. 1 v. But place faithful sentinels at thy doors, and charge them to permit no one to enter who cannot articulate plainly and emphatically our long standing watchword, SHIBBOLETH. Judges, 12 c. 6 v. Again we repeat: Purge yourselves thoroughly, and forsake not the assembling yourselves together as the manner of some is. Heb. 10 c. 25 v. Cast out from among you whatsoever of bad leaven there may be, calculated to hinder you from showing forth the Saviour's death till he come, by partaking of the elements around the communion table.

This, brethren, you can and should do, or break up housekeeping; and not when your Moderator asks the question: Is all well? sit mute, hang your heads, while you feel bad. Your Moderator feels worse, and if there is any visiting brother present, he wishes himself away. This evil you can and you should remedy. By strictly adhering to the above rules, our numbers (already small) would doubtless be diminished; yet we believe it to be the only method by which Zion can be restored to that state which will enable HER to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners Songs, 6 c. 10 v. Again: Let us be steadfast in faith and practice, and in love and good works; and let us beware of indulging our wonted remissness and indifference, with respect to attending our stated meetings of the church, (especially on Saturdays) for the celebration of God's ordinances; and let us admonish, excite, and encourage one another to do so.

And, dear brethren, we again pray you to observe all the duties enjoined upon you by the word of God, for it is but your reasonable service. Then shall thy light break forth as the morning, and thy health spring forth speedily, and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward. Isaiah, 58 c. 8 v. Then shalt thou call and the Lord shall answer thee. Remember that the above blessings are only to be enjoyed by living a godly life. And again: By drawing out thy soul to the hungry, and by satisfying the afflicted soul, and reaching

forth the helping hand to the needy, thy light shall rise in obscurity and thy darkness be as the noonday, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not.

And THEY that shall be of thee shall build the old waste places, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. Therefore, brethren, godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. And as ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught. Col. 2 c. 6 v. Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another and forgiving one another. And above all, put on CHARITY, which is the bond of perfectness. Col. 3 c. 14 v.

And now, dear brethren, if charity is the bond of perfectness, (and the apostle says it is,) why not be charitable and do good unto all men, especially to them who are of the household of faith. Endeavor then to undo the heavy burden and let the oppressed go free; untie the hands of your ministers, so that they may give themselves wholly to the work which the Lord has assigned them, and cease longer to treat this important matter with so much indifference. We feel confident, brethren, that a minister is (or should be) bound to attend, wholly and altogether upon his calling in the ministry, and should not be forced (as some of ours are) to entangle himself in the affairs of this life; his whole time and strength is little enough to be undividedly employed in the work and service he is called to, and he should by all means give himself to the ministry of the word, to prayer, reading, meditation, &c. &c. that his profitting may appear to all. 1 Tim. 4 c. 15 v. This the light of nature is sufficient to teach you, is but justice. But to the scripture testimony. 1 Cor. 9 c. 7 v., &c. &c. Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or feedeth a flock and eateth not of the milk of the flock? The ministry is a warfare forced upon your ministers and undertaken alone (by faithful servants) at the command of Christ for your spiritual welfare and defence, and is it not reasonable, is it not justice, is it not scriptural, and in fine is it not PRACTICAL GODLINESS, that your minister should receive a supply of your carnal "THINGS?" as much so as that a faithful soldier should receive his full pay from the government in whose service he is employed. Shall a man feed a flock, (as a pastor does,) and be denied the milk of the flock? or is it consistent with common sense and justice, to deprive a man of the fruit of that vineyard which is planted, pruned, and cultivated by his own labor? Thus is it in respect of maintenance between churches and ministers.

Brethren, it is not charity alone; but justice and debt that we plead for, since the laborer is worthy of his hire, and not the less worthy because he labors in the gospel field. By attending to our duty as required by the scriptures, the wilderness and the solitary place would be made glad for them, while the desert would rejoice and blossom as the rose; then would your ministers be relieved of a double burden, for ofttimes while the ministers of Christ are confined to their daily avocations at home, their breasts are so heavily charged with the milk of the word, that they strew the ground with their tears, while they think of the many destitute places of Zion, and while they hear (in their imagination) the bleating of the flock which they are commanded to feed; and though weary *with holding in*, yet the cares of a family (often destitute) compel them to labor and toil day and night (nearly) for a MERE support. These are some of the many evils that are amongst us, and which can and should be remedied. Remember that your pastors are the ministers and ambassadors for Christ, and that they dispense the word of God in his name; and therefore, as you treat Christ's ministers, so you treat him. Hence we read, he that receiveth you receiveth me; and he that despiseth you despiseth me, &c. Mat. 10 c. 40 v.; Luke, 10 c. 16 v.

And now, brethren deacons, a word to you. You have been appointed by your church to attend to the secular affairs thereof, to serve tables, &c.; have you ever examined into your pastor's condition, and reported it to the church? and after having done so, and after having attempted to raise a small amount to relieve his wants, have you been mortified at seeing your ablest members contribute 50 cents and

sometimes a dollar, and your poorest ones the same, and some none, not a cent? have you sat down in confusion and scratched your head, or bit your lip, and let it pass off so? or have you in a private and brotherly manner entreated them to do better? and then in case of non-compliance, have you brought them before the church to be dealt with for covetousness? or otherwise, being birds of a feather, have you permitted the mote to remain in your brother's eye, because the beam was in your own? O, brethren, arouse yourselves from your sloth and lethargy in which you have long slumbered, and see that (hereafter) all things shall be done "decently and in order;" and be no longer a reproach to that GODLINESS, which is profitable unto all things

Brethren preachers, we know not in what language to address you, seeing that you are in the condition of the colt that was tied where two ways meet; but don't entangle yourselves with the things of this world, more than necessity compels you. Neither give yourselves up to sloth and idleness, so that the language which was applied to one of old may be applied to you: What doest thou here, Elijah? but endeavor to do the work of an evangelist, and make full proof of thy ministry. And as iniquity greatly abounds throughout our camps, enforce such precepts and examples as Israel should observe. And though the forces of Ahab and Jezebel are mustering *thick* and fast amongst us, yet remember that by wrestling with the Lord in prayer, and going forth to battle in his name, "one can chase a thousand, and two put ten thousand to flight." And let us not sleep as do others, but let us watch and be sober

And now, dear brethren and sisters, who compose the Kehukee Association, while we take leave of you for the present, we exhort you to observe and do whatsoever you find herein enjoined upon you, that (upon comparison) may be found in accordance with the word of God, inasmuch as you profess to be born of God, renewed in the spirit of your minds, and a joint heir with Christ to that heavenly patrimony reserved in heaven for you and all those who love his appearing. And don't let us continue to treat the true servants of God as were (in times past) the camels of Arabia; when they were compelled to feed on shrubs and thistles by the way, while heavily laden with spices and jewels We have omitted to treat on divers other subjects, such as family worship, Sabbath breaking, training up children, &c &c. while we have merely glanced at the subjects which occupy this (we fear to some of you) unwelcome epistle; but our limits forbid our doing the justice due to the important subject of *practical* godliness.

Adieu: A few more revolvings of the wheel of time and we are done meeting in our yearly Associations, done writing circulars to warn each other of the devices of satan; but with the congregated millions of happy spirits, we shall meet in our Father's kingdom above, where no evil can enter, but where our corruption, contempt, poverty, oppression, and misery, will be turned into holiness, comfort, honor, wealth, and happiness. And where faith will be turned into sight, and practical godliness into the uninterrupted worship and glory of God: while the Lamb in the midst of the throne shall feed us, and lead us to living fountains of waters, and God shall wipe away all tears from our eyes.

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BIOGRAPHY OF

ELDER JOSEPH BIGGS.

Elder BIGGS was born 12th November 1766 in the then county of Tyrrell, (since Martin,) N. C. within about three miles of the place, where Williamston now stands. He was the youngest son of Joseph and Margaret Biggs, natives of Virginia; who removed to North Carolina some years after their marriage and settled on Smithwick's creek, where the subject of this memoir was born.

Elder B. resided with his parents, until his marriage with Elizabeth Gregory, of Camden county, which took place on the 27th August 1784, in the eighteenth year of his age.

He lost his first wife on the 9th October 1786, having lived with her but little over two years.

On the 20th February 1787, he intermarried with Ann Phillips of Beaufort county, with whom he happily lived for more than twenty years: but she dying on the 25th October, 1807, he felt the loss to be very great; for in addition to her absence, he had the care of a large family resting alone on him: and his domestic duties, in and out doors, together with his ministerial ones, he found to be rather insupportable: and to relieve his situation, in some degree, he again sought a partner for life, and accordingly on the 4th February 1808,

was married to Chloe Daniel of Martin county, with whom he lived in the bonds of connubial happiness during a period of 36 years.

Elder Biggs had by his first wife two children, by his second eight, and by his last who yet survives him six, making in all sixteen. At the time of his death he had living children, grand children and great grand children about 124.

In 1785, he with his first wife and one child, his father and family, his brother Kedar and family, set out for the State of Georgia, where they arrived and settled near the Oconee River in January, following. There, they remained however but little while; for the Indians breaking out during that same year, (1786.) they had to leave their new settlement, and being once again on the road homeward, they concluded to return to their old residences; intending to move back again when things were quiet: but this determination was finally abandoned, and Elder Biggs therefore remained a resident of Martin county the remainder of his days.

He became a citizen of Williamston in October 1810, and continued a useful member of society there for upwards of thirty years. In conjunction with a few others, he was very instrumental in having an academy erected in that place and supplying the same with teachers, by which means the present and rising generation in the vicinity have been much benefitted by the blessing of education. His own education was very limited, having received in early life something less than six months schooling; yet he appreciated literature, and much improved his own mind in the course of a long experience, and gave to his children about as good an education as the schools within his reach could impart.

Elder Biggs after settling in Williamston, commenced merchandizing and continued that business either alone, or in partnership with others, till within a few years of his death. His last partner, which constituted the firm of Joseph Biggs & Son, was Joseph D Biggs, the oldest son by his last wife.

Independent of his religious duties, he was useful in other departments, such as administrator and executor of estates, guardian to orphans, entry taker, constable, magistrate, collector of public, county and parish taxes, postmaster, principal assessor under act of Congress in 1798, deputy collector of internal duties, deputy marshal in taking the census for Martin county in 1800, member and clerk of the board of commissioners at Williamston, member and clerk of the board of trustees of Williamston Academy, deputy register of the county, deputy clerk of the county court, clerk and master in equity, &c. &c; all of which trusts, appeared to be well confided in him and his conduct therein gave the public satisfaction.

Religious exercise of mind began with Elder Biggs in early life. At the age of 12 years his mind was seriously impressed by the reading of Bunyan's Pilgrim's Progress and other causes, and so continued to be at times, for a number of years; but he was never brought to an experimental knowledge of the Saviour, till after his second marriage, which was about the 25th year of his age.

From the time of his conversion, he thought his mind tolerably well established in the doctrine of grace and in the nature of church ordinances; yet it so turned out, that he was tempted to shrink from baptism and endeavored to reason himself out of the notion of it. And the more effectually to still his conscience on that subject, he joined the Methodist society, who endeavored to persuade him that sprinkling in infancy was sufficient baptism. He soon became a class leader and preacher in that society, and struggled on against the stings of conscience for three years. The Baptists, had of course been represented to him as being a very odious people, and he had some hesitation in asking baptism at their hands; until he obtained a copy of their articles of faith, which to his surprise so perfectly harmonized with his own sentiments, that he readily offered and was received a member of the Baptist church at Skewarkey, on the 7th August 1795; and two days thereafter was baptised by her pastor, Elder Martin Ross.

In February following, he was ordained to the administration of gospel ordinances, by Elders Noah Tison and Amos Harrell, and in a very short time took membership in, and the pastoral care of the church at Flat Swamp, Pitt county. This office he held for about ten years, during a part of which time that church with many others in the Kehukee Association, was visited with a wonderful outpouring of God's spirit; and in comparison with former years, many were added to the Lord. During the years 1802 and '3, Elder Biggs baptised for that church over 100 persons.

In 1806 he returned to the church at Skewarkey, took the pastoral care there of and continued in that capacity till his death; making a period of about 38 years uninterrupted overseership of that church.

During his ministry, he was pastor and occasional pastor for six churches, if no more, viz: Flat Swamp, Skewarkey, Tranter's Creek, Smithwick's Creek, Beargrass and Picot. He aided in constituting the church at Smithwick's Creek, Tranter's Creek, Cross Roads, Little Conetoe, Picot, Old Ford and Beargrass. He has assisted in ordaining 7 persons to the administration of gospel ordinances, and 10 to the office of deacon: has baptised as many as 22 persons at one time; about 400 during the course of his ministry and travelled a portion of the time in discharging his ministerial labors, some 2000 miles a year.

He was chosen clerk of the Kehukee Association in 1807, and rechosen to that office annually to the time of his decease, with the exception of about 3 years, when from indisposition he was unable to attend the sittings of that body. He was well fitted for that appointment and obtained much credit for the regularity and precision, with which he discharged its duties. His habits and disposition, were much of a business order, and in church, union and Association meetings, he was noticed for the due order and regularity, with which he must have things conducted: and we should not risk much in saying that as a disciplinarian, the Kehukee Association has not had his equal. He more excelled in this character, than in that of preaching; for notwithstanding, he was an excellent minister—well versed in the scriptures, and clothed his ideas in good language and some of which were big with importance: yet there were some others, who appeared to show in a general way richer gifts in the ministry.

Elder Biggs was one of the principal originators and supporters of the union meetings, that at one time prevailed amongst many churches in the Kehukee Association. They were considered very useful, and opened a wide field for Christian intercourse and the preaching of the gospel. They were attended for some years after their formation, not only by hundreds, but frequently by thousands of persons and many ministering brethren. They have been abandoned of late years, in consequence of the backwardness of brethren to meet and *unite* as once they did.

Altogether we must consider Elder Biggs as one among the very useful men of his age, and as having been as serviceable to Zion as any one of his cotemporaries. He bore the heat and burden of the day and labored long and hard in the gospel field, looking for his reward in heaven for in this world he neither received nor expected it.

He was a regular Baptist minister for 48 years, had been a member of religious society 52 years and a preacher for nearly the same length of time.

He continued his pastoral duties with the church at Skewarkey, until the day of his last illness. Very early on Saturday morning of their meeting day in November last, after rising and dressing himself as usual, he was attacked with paralysis in the left side, while sitting in his chair; he was taken thence to bed from which he never arose in health. For awhile he was speechless, but at length his speech returned to him. His mind however, was much affected by the stroke and never regained its wonted vigor and perspicuity, though at times he appeared rational for a few moments together. He went down the tide of time so gradual, that the motion was almost imperceptible. For days and weeks and almost months together, no apparent alteration in his condition was discoverable, by any one not an immediate attendant. Yet he must have been slowly diminishing in strength and the exercise of the animal functions. He went down gradually, calmly and almost imperceptibly, as the sun towards the western horizon, until he finally sunk in death and rested in the world beyond. He lingered for nearly seven months, being calm, resigned and good humored throughout this long illness; and finally fell asleep in Christ on the 31st day of May, 1844, at about 6 o'clock P. M. and in the 78th yerr of his age "Mark the perfect man, and behold the upright: for the end of that man is peace."

Elder Joseph Biggs was a firm supporter of the doctrine of the gospel; and those points of that doctrine, touching predestination, election and the final perseverance of the saints in grace, were warmly advocated and stedfastly adhered to by him, to the latest period of his rationality; living as he had desired to live, a monument of God's mercy, and trusting alone in the imputed righteousness of the Lord Jesus Christ for life and eternal salvation.

BIOGRAPHY OF

ELDER JORDAN SHERWOOD.

Mark the perfect man, and behold the upright: for the end of that man is peace. 37th Psalm and 37 v.

In submitting to the public the following narration, we do so with a consciousness that few men have lived and died among us of as pure and spotless a character as the subject of its contents; having in all the relations of life so sustained himself as to command the respect and secure the esteem of a wide circle of friends and acquaintances; and when we add to this, his upright walk and practical piety as a man of God, we have no hesitancy in saying that his name deserves and should be awarded a high place among our departed divines.

According to record, Elder Sherwood was born in Nash county, N C., the 15th day of May 1759, near Cockrell's Bridge, (on Tar River.) where he remained till the day of his death. His parents were Edmond and Elizabeth Sherwood, who were very poor but respectable people. They had four children, the *deceased* was the only son; he was not considered unusually wild, never having been guilty of those outbreaking practices so common in the world of cursing and swearing. He had formed many resolutions to amend his life, and had fixed his time to get religion after getting married; previously however he was drafted as a soldier in the revolutionary war and was stationed in New York, where he served nine months under General Washington, and has been heard to remark that he aided in raising the first building ever erected at the place called West Point, so noted at present for a Military Academy under the direction of the Government of the United States. He was never however in but one battle, having to attend to his sick father who was for a long time confined to the hospital. He returned home from the war, and was married when about twenty-one or two years of age to Jane Poland, by whom he had three sons and seven daughters.

After being married, the Holy Spirit impressed upon his mind the promise he had made in his youth, and he became greatly concerned for his future welfare; which ended in his conviction for sin and conversion to God. He joined the Methodist society, where he remained only a short season; becoming dissatisfied, he joined the Baptist church at the Falls of Tar River, and was baptised by Elder Emanuel Skinner. He continued his membership with the church at the Falls for some years, but was at length (with several others) constituted into a church at Sappony, and Elder Sherwood took the pastoral charge of the same, and was ordained by Elders Lancaster and Gilbert. When he first commenced preaching, he would hold small meetings in private houses, sometimes only sing and pray, at other times he would read printed sermons, such as he thought would be interesting to his hearers.

For sometime after he commenced preaching, he possessed a very pleasant and commanding voice; and when he entered the stand for preaching, he generally commenced in a low tone of voice, but became more and more animated as he progressed on his subject. But for several years before his death he became so remarkably feeble, that very few of his congregation could hear him distinctly; yet so great was the interest he seemed to feel in his master's cause, that he attended four churches regularly, often exhorting the members of his several churches in the language of John, "Little children, love one another." The utmost harmony and peace prevailed among the churches of which he was pastor till the year 1841, when the spirit of modern missionism, (which has ever produced discord, strife and contention wherever its baneful influence has been felt,) entered the church at Sandy Grove; whereupon Elder Sherwood gave up the pastoral charge of said church until a final separation took place. After harmony was restored among those who contended for the true faith and practice, they called on Elder Sherwood to become their pastor and he consented to do so.

He continued to the last to have the confidence of all who knew him, and although Arminians were hostile to his doctrine, they could not say aught of the man. He possessed little or no education, never having enjoyed the advantages which many have abused. But being blessed with strong reasoning faculties, he seldom failed while preaching to give comfort to the Christian, encouragement to the mourner, and warning to the sinner; holding steadfastly to the doctrine of unconditional election and eternal predestination, and gifted in informing the judgment rather than working on the passions of his hearers.

It may not be amiss probably to say in this place, that in the winter of 1833 he was confined for several months to his bed, and it was supposed by his friends and neighbors that the time of his departure was close at hand, and the writer of this sketch visited him frequently during his confinement, and often heard him remark that he was ready and willing to obey the summons of death; but should he again recover, he would endeavor to spend more of his time in his master's vineyard, and seemed to regret that he had not in his younger days dwelt more on the doctrine of election and predestination. He however recovered, and continued to attend four churches regularly till the 3rd Sunday and Saturday before in November 1842; he rode on horseback to Sandy Grove meeting house eleven miles, where he preached his last sermon on Sunday from the following words: O earth, earth, earth, hear the word of the Lord. Jeremiah, 22 c. 29 v. He returned home on Sunday evening, complaining of no pain but a slight fever. He gradually grew worse, but took no medicine only a small dose occasionally to regulate his bowels. He was visited during his last illness by many of his friends and brethren, and when spoken to respecting his views of the plan of redemption, expressed full confidence in the doctrine which he had advanced and defended during his ministry, and exhorted his brethren to contend earnestly for the faith which was once delivered to the saints.

He continued perfectly sensible to his latest moments and seemed rather to exult in the prospect of a rich reward after death for all his toils and labors here below.

His mind all tranquil, all serene,
No terrors in his looks were seen:
His Saviour's smiles dispell'd all gloom,
And smooth'd his passage to the tomb.

Thus ended on the 9th day of December 1842, the subject of this short but faithful narrative, aged 83 years, 6 months, and 9 days, calmly resigned to the will of that Almighty being, who gave the existence which he took away. He left a wife and six children to mourn the close of a life endeared to them by its Christianlike piety and parental fondness, and which like the mild and beautiful evening in spring, gave the cheering and confident hope of a pure and unclouded morrow.

Farewell my hopes, my doubts, my fears,
Soon with my Saviour I shall dwell;
How bright the heavenly morn appears:
Farewell, unfriendly world, farewell.
Life's duty done, now sinks the clay
And from its load the spirit flies;
While heaven and earth unite and say,
How blest the righteous when he dies.

Blessed are the dead that die in the Lord from henceforth; yea, saith the spirit, for they rest from their labors and their works follow them. And although the members of the several churches of which Elder Sherwood had the pastoral charge are left to mourn the loss of one so greatly beloved, yet we can but adopt the language of one of old and say, the Lord gave and the Lord hath taken away, and blessed be the name of the Lord.

Printed at the Office of the Primitive Baptist, Tarboro', N. C.

MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

Cross Roads m. h. Edgecombe County, N. C.

Commencing Saturday before the 1st Sunday in October, A. D. 1845.

SATURDAY, Oct. 4th, 1845.

1. The Introductory Sermon was delivered by Elder C. B. Hassell, from Jude, 1st and 2nd verses: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called: Mercy unto you, and peace, and love, be multiplied."

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder William Hyman, and proceeded to business; when Elder William Hyman was chosen Moderator and Joseph D. Biggs, Clerk, who called to his assistance Elder C. B. Hassell.

3. Brethren in the ministry from sister Associations, (of the same faith and order,) were invited to seats with us; when Elders John Stadler and James Wilder, from the Country Line; Ichabod Moore, from Contentnea; and Josiah Smith and Edward W. Cox, from the White Oak Association, seated themselves.

4. On motion, the Rules of Decorum were read.

5. Letters from thirty churches were handed in, read, the names of the delegates enrolled, and the representation stated in the table of churches.

6. Petitionary letters for membership in this Association were called for.

7. Letters of correspondence and corresponding delegates were called for, when a file of Minutes from the White Oak Association was handed in by their delegates, Elders Josiah Smith and Edward W. Cox; Elders John Stadler and James Wilder handed in a file of Minutes from the Country Line; brethren Jesse C. Knight and James Griffin, and Elder Parham Puckett, handed in a file of the Minutes from the Contentnea Association.

8. The following committees were appointed, (viz.) brethren James S. Battle and Robert D. Hart, on finance; Elders Stadler and Wilder, and brethren Battle and Biggs, and the writer, to examine the Circular Letter.

9. On motion, the Rules of Decorum were read.

10. Resolved. that we correspond by letter and delegates with the following Associations: White Oak, Contentnea, and Little River. Elder B. Cooper was appointed to write to White Oak; Elder C. B. Hassell, to Contentnea; and brother R. D. Hart, to Little River Association.

11. The Minutes of the different Associations with which we correspond, were distributed to the delegates.

12. Elders Stadler, Wilder, and Smith, were requested by private ballot to occupy the stage to-morrow by preaching, and that

divine worship commence at 10 o'clock, A. M.

The Association adjourned till Monday next, 9 o'clock, A. M.

SUNDAY, Oct. 5th.

Elder Wilder preached from 2 Timothy, 4 chap. 7 and 8 verses: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Elder Smith preached from Solomon's Song, 2 chap. and latter clause of 3rd verse: "I sat down under his shadow with great delight, and his fruit was sweet to my taste." Elder Stadler, from Solomon's Song, 4 chap. and 12th verse: "A garden enclosed is my sister, my

Names of churches and counties wherein situated.	PASTORS AND DELEGATES.	Baptised.	Rec. by let'r.	Dis. by let'r.	Excomm'd.	Deceased.	Restored.	Number in Fellowship.	Assoc'n Fund. $	Cts	Yearly meetings, Sunday & Saturday before.
1 Beargrass, *Martin county*,	WM. WHITAKER, Ab'm Peal,				1	1	1	23	1	00	3d in Aug.
2 Blount's Cr'k, *Beaufort*, †	[David Woolard,										3d in Mar.
3 Conoho, *Martin*, —	BLOUNT COOPER, John Bryan,	3		1	3			39	1	00	1st in Sep.
4 Concord, *Washington*, —	Max. Tatum, Jesse Sawyer,	1				3	2	34	1	00	4th in Sep.
5 Conetoe, *Edgecombe*,	JOHN H. DANIEL, W Thigpen					1		31	1	50	3d in Sept.
6 Cowenjock, *Currituck*,	SAMUEL TATUM,										3d in Mar.
7 Cross Roads, *Edgecombe*,	WM. HYMAN, Sov'n Purvis,	1				1		30	1	00	2d in Sept.
8 Cedar Island, *Carteret*, —	Thos. Robertson, S. Lupton, *		2	1		2		23	1	50	
9 Deep Creek, *Halifax*, — †											
10 Falls Tar River, *Nash*, —	James S Battle, Robt Sorey,	4		1		2		64	2	50	2d in Sept.
11 Flat Swamp, *Pitt*, —	*W. W. K. Philpot* Irvin Page,					3		38	1	25	1st in Sep.
12 Flatty Creek, *Pasquo'k*, †											2d in Nov.
14 Fishing Creek, *Halifax*,	W. Powell, Jethro Parker,	5						39	1	00	4th in Sep.
13 Gum Neck, *Tyrrell*, —	I. Meekins, * H. Simmons,	1		1				20	1	00	
15 Great Swamp, *Pitt*, —	H. Whichard, J. S. Brown,			1		4		49	1	00	3d in Sep.
16 Goose Creek, *Beaufort*, —	James Potter,	1	2			1		22	1	00	3d in Sept.
17 Joyner's, *Northampton*, —	Thos. Joyner, Abm. Joyner, *				1			19	1	00	
18 Kehukee, *Halifax*, —	Gen'l Young, Turner Brewer,			2	2	2		103		75	4th in Aug
19 Lawrence's, *Edgecombe*, —	Arthur Parker, R'd Harrison,				1			47	1	50	
20 Little Alligator, *Tyrrell*, — †											
21 Morattock, Washington, —	W W Mizell, Daniel Leggett,	3		4	1	3		74	1	50	
22 North Creek, *Beaufort*, —	E. Foreman, Jos. H. Clark,		1		1			36	1	70	4th in Aug
23 Picot, *Martin*, —	Clayton Moore, S B Williams					3		24	1	00	3d in Aug.
24 Powell's Point, *Cur'k*, —	Wilson Sawyer, S. Sawyer,	1			1	1		46	1	00	2d in Jan.
25 Pungo, *Beaufort*, —	H. L. Davis, * Aquilla Davis,	1				3		22	1	20	2d in Aug.
26 Rocky Swamp, *Halifax*,	L. B. BENNETT, S. Nickels,	2		4		1		57	1	00	3d in Aug.
27 Sappony, *Nash*, — †											1st in Sep.
28 Scuppernong, *Tyrrell*, — †											
29 So. Mattamuskeet, *Hyde*,	G. W. CARROWAN, A. B.	8		2	3	1	1	88	2	50	1st in Sept
30 Sandy Grove, *Nash*, — †	[Swindell,										2d in Oct.
31 Skewarkey, *Martin*,	C. B. HASSELL, Jos D. Biggs,	3				1		49	1	50	2d in Aug.
32 Sawyer's Cr'k, *Camden* — †	[A. L. Gardner,										
33 So. Quay, *So'ampton, Va.*	E. HARRISON, * Jona. Darden,	1			1			82	2	00	1st in Jan.
34 Smithwick's Cr'k, *Mar'n*	John Hodges, D. Singleton,							17		75	4th in Aug
35 Sound Side, *Tyrrell*, —	A. J. Swain, T. Cahoon,	5	1		1	1	1	31	1	00	
36 Spring Green, *Martin*, —	J. Griffin, S. Outterbridge,	2						32	1	00	4th in Sep
37 Tarboro', *Edgecombe*, —	Rob't D. Hart, Coffield King	1			1	2		54	1	50	1st in Aug
38 Washington, *Beaufort*, — †						1					1st in Aug
39 White Plains, *Beaufort*,	J. WALLACE, Arnet Waters,				1	1		28	1	00	1st in Aug
40 Williams's, *Edgecombe*, —	D. Bradley, * Ed. Power,					1		31	1	00	3d in Aug.
		43	6	16	18	39	5	1252	37	65	

NOTE. Pastors of churches and other ordained ministers are in SMALL CAPITALS; unordained ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

spouse; a spring shut up, a fountain sealed."

MONDAY, Oct. 6th.

The Association assembled, and was opened with prayer by Elder John Stadler.

13. The names of the delegates to this Association were called over, and those absent marked as such in the table of churches.

14. Elders Edward W. Cox and John Stadler were requested to occupy the stage this day by preaching.

15. The committees appointed on Saturday were now called on to report. The committee of finance reported that—

There was in the hands of the Treasurer at the close of last Association the sum of		$48 90
Paid for printing the Minutes of last year,	$25 00	
For superintending the printing & distribution as usual,	10 00	
		35 00
Now in the hands of the Treasurer,		$13 90
Received in contributions from the churches at this Association,		37 65
Making		$51 55

The Association concurred with the report.

16. Elder Blount Cooper, who was appointed to write to the White Oak Association, handed in a letter, which was read and approved.

17. Brother Robert D. Hart handed in a letter to the Little River Association, which was read and approved, and appointed brethren Robert D. Hart and James S. Battle to bear the same.

18. Elder C. B. Hassell handed in a letter to the Contentnea Association, which was read and approved, and appointed Elders William Hyman and John H. Daniel, and brethren John Bryan and William Thigpen to bear the same.

19. Resolved, that Elders John H. Daniel, C. B. Hassell and Geo. W. Carrowan, and brother Wilson W. Mizell, be appointed our messengers to the Country Line Association, and that they carry 25 copies of our Minutes.

20. Resolved, that the Clerk be directed to forward to Abbott's Creek Union Association 25 copies of our Minutes.

21. The committee appointed to examine the Circular Letter reported, that they had performed their duty and recommend the reading of the same; it was read, approved, and ordered to be attached to these Minutes.

22. Resolved, that our next Association be held with the church at Williams's meeting house, Edgecombe county, to commence on Saturday before the first Sunday in October, A. D. 1846; and that Elder Blount Cooper be requested to preach the Introductory Sermon, and in case of failure, Elder John H. Daniel; worship to commence at 11 o'clock, A. M.

23. Elder C. B. Hassell was appointed to write a Circular Letter for the next Association,

24. The following query was received, read, and debated, Is it agreeable to the word of God for a church that has no male member, to ask visiting brethren to assist them to hold a conference, and receive and baptise members? Answer. Yes.

26. Resolved, that the fund left in the hands of the Treasurer as a fund to defray the expenses of delegates, be paid over to the different churches that contributed to that fund.

26. The following query was presented on Saturday, and read this day, and on motion was laid on the table. Does the Kehukee Association believe in a gospel debt?

27. Resolved, that brother Joseph D. Biggs be requested to prepare these Minutes for the press, superintend the printing thereof, and have 700 copies printed, and record one copy on the Association record, and distribute them as usual, and that he be allowed $10 for his services.

The Association then adjourned with an exhortation and prayer.

WILLIAM HYMAN, Mod'r.
Jos. D. Biggs, Clerk.

CIRCULAR LETTER.

The Kehukee Baptist Association now in session with the church at Cross Roads meeting house (Edgecombe county) to the brethren and sisters throughout her bounds.

Beloved in Christ Jesus, chosen of God and called: Through the kind indulgence of our heavenly Father, we have again been permitted to assemble in our associate capacity; and whilst error, delusion, and falsehood are sweeping over our land as with the besom of destruction, we feel to rejoice that we are so highly favored as to address those whom we have great reason to believe adhere to and are contending for the glorious truths of the gospel—worshipping the only true and living God, and contending for the faith which was once delivered to the saints.

In writing to you, beloved, this our yearly epistle, we shall confine ourselves more immediately to the subject of the two *covenants* so frequently mentioned and alluded to, in the volume of inspiration; and shall endeavor so to address you as (we hope) to strengthen the weak hands, confirm the feeble knees, and comfort those that mourn.

While in the common Providence of God, his mercies and blessings are extended to all his works of creation, to men, beasts, fowls and insects; causing the earth to send forth her treasures from time to time for their supply; feeding the raven and swine which toil not, neither spin, as well as the peasant and the monarch; yea his *covenant* mercy as contemplated in our subject, is restricted to his works of grace, and his providential care for, his chosen and peculiar people; for whom he has ever evinced a regard, above *that* shown to the world of mankind in general. These we shall notice for the present as national and spiritual Israel; which brings us to the language of our text, Heb. 8 c. 8 v.: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and house of Judah; in that he saith a new covenant, he hath made the first old."

A *covenant*, is generally conceded to be, a contract, or an agreement between two or more parties embracing certain conditions; and when proposed among individuals, each *party* has the right and power to refuse or accept the terms offered; but when God is a party, it is inconsistent with his omnipotence and sovereignty, to have the terms proposed by a creature; neither can whatever God proposes, be rejected without injury resulting to the person or persons, thus refusing compliance; and here we proceed to notice the subject proposed after that manner, in which our ability and the circumscribed limits of a Circular Letter will permit us to do.

First then; there was a *covenant* of *works*, the terms of which were, do and live, sin and die—and this first *covenant* was proposed and made by our supreme lawgiver with Adam, the common representative and father of mankind, who by transgression fell from the primeval state of uprightness in which he was created, and brought death into the world and all our wo; and being his posterity, we are ourselves transgressors against God and his holy law, by Adam's sin being imputed to us. Hence we read, Rom. 5 c. 12 v.: "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Immediately after the flood God made a covenant of safety with Noah and his family, the beasts, birds, &c. of the earth, importing that the earth should never more be drowned with water, and that day and night, summer and winter, seed time and harvest, should from age to age return in their order; of this the rainbow was the seal, Gen. 9 c. 13 v.: "I do set my bow in the cloud, and it shall be for a token of a *covenant* between me and the earth." 8. 22. "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night, shall not cease. God made a covenant of property with Abraham, implying that his seed should be numerous and have Canaan for their inheritance;

this he likewise confirmed to Isaac and Jacob, descendants of Abraham. Hence the text, 1 Chron. 16 c. 15 v.: "Be ye mindful always of his *covenant*, even of the *covenant* which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an everlasting *covenant;* saying, unto thee will I give the land of Canaan, the lot of your inheritance."

God made with the Hebrews a national *covenant* importing, that he assumed them for his peculiar and chosen people or nation, and gave them the happy enjoyment of Canaan, on condition of their obedience to and observance of his laws and statutes. Hence the language of Moses to the Israelites, Deut. 4 c. 40 v.: "Thou shalt keep therefore his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.

God made a covenant of royalty with *David* importing, that he and his family should be kings and governors of the Hebrews, till the promised Messiah should spring from his loins, and be the everlasting king of his church, Ps. 85 c. 3, 4 vs.: "I have made a covenant with my chosen, I have sworn unto *David* my servant; thy seed will I establish forever, and build up thy throne to all generations." That the Old Testament (or covenant) writings and characters are typical of, and pointing to the New, a short recapitulation will plainly demonstrate. Adam our federal head and representative, in whom the world of mankind was created, *naturally*, was a figure of the promised Messiah, in whom the church of Christ was created, *spiritually*, Rom. 5 c. 14 v.; Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the *figure* of *him* that was to come." Again, 1 Cor. 15 c. 47 v.: "The first man is of the earth, earthy: the second man is the Lord from heaven," &c.

The whole of the Old Testament (or *covenant*) is one continued chain of prophecies, all refering to one stupendous and magnificent plan; the New, is the fulfilment and accomplishment of these prophecies. The Old Testament may be compared to the last gleaming twilight of a dying taper: in the language of Peter, to a light shining in a dark place. The New Testament, to the splendor of the sun at noon day. The Old Testament may be said to be the shadow, of which the New is the substance.

National Israel, (the chosen of God under the old covenant of works) was typical of and pointed to spiritual Israel under the covenant of grace. The obedience of national Israel constituted them righteous in the sight of God, while their disobedience was considered sin and transgression. But their righteousness and justification, guilt and punishment, under the old covenant, did not look beyond this present life. To the testimony, Isaiah, 1 c. 19, 20 vs.: "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword, for the mouth of the Lord hath spoken it."

That is the good of the land of Canaan, which the Lord gave to Abraham and his seed as the lot of their earthly inheritance; which land national Israel was peaceably to possess and enjoy by their obedience to the laws of God given them, as a body politic. Again, Ezekiel, 33 c. 11 v.: "Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Caleb and Joshua, we are informed, for the faithful discharge of the trust committed to them, for bringing a correct and favorable report of the long-looked for Canaan, were permitted to reach and enjoy the good of the promised land; while Moses, for his disobedience in smiting the rock in anger, was only permitted to view it from Pisgah's height and dies. At the taking of Jericho, Achan (contrary to express command) covets and takes a part of

the spoil. Offended with his crime and to deter others from the like wickedness, God marked his indignation hereat in the defeat of three thousand Hebrews at the battle of Ai, and the complete slaughter and death of thirty-six.

The Hebrews intermarry with the Moabites, whereby their people become enticed to idolatry, which incurred the displeasure of God; and the result was, the death of one thousand Hebrews by public execution, and twenty-three thousand more by a *plague*. The Israelites loathe the manna, and murmur against God; and fiery serpents are sent among them, the sting of which defied all human skill. By attending strictly to the above circumstances and testimony adduced, you will most assuredly discover, that the life and death —righteousness and unrighteousness—rewards and punishments, under the Old Testament dispensation, were entirely of a temporal nature; but unfortunately, through the want of spiritual tuition, through ignorance or design, the two covenants are so confounded, and the scriptures of divine revelation so perverted from their proper meaning and intention, as to produce much of the error—delusion —strife and contention, that are abroad in our land. Divers other circumstances and passages of scripture (of the above import) might be here inserted, but these we deem sufficient, to show the whole tenor of the Old Testament, or covenant.

The righteousness of the old covenant, which was of works, not being sufficient for justification in the sight of God and happiness beyond the grave; even the strictest observers thereof were saved by faith, as the scriptures plainly testify, Heb. 11 c. 4, 17 vs.: "By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was *righteous*, God testifying of his gift, and by it he being dead yet speaketh." "By faith Abraham when he was tried offered up Isaac, and he that had received the promises offered up his only begotten son." These and the various other burnt offerings and sacrifices, offered up to the Lord in the infancy of mankind, were not only for the purpose of demonstrating that without the shedding of blood there could be no remission of sins: but likewise pointing out the great sacrifice which was to be made on *Calvary's cross*, which alone could take away the sin of the world. The covenant of works, or the lawgiver at Mount Sinai, to national Israel, was not only for the use of that nation under the Old Testament dispensation; but likewise for the use of God's church, or spiritual Israel, through all ages of the world as an instrument that the great Redeemer makes use of to convince his elect of their sin—misery and helpless condition, and of God's awful majesty and justice as a supreme lawgiver, and is emphatically their schoolmaster, to bring them to Christ. The law given to national Israel at Mount Sinai, was written on tables of stone; but the law given to spiritual Israel is impressed upon their minds, and written in their hearts, as we plainly discover, in Heb. 8 c. 10 v, which brings us to the second division of our subject: "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord. I will put my laws into their minds and write them in their hearts, and I will be to them a God, and they shall be to me a people."

In this new covenant of grace made with his unconditionally elected and eternally predestinated spiritual Israel of all nations, languages, tongues, kindred and people, God promises to renew them in the spirit of their mind, enlighten their understanding and make them savingly to discern the laws, doctrine and promises contained in his holy word; and by an almighty influence which Deity alone can exert, to impress upon their consciences, will, desires and affections, love to God, his saints and holiness, and a never ceasing desire to feel an unquenchable flame of that heavenly and divine principle glowing within: "I will be to them a God"—that is, being all to them and doing all for them that is necessary for their natural, spiritual and eternal happiness; and by his sove-

reign and all-conquering grace, enable and determine them, to believe in, love, and devote themselves to him; and own and serve him as persons saved, redeemed, adopted and called by him; teaching them likewise that, he gives them, a full, free and irreversible pardon of all their sins, actual and original, which they ever committed or ever will commit, through the atoning righteousness of our Lord Jesus Christ, having promised to be merciful to their unrighteousness, and to remember their sins and iniquities no more.

From eternity, God who viewed the end, from the beginning, foresaw our ruin, and before we fell in Adam, had settled the whole plan of our redemption in a covenant of grace. This covenant was made between God the Father—the infinite and sovereign Jehovah and his eternal Son, as our incarnate Redeemer, surety and atoning high priest; representing every individual, that was chosen to everlasting life in him, Eph. 1 c. 4 v.: "According as he hath chosen us in him before the foundation of the world," &c. Under the Old Testament, this *covenant* of grace was externally administered by promises—prophecies—sacrifices, &c. &c.—but under the New, it is administered by the preaching of the gospel, baptism and the Lord's supper.

As it was inconsistent with the perfections of Deity to recover a sinner, to the dishonor of God's holy law; the Son of God was required in our nature to take on himself the "seed of Abraham," to submit himself to the broken law and fulfil every demand of its penalty, as the condition of the eternal life of God's *elect* church or people.

Having said that the Old Testament scriptures abound in prophecies—figures and types, pointing to the New; we will now proceed in a concise way, to shew the analogy between the church in her Egyptian bondage and travel to the city of habitation in *time;* and the church under the gospel dispensation, while on her pilgrimage to Jerusalem above. God was pleased to represent the progress of his redeemed church through the world, to their eternal inheritance, by the journey of the children of Israel through the wilderness from Egypt to Canaan. Here all the various steps of the redemption of the church by Christ, were represented from the beginning to its consummation in glory.

The state they are redeemed from is represented by Egypt and their bondage there, from which they were delivered by Moses as a means in the hand of God.

The purchase of their redemption, by the sacrifice of the paschal lamb which was offered up the night in which God slew all the first born of Egypt.

The progress of the church through this evil world, and the various trials and changing scenes through which it passes, was represented by the journey of the Israelites through the wilderness.

The manner of their being conducted by the spirit of Christ, was represented by the Israelites being led by the pillar of cloud by day and pillar of fire by night.

The manner in which the church is supplied with spiritual food and daily communications from God whilst traveling thrô' this poor inhospitable world, was represented by his supplying the children of Israel with manna from heaven and water out of the rock to supply their thirst and hunger.

The dangers, difficulties, distresses and conflicts which befal the church in *time,* were represented by the fiery flying serpents and the various conflicts and battles which the children of Israel had with the Amalekites and others. These and many other circumstances which might be here noticed, are lively images of what the saints or church of God meet with In all ages of the world, and that they were figurative or typical is manifest from 1 Cor. 10 c. 11 v.: "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come."

The apostle is doubtless, speaking of the very things which we have here mentioned (or alluded to;) as he says expressly that they happened to them for types.

And now dear brethren and sisters in the Lord; after having only glanced (as it were) at the subject to which we wish your attention directed, we proceed to close this epistle, by a few words of exhortation and encouragement to *you:* as Christ's poor, oppressed and afflicted people. Has the Lord, with a high hand and outstretched arm, led you forth by the right way, from under the reign and dominion of sin and satan—your heavy taskmasters; and loosed your Egyptian bondage? and has he brought you to see these Egyptian enemies overthrown in the Dead Sea of the death and sufferings of a crucified and risen Redeemer; while by the same means you have been enabled to make your escape? has God ever brought you to the foot of Sinai's mount, and there revealed himself to you, in such awful majesty, as utterly to convince you by the sovereignty and justice of his holy Law, that there is no dealing with *Him*, without a mediator? and have you seen such a distance between God and yourselves—such holiness and perfection in his law, as has made you flee to him, who is the end of the law for righteousness, to every one that believeth? If so, then in deed and in truth has the Son made you free, and you shall be free indeed. This is God's way of dealing with his children, first, to make them groan under the load of sin and guilt; and then, to open up a way for their escape, by the death and blood of the sin-atoning Lamb: Yea, he maketh sore and bindeth up; he woundeth, and his hands make whole. Notwithstanding the enemies which were overthrown on the day of the deliverance of the Israelites from their Egyptian bondage, were completely destroyed in the Red Sea, so that they were permitted to harass them no more forever; yet amidst their anthems of praise to the Lord for having so triumphantly delivered *them;* they were soon brought to repine at the bitter waters of Marah; and although you may have been enabled to sing the song of deliverance to the God of your salvation, for having relieved you from the terrors of a guilty conscience and the wrath of a sin-avenging God in the day of your extremity; yet we pray you, remember that it is through much tribulation that you must go to your heavenly Canaan; but "they that trust in the Lord shall be as Mount Zion, which cannot be removed; but abideth forever."

The unprecedented march of the children of Israel through the Red Sea; their march across the great river Jordan at a time when it overflowed its banks—the daily descent of manna from heaven for forty years, by which more than two millions of people were richly fed—the fall of the walls of Jericho at the sound of rams' horns—Gideon's conquest of a numerous host, with only three hundred men having no other weapons than lamps and pitchers—the standing still of the sun in the midst of heaven at the command of Joshua—the wondrous achievements of Sampson, who was endowed with supernatural strength—the miraculous preservation of the three Hebrew children in the burning fiery furnace, and of Daniel in the den of lions, &c. &c. are such striking instances of the amazing power of God—his love to and concern for his chosen, peculiar and redeemed Israel of all ages, as should justly excite our admiration and praise; and should encourage us to *trust* and confide *in* a God of such matchless power, goodness and mercy for all we need whilst journeying through this wilderness of *wo*, to Jerusalem above. Then cheer up, ye saints of the most high God; raise up your drooping heads, ye mourners in Zion; gird on your armor, ye soldiers of the cross; take the helmet of salvation, the shield of faith, and the sword of the *Spirit*, which is the word of God; and continue your warfare with renewed vigor against the world, the flesh, and the devil, and *spiritual wickedness* in *high places.* Never put off your armor, nor look for durable peace, till you close your eyes in death; for as your strength, and hope, and faith, and consolations are increased; so may you expect heavier trials, and severer conflicts, while in an enemy's land.

Tears may indeed now and then furrow your cheeks, and anguish distract your hearts, whilst passing through the perplexing trials, tribulations, crosses and temptations which compose the deep waters, through which you are called to go. But the mountains shall depart and the hills be removed, but my kindness shall not depart from *thee*, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee, Isaiah, 54 c. 10 v. Then bear up a little longer under the oppression wherewith you are oppressed, and take courage by the way as you press forward to your heavenly patrimony. Yea, we repeat,

In songs of sublime adoration and praise,
Ye pilgrims for Zion, who "press,"
Break forth and extol the great ancient of days,
For rich and distinguishing grace.

His love, from eternity fixed upon *you*,
Broke forth and discovered its flame,
When each with the chords of his kindness he drew,
And brought you to love his great name.

O! had he not pitied the state you were in,
Your bosoms his love had ne'er felt,
You all would have lived; would have died too in sin;
And sunk with the load of your guilt;

What was there in you that could merit esteem,
Or give the Creator delight;
'Twas even so Father, you ever must sing,
Because it seemed good in thy sight.

Then give all the glory to his holy name,
To him all the glory belongs;
Be it ever your joy still to sound forth his praise,
And crown him in each of your songs.

Adieu, dear brethren and sisters in Christ. Soon our spiritual Joshua will lead us safe across the Jordan of death to our everlasting inheritance; where no tumultuous passions, anxious cares and changing dispensations shall disturb our repose to all eternity. But where our sighs will be turned into songs of everlasting deliverance; our warfare into victory; and our labor into that rest, which remains for the Israel of God.

Printed at the Primitive Baptist office.

MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

Williams's m. h. Edgecombe County, N. C.

Commencing Saturday before the 1st Sunday in October, A. D. 1846.

SATURDAY, Oct. 3rd, 1846.

1. The Introductory Sermon was delivered by Elder Blount Cooper, from 1st epistle of Peter, 5 chapter and 8, 9, and 10 verses.

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder C. B. Hassell, and proceeded to business; when Elder William Hyman was chosen Moderator, and Bro. Joseph D. Biggs Clerk, who called to his assistance Elder C. B. Hassell.

3. Brethren in the ministry from sister Associations, (of the same faith and order,) were invited to seats with us, when Elders John Stadler from the Country Line; Josiah Smith and D. J. Mott, from the White Oak; Ichabod Moore and John Smith, from the Contentnea; and Burrell Temple, from the Little River Association, seated themselves.

4. On motion, the Rules of Decorum were read.

5. Letters from 31 churches were handed in, read, the names of the delegates enrolled, and the representation stated in the table of churches.

Elders Moore and Mott, were requested to occupy the stage to day.

6. Petitionary letters for membership in this Association were called for, but none were received.

7. Letters of correspondence and corresponding delegates were called for, when a file of Minutes from the White Oak Association was handed in by their delegate. Elder Josiah Smith; Elder John Stadler handed in a file of Minutes from the Country Line, and Elders Ichabod Moore and John Smith handed in a file of Minutes from the Contentnea Association.

On motion, the following Preamble and Resolutions were adopted:

WHEREAS, that portion of the Circular Letter attached to our Minutes for the year 1844, treating on the subject of ministerial support, has not been well received by some of our brethren, who have construed it differently from other some; therefore

Resolved, That we wish it distinctly understood, by all, that we disavow any intention in said Circular, to either build up or encourage a gospel ministry by unlawful means; and that it is foreign to our design to predicate a preached gospel on a monied foundation. And as such seems to have been the inference drawn by some, we now frankly say to such, that we intended to declare no such sentiments by the adoption of said Circular Letter.

Resolved, That we believe the minister of the gospel, to be the servant and ambassador of God; and as such must look immediately to his Lord and master for all kinds of support and reward, while in the exer-

cise of his vocation. But as in the wisdom of God he designs to give temporal support to his ministering servant, through the medium of the church, (and not supernaturally as he does spiritual aid,) therefore the minister may indirectly look to the church for that kind of encouragement, and it is the bounden duty of the church to attend to it, being thereunto required by the laws of her king.

Individual members of the church being moved by the Holy Spirit of God to administer to the temporal necessities of his ambassador, not by constraint or grudgingly, but of a ready and willing mind; by doing so, act under the direction of the Almighty, whose they are and whom they serve, and the minister thus receiving a portion of his reward, receives it; it is true, indirectly from the church, but directly

Names of churches and counties wherein situated.	PASTORS AND DELEGATES.	Baptised.	Rec. by let'r.	Dis. by let'r.	Excomm'd.	Deceased.	Restored.	Number in Fellowship.	Assoc'n Fund. $	Assoc'n Fund. Cts	Yearly meetings, Sunday & Saturday before.
1 Beargrass, *Martin county*,	WM. WHITAKER, David Woolard,			1	1			21	1	00	3d in Aug.
2 Blount's Cr'k, *Beaufort*,-†											3d in Mar.
3 Conoho, *Martin*, —	BLOUNT COOPER, John Bryan,	4	1		1		3	43	1	00	1st in Sep.
4 Concord, *Washington*, —	Samuel Lewis,* Max. Tatum,					3	2	32	1	00	4th in Sep.
5 Conetoe, *Edgecombe*,	JOHN H. DANIEL, Wm. Thigpen,			1		2		28	1	50	3d in Sept.
6 Cowenjock, *Currituck*,†	SAMUEL TATUM,						1	15	1	00	3d in Mar.
7 Cross Roads, *Edgecombe*,	WM. HYMAN, Sov'n Purvis,							30	1	00	2d in Sept.
8 Cedar Island, *Carteret*, —	Thos. Robason,				1			24	1	50	
9 Deep Creek, *Halifax*,—†										75	
10 Falls Tar River, *Nash*,—	Jos. S. Battle, James S Battle,	2		5	5	3		54	2	00	2d in Sept.
11 Flat Swamp, *Pitt*, —	*W. W. K. Philpot*, Page T Chance			2	1			35	1	25	1st in Sep.
12 Flatty Creek, *Pasquo'k*,-†	D. B. Pendleton,* W. F. Banks,*				1			16	2	00	2d in Nov.
13 Fishing Creek, *Halifax*,	W. Powell, Henry Nickels,					2		38	1	00	4th in Sep.
14 Gum Neck, *Tyrrell*, —	Isaac Meekins,					1		50		50	
15 Great Swamp, *Pitt*, —	Benj. Flemming, Wm. Shiver,	5	1			1		55	1	00	3d in Sep.
16 Goose Creek, *Beaufort*, -	James Potter,				1			22	1	00	3d in Sept.
17 Joyner's, *Northampton*,—	Thos. Joyner,* Isaac Outland,*					1		16	1	00	
18 Kehukee, *Halifax*, —	Turner Brewer,* Jno. Stamper,							105		75	4th in Aug
19 Lawrence's, *Edgecombe*,-	Arthur Parker, John White,			1				43	1	00	
20 Little Alligator, *Tyrrell*,-†											
21 Morattock, Washington,-	W. W. Mizell, D. T. Ayres,	7		2	1	4	1	76	1	50	
22 North Creek, *Beaufort*,—	Jos. H. Clark, Jno. Harrington,	1			1		1	36	1	25	4th in Aug
23 Picot, *Martin*, —											3d in Aug.
24 Powell's Point, *Cur'k*,—											2d in Jan.
25 Pungo, *Beaufort*, —	Aquilla Davis,* J. W. Satchell,*						1	23		80	2d in Aug.
26 Rocky Swamp, *Halifax*,	L. B. BENNETT, S. Nickels,*	6			2	1		64	1	00	3d in Aug.
27 Sappony, *Nash*, —†											1st in Sep.
28 Scuppernong, *Tyrrell*,—†											
29 So. Mattamuskeet, *Hyde*,	G. W. CARROWAN, T. Bridgeman,	1		2		4		82	2	00	1st in Sep.
30 Sandy Grove, *Nash*, —†	[R. M. G. Moore,*										2d in Oct.
31 Skewarkey, *Martin*,	C. B. HASSELL, Jos D. Biggs,					2		48	1	50	2d in Aug.
32 Sawyer's Cr'k, *Camden*-†	Wm. Forbes,* [Gardner,	1						13	2	00	
33 So. Quay, *So'ampton, Va.*	E. HARRISON, J. J. Lawrence, A. L.				5	3		70	2	00	1st in Jan.
34 Smithwick's Cr'k, *Mar'n*-	John Hodges, D. Singleton,						1	17		75	4th in Aug
35 Sound Side, *Tyrrell*, —	A. J. Swain,* Saml. Rogers,	2	1		2	2		32	1	00	
36 Spring Green, *Martin*, —	J. Griffin, Aldridge Andrews,					2		30	1	00	4th in Sep.
37 Tarboro', *Edgecombe*, —	Rob't D. Hart, Coffield King,			1			1	54	1	50	1st in Aug
38 Washington, *Beaufort*,-†	Jacob Swindel,* L. Wallace,			1	1	1	3	1	23	1	20	1st in Aug
39 White Plains, *Beaufort*,	J. WALLACE, A. Waters, J. Bowen,								28	1	00	1st in Aug
40 Williams's, *Edgecombe*,-	D. Bradley, Ed. Power,								31	1	00	3d in Aug.
		29	5	15	23	35	10	1154	39	75	

NOTE. Pastors of churches and other ordained ministers are in SMALL CAPITALS; unordained ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

from God; whose servant and ambassador he is, and who is the great author of the whole movement.

8. The following committees were appointed, (viz:) Brethren James S. Battle and Robt. D. Hart on finance; Brethren, Stadler, Smith, Temple and Biggs and the writer, to examine the Circular Letter.

9. Resolved, that we correspond by letter and delegates with the following Associations; White Oak and Contentnea. Jno. H. Daniel was appointed to write to White Oak, and brother Hart to Contentnea.

10. The Minutes of the different Associations with which we correspond were distributed to the delegates.

11. On motion agreed that the name of the Sound Side church be changed to Bethlehem.

12. Elders Stadler, Temple, and Hassell were requested by private ballot to occupy the stage to morrow in preaching, and that worship commence at 10 o'clock, A. M.

13. Queries were called for, when the following were read.

Query. Does this Association think it according to gospel order, to continue in fellowship with a church, whose members are in a state of such disorder that they are not in a condition to commune, and yet continue in this state from year to year without taking the steps necessary to remove the difficulty which prevents communing.

Query. Is it consistent with the spirit of the gospel for an Old School Baptist to attach himself to the society called Odd Fellows?

The Association adjourned till Monday next, at 9 o'clock, A. M. with prayer by Elder Josiah Smith.

SUNDAY, Oct. 4th.

Elder C. B. Hassell opened the services of the day and preached from 8 chapter John, and latter part of the 12 verse: "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."

Elder Burrell Temple, followed and preached from 4 chapter of 2nd Kings, and 34 verse. "And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm."

Elder John Stadler also followed and preached from 15 chapter of 1st Corinthians, 25 and 26 verses: "For he must reign till he hath put all enemies under his feet, the last enemy that shall be destroyed is death."

MONDAY, Oct. 5th.

The Association assembled and was opened with prayer by Elder Blunt Cooper.

The names of the delegates of this Association were called over, and those absent, marked as such in the table of churches.

Elders John Stadler and Burwell Temple were requested to occupy the stage to day in preaching.

The committees appointed on Saturday were called on to report. The committee of finance reported that,

There was in the hands of the Treasurer at the close of last Association the sum of		$51 55
Paid for printing the Minutes of last year. -	$25 00	
For superintending the printing and distribution and recording one copy on record	10 00	
		35 00
Now in the hands of the Treasurer,		$16 55
Received in contributions from the churches at this time,		39 75
Making		$56 30

The Association concurred with the report and the committee were discharged.

Elder John H. Daniel, who was appointed to write to the White Oak Association, handed in a letter which was read and approved; and Elder Blount Cooper and Brethren Robt. D. Hart and John Bryan appointed to bear the same.

Resolved, that Elder John H. Daniel and brethren Robt. D. Hart and James S. Battle be appointed our messengers to the

Little River Association, and carry 25 copies of our Minutes.

Brother Robt. D. Hart, handed in a letter to the Contentnea Association, which was read and approved; and appointed Brethren Wm. Thigpen, and R. D. Hart, and Elder John H. Daniel to bear the same.

Resolved, that brother Robt. D. Hart and Elder Lemuel B. Bennett be appointed our messengers to the Country Line Association, and that they carry 25 copies of our Minutes.

Rosolved, that the Clerk be directed to forward to Abbott's Creek Union Association 25 copies of our Minutes.

The committee appointed to examine the Circular Letter reported, that they had performed their duty and recommend the reading of the same; it was read, approved, and ordered to be attached to these Minutes.

Resolved, that our next Association be held with the church at Spring Green, m. h. Martin county, to commence on Saturday before the first Sunday in October, A. D. 1847, and that Elder Wm. Hyman be requested to preach the Introductory Sermon, and in case of failure, C. B. Hassell; worship to commence at 11 o'clock, A. M.

A file of Minutes from Abbott's Creek Union Association was handed in and distributed.

On motion Resolved, that we appoint committees of investigation to visit the churches at Sappony, Sandy Grove, Little Alligator, Scuppernong, and Blount's Creek, to enquire into their condition and report to next Association; whereupon, brethren R. D. Hart, James S. Battle and Joseph S. Battle, were appointed a committee for Sandy Grove and Sappony; and Brethren Arnet Waters, Samuel Rogers, and M. Tatum, were appointed the committee for Little Alligator and Scuppernong; and Elder Wm. Whitaker, and brethren David Singleton and James Potter, were appointed the committee for Blount's Creek.

Queries introduced on Saturday were again read and answered—No.

Resolved, that brother Joseph D. Biggs be requested to prepare these Minutes for the press, superintend the printing thereof, have 700 copies printed, and record one copy on the Association record, and distribute them as usual, and that he be allowed $10 for his services.

The Association then adjourned with an address by the Moderator and singing.

WILLIAM HYMAN, Mod'r.
Jos. D. Biggs, Clerk.

CIRCULAR LETTER.

The Elders and messengers of the Kehukee Association, now convened with the church at Williams's meeting house, Edgecombe county, N. C., to the churches they represent; send Christian greeting.

Dearly beloved in the Lord: Fourscore years with all their mighty events, have forever passed away, since the formation of our Association. And in view of the commotions, felt in the moral and physical world, during this period of time; how exceedingly thankful to Almighty God should we feel, on the present occasion, for that special grace and protection, which he hath given us and our predecessors, and for the perpetuation of our name and order, independent of all external and internal commotions, from the year 1765, down to the present time!

Our coming together at this our annual meeting has been one of pleasantness and peace; and we humbly trust, a practical illustration of the object our predecessors had in view, when they first organized the "Kehukee Association." We think we have met in gladness,—deliberated in love, and are about to separate in peace; with this word of encouragement to you.

There are two things, we believe, that appertain to the Christian character, viz. Faith and Works. These in the economy of salvation, have been held, as inseparably united in the child of God: and in precisely the order in which they stand here; viz. Faith first and Works last. To change this order of the terms, would be to deviate from the word of God, reflect on his wis-

dom and attack his system. And to exalt either one at the expense of the other, is a pretty sure way to prove the existence of neither, in the individual who attempts the achievement. Both must stand or fall together. For as faith without works is dead being alone James, 2. 17, even so works without faith is also dead, Heb. 9. 14 and 11. 6. Therefore what God hath joined together let not man put asunder.

First then of faith. What is faith? "Faith is the substance of things hoped for, the evidence of things not seen. Heb. 9. 1. Faith is the gift of God. Eph. 2. 8. Faith is that in the believer, which "is counted for righteousness" to him. Rom. 4. 5; 9 30 and 10. 16. Faith also stands for justification to the believer; who by it apprehends Christ, "who was delivered for our offences, and was raised for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in the hope and glory of God." Rom. 4 25 and 5. 1, 2. Faith is a firm belief in the Lord Jesus Christ, as being the Son of God and also the son of man. As being the "wonderful counsellor, the mighty God, the everlasting Father and the Prince of peace." Isaiah, 9. 16, and also the tender offspring of Mary, wrapped in swaddling cloths and laid in a manger. Luke, 2. 19. As being possessor of heaven and earth, the infinitely great God, almighty creator and supreme ruler of the universe, without variation or the shadow of a turn. 1 Cor. 10 26. John, 1. 3. James 1. 17; and also the despised Nazarene, "made of a woman, made under the law, to redeem them that were under the law." Gal. 4. 4, 5. Faith is a firm belief in Christ as the atoning sacrifice for our sins, and is a perfect reliance on him for life and salvation and all the blessings of this world and that which is to come. Rom. 8. 32. Psalms 84. 11. Faith apprehends God as subsisting in a trinity of persons called "the Father, the Word and the Holy Ghost and" that "these three are one. 1 John, 5. 7. And that this God is engaged in the salvation of his people; neither does it allow of any other God. Isaiah, 48 9, 10, 11. 45. 22. Col. 2. 2. Faith receives the Old and New Testament as the word of God, and believes all scripture to be given by inspiration of God and to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3. 16, 17.

Therefore it is an evidence of faith in us to believe that God from all eternity knew that man would fall from his created righteousness, and without some heavenly interposition would sink into endless ruin—that he determined the eternal salvation of a portion of this fallen class of beings, in consequence of his eternal love for them; and therefore gave them to his Son and prepared a place for them in heaven before the foundation of the world. 1 John, 3. 20. Acts 4. 12. Matthew, 1. 21. and 25. 34. Jer. 31. 3. John, 17. 2, 24. That when in eternity God's chosen people were given the son, grace was given the people; and they, consequently were elected in Christ and predestinated unto eternal life: —by and through which theirs becomes an eternal salvation, though only manifested to them after time began,—according to the saying of the apostle: "God who hath saved us and called us, with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brough life and immortality to light through the gospel." 1 Tim. 1. 9, 10. And again, Peter to the brethren says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet 1. 2. And again Paul to the Ephesians, 1. 4, 5: "Ac-

cording as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will."

It is an evidence of faith to believe that all those thus ordained to eternal life, shall believe in Christ, grow in grace and never fall finally away; but on the contrary be "kept" in Christ by the power of God through faith unto salvation, ready to be revealed in the last time. Acts. 13. 48. 2 Pet. 3. 18. John, 6. 54. and 10. 23. Phil. 1. 6. 1 Pet. 1. 5.

Faith therefore, to say nothing at present of various other points of doctrine, at least includes these, viz: Election and predestination and the final perseverance of the saints in grace. These are bright and prominent pillars in the temple of faith: and were it possible to remove them, faith itself would be destroyed by tumbling into ruins. Any pretension to faith, therefore, where these points are rejected is a sure indicative of a dead faith and one which is not according to the gospel of God.

And these points which are very beacon lights and polar stars to the Christian mariner, pointing him to the fair haven of eternal rest; become overhanging cliffs and awful breakers to the unskilful pilot, against which his frail bark is dashed to pieces. Fashion so rules the hour and falsehood so exalts itself in this our day and generation, that judgment is turned away backward and justice standeth afar off, truth is fallen in the street and equity cannot enter. Isaiah, 59. 14.

Many who profess to have evangelical faith are either unwilling or afraid to advance these truths: thereby proving themselves recreant to the cause of Christ and virtually planting themselves within the ranks of the enemy. They attempt to bring the doctrine of the gospel into disrepute, by causing the opinion to prevail that it is either uncharitable, unprofitable, or obsolete. And priestcraft, by the promulgation of a variety of wishey-washey, linsey woolsey, ring streaked and speckled kinds of doctrines and commandments of men; all in opposition to the Christian faith; have produced a host of false worshippers throughout the length and breadth of many so called Christian lands, who are ready unless grace interposes to join the standard of the beast, whose deadly wound is healed, and who will again shortly come forth to battle against the saints of the most high.

But beloved ye have not so learned Christ, as to forsake him in the hour of danger; and although your professions of friendship to him may not be the loudest of all others, yet we believe them genuine, and that you will stand by the cause of your Redeemer, and contend for his truth and his honor down to the latest period of your lives. Then when the hour of conflict arrives, when antichrist shall again lead forth his armies against the Lord and his chosen, (for they will be led forth,) if within our day, we shall expect to see your Christian profession shine brighter and brighter, while marching triumphantly to the fire, the faggot, the stake, the inquisition, the rack, the torture and the torments of satan's emissaries, saying as ye go, "Thanks be to God which giveth us the victory through our Lord Jesus Christ," 1 Cor. 15. 57.

So we desire to stir up your pure minds by way of remembrance, to a renewed contemplation of these things and to the great importance of strong and abiding faith in the Son of God. That lively and evangelical, holy, deep and abiding, high and lofty faith of which we have been treating, is a great thing in peace; and if possible a still greater in war. For when conflicts arise it shines more conspicuously, and whether they come from within or from without, in life or in death, it inspires a hope which is to the soul as an anchor both sure and steadfast—Heb. 6. 19. and enables the man of faith while grappling even with the

king of terrors to cry out, "O death where is thy sting? O grave were is thy victory?" 1 Cor. 15. 55. God's people anciently "through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens"—Heb. 11. 33, 34. And the children of God now and hereafter through like precious faith shall be enabled to accomplish like wonders and come off more than conquerors, with the great captain of their salvation.

Secondly of works. What are works? Good works, negatively are not of that character exhibited by men in a state of nature. Not one deed ever yet performed by man of himself and while in nature, since the fall, can be denominated a good work. This is obvious from the fact that all men since the transgression, are fallen; are evil and that continually; are all gone out of the way; there are none good, no not one—Gen. 6. 5. Rom. 3. 12. Matt. 19. 17. Seeing therefore no man is good, it follows as a matter of course that no works of man can be good. No proposition it seems to us can be more plain to the human understanding than this, and nothing more reasonable, allowing the truth of the scriptures. See Matt. 15. 19. and 12. 35. James 3. 11, 12.

All the works of all carnal men, either separately or combined, are incompetent to beget faith or save a soul. In the matter of eternal salvation they do not amount to a feather's weight and are not worth the paper on which we write this letter. Like their original author, they are forever evil and according to God's holy word, must ever be denominated bad works. dead works, and deeds of ungodly men which they have ungodly committed. John, 8. 4. 4. Jude, 15 verse.

These things are premised, in order to remove the rubbish and open the way for the introduction of the main subject which is "Good works" in the positive form. Affirmatively then, good works are of that character which properly belong to, and are manifested in the lives of the living in Jerusalem. God is not the God of the dead but of the living. The living—the living—those who have been made alive from the dead and are alive for evermore—these are they and these only of all the sons of men, who can live, move and have their being in the spiritual kingdom of Christ, and who are competent to the performance of works acceptable to him—Isaiah 4. 3. and 38. 19. Matt. 21. 32 and 5. 16. Ephesians 2. 10. Titus 2. 14. These people therefore are exhorted by the good word of God to abound in good works, inasmuch as they are able to perform them—these are encouraged to be up and doing—to work while it is day—to flee idolatry—to sleep not on the watch-tower—to avoid defilement—to touch not the unclean thing—to keep their garments unspotted from the world—to become beacon lights. ensamples and patterns to others—to adorn the doctrine of God their Saviour, and to work out their salvation from the errors and delusions of the world with fear and trembling: ever bearing in mind that it is God who worketh in them "both to will and to do of his good pleasure." Titus, 2. 10. and 3. 8. Eph. 6. 6. 1 Thess. 5. 5. 8. 1 Cor. 10. 14. Matt. 5. 14. and 24. 42. Mark, 13. 37. Col. 2. 21. Phil. 2. 12. 13. These and many other things we might name, are what we term good works, and they are certainly good and profitable to men.

These exhortations are both scriptural and reasonable. They are scriptural as hath appeared by the references above made. And it is no disparagement to the church of God, therefore, or departure from the doctrine of the gospel to make a frequent repetition of them. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isaiah, 28. 10. And Peter, addressing the household of

faith, says—"Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall; for so an entrance shall be administered unto you abundantly, into the everlasting kingdon of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." 2 Pet. 1. 10, 11, 12. Here we find the apostle declaring that the brethren knew the things about which he was writing, and were established in the truth; nevertheless he deems it expedient to call their attention to them again, and urge them onward to diligence in the service of their Redeemer. So it is not because we like you the less, brethren, but because we love you the more, that we exhort you in the name of our Lord to abound in good works—yea, to continue steadfast in that work of faith and labour of love and patience of hope, in our Lord Jesus Christ, in which primitive saints abounded, who were declared by the apostle Paul to be the elect of God at the same time. 1 Thess. 1. 3, 4.

These exhortations are reasonable, because they are addressed to those who can understand them, appreciate their importance and comply with their demands. Temporally speaking, if we say to a dead man "rise up and walk" we shall be guilty of an absurdity, because he neither hears or is able to comply with the command, and it is not our prerogative to raise the dead. But if we should say to a living man "rise up and walk, run, sit or talk" we act reasonably, inasmuch as he can both hear and comply. Even so in spiritual matters; if we urge the dead in trespasses and sins, to move onward in the divine life, to grow in grace and work out their salvation with fear and trembling; we shall be using words in vain and the exhortation will fall lifeless at their feet: because they have no ears to hear, eyes to see, or hearts to understand, the voice, the beauty, or the doctrine of our Lord Jesus Christ, in that spiritual kingdom which is not of this world. Mark 4. 12. But let these exhortations be made to the living—to those who have been made alive by a quickening spirit—to those who have experienced the new birth, and have been translated from the dark domain of satan into the bright and glorious kingdom of the Prince of peace, and there is no absurdity involved—there is a proper reasonableness and fitness of things, that come aptly to the comprehension of all judicious minds: because the exhortation in such instance comes to those who can both appreciate and comply.

For want of a proper discrimination here, a large portion of the professing world have made shipwreck of themselves. They first set sail under the false colors of original perfection, and by the flattering breezes of popular favor are wafted onward in their career, they are lost in unknown seas, and at length are entirely swallowed up in the vortex of that Maelstrom of satan called "do and live," which has spread the boundaries of its impetuous whirl far and wide, and roared most awfully in the sea of human life, ever since the great transgression.

But we are addressing the living men in Jerusalem, who are of "the circumcision, which worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh." Phil. 3. 3 Those who have tried enough of doing to live, and who now by the grace of God are "living to do," and who through love to God, and not through servile fear desire to walk "in all the commandments and ordinances of the Lord blameless." Luke 1. 6. Those who are created in Christ Jesus unto good works, which God hath before ordained they should walk in them. Eph. 2. 10.

As such we address you, beloved, not in a dictatorial spirit or as those who have authority over you; for the former we deprecate and the latter we disclaim; but in that spirit of brotherly kindness and forbearance, which one disciple of Jesus should

ever cherish towards another. Let us not then be found imparting more advice, than we are willing to receive, either, when we say that it is an evidence of our abounding in good works, when we are at peace one with another, and have only one Lord, one faith, and one baptism to our profession. Eph. 4. 5. When we bear "one anothers burdens and so fulfil the law of Christ." Gal. 6 3. When we "love one another with a pure heart fervently." 1 Pet. 1. 22. When we speak evil of no man, are not found brawlers, but are gentle, showing all meekness to all men and ready to every good work. Titus, 3 1, 2. When we pray in our families and live a godly, righteous and sober life, before our children and servants. Psalms, 92. 2. Titus 2. 12 When we do not neglect the assembling ourselves together in a church capacity, but are regularly occupying our proper places in the house of God, and improving the talents given us of the Lord, to do all things therein decently and in order, to the honor of God and the prosperity of Zion. Heb. 10. 25. 1 Cor. 14. 20. When we quench not the spirit, and despise not prophesyings; but rejoice evermore, pray without ceasing, and in every thing give thanks—knowing this to be the will of God in Christ Jesus concerning us. 1 Thess. 5. 16, 17, 18, 19, 20. When we do not look up too much to others to go forward in church business, but consider ourselves individually charged with a responsibility there, which must be met and a duty which must be performed. Luke, 12. 47. John, 7. 24. Matt. 18. 15, 16, 17, 18. When we hold up the hands of our minister. Exodus 17. 12, and guard his reputation well, that he may "have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. 3. 7. When we look well into his moral character, and examine well the doctrine he advances; and provided he is deficient in either, advise him as a brother, entreat him as a father and warn him of the danger that lies before him. See 1 Pet. 5. 1, 2, 3. 2 John, 9. 10, 11. 1 Tim. 3. 2, 3, 4, 5. 1 Titus 1. 7, 8, 9.

It is an evidence beloved of our abounding in good works, when we are found ready to share the burdens of the church in all lawful matters; particularly when we readily administer to the necessities of the saints. 1 Cor. 16. 1, 2, 3. And freely contribute of our carnal things to those who administer to us in spiritual things. 1 Cor. 9. 11. And when we esteem such very highly in love for their works' sake, who are over us in the Lord, laboring with and admonishing us in things heavenly and divine. 1 Thess. 5. 12, 13. It is also a good work to stand fast by the landmarks of our forefathers and not allow them to be removed. Associations are one of those landmarks, and therefore let Associations be honored and perpetuated, so long as they subserve the purposes of their organization. In such case, brethren should not be hasty to repudiate them, but ready to protect and defend them.

If they should transcend their limits, grow despotic, or become tyranical in their nature, then of course they must be brought to terms or abandoned by the churches. A union or Association of churches, is but the creature of the churches, and of course must perish whenever they withdraw their support; which they have always the original and reserved right to do. We think it ranging high in orthodoxy to say, that each and every well regulated church of God, is the highest ecclesiastical authority in the world, and was never intended by the great head of the church, to be forced into measures contrary to its will, by either, conventions, councils, boards, or Associations. Yet the remark is no less true, that from the earliest ages of Christianity, down to the present time, there has ever existed a desire on the part of individual churches, to associate, to correspond with each other, and to send letters and messengers to one another: in order, apparently to cherish a more extensive brotherly acquaintance—to enlarge the labors of the

ministry—to hear of each others' welfare—to seek edification in the things of the kingdom and to preserve uniformity of faith and works, throughout the bounds of the Catholic or Universal church of God, so far as time, place and circumstances would allow.

We find the beginning of this recorded in the fifteenth chapter of the acts of the apostles, (which book is the best commentary on the gospels, in the world, and we can do very well without any other,) but the end is not yet, for like customs will prevail, among God's people, from generation to generation, in ages yet to come. Then, brethren, seek to cherish this annual assembling of yourselves together, by affectionate epistles and faithful delegates. The more effectually to insure the perpetuity of your Association, be sure to guard against all its encroachments, keep it within the line of duty, the path of humility, and shorn of all unlawful powers; then will it stand upon the strongest of all foundations, viz: love. For if it has your affections it lives; without which it dies. If well conducted it has your affections. It hath been so conducted and we trust will continue so to be, as an advisary council of many churches, strengthening and increasing in your confidence and good wishes.

Brethren, farewell. May the grace of our Lord Jesus Christ, the love of God, and communion of the Holy Ghost, be with you and all the true Israel of God, and finally conduct us all into that Association of saints on high, which is never to rise where the words good bye are never heard and where parting is no more—where congregations never break up and sabbaths never end; but where one eternal day, will witness the praise and adoration of redeemed spirits of earth, all ascending high to the throne of God, and glorying in the light of his countenance forever. AMEN, and AMEN.

MINUTES

OF THE

Kehukee Baptist Association,

HELD AT

Spring Green m. h., Martin county, N. C.,

Commencing Saturday before the first Sunday in Oct. 1847.

SATURDAY, Oct. 2nd, 1847.

1. The Introductory Sermon was delivered by Elder William Hyman, from Revelations, 1st. chapt. 16 verse: "And he had in his right hand seven stars, and out of his mouth went a sharp two edged sword, and his countenance was as the sun shineth in his strength."

2. The delegates from the several churches then assembled and the Association was opened with prayer by Elder John H. Daniel and proceeded to business; when Elder William Hyman was chosen Moderator, Bro. Joseph D. Biggs Clerk, and Elder C. B. Hassell Assistant Clerk.

3. Brethren in the ministry and delegates from sister Associations were invited to seats with us; when Elders Stadler, Chandler, Temple, Smith, Holt and Sydbury, and brethren Latta, Knight, Briley, and Moore seated themselves.

4. Letters from 34 Churches were handed forward and read, the names of the delegates enrolled, and the representation stated in the table of churches.

5. On motion the Confession of Faith and Rules of Decorum were read.

Elders John Smith and Burwell Temple were requested to preach at the stage to-day.

6. Letters of correspondence and corresponding delegates were called for, when Elder Burwell Temple handed forward a letter from the Little River Association, which was read accompanied with a file of Minutes.

A file of Minutes was received from the White Oak Association, by their delegates, Elders Samuel Holt and Asa Sydbury.

Forty Copies of the Minutes of the Country Line Association were handed forward by their delegates, Elders John Stadler and S. J. Chandler, and brother Latta.

A file of Minutes from the Contentnea Association was handed forward by their delegates, Elder John Smith and brethren J. C. Knight, Benjamin Briley and John R. Moore.

Also, files of Minutes from the Abbott's Creek Union and Fisher's River Associations were received.

7. On motion, petitionary letters were called for, but none presented.

8. Brethren James S. Battle and Robert D. Hart were appointed a committee of finance.

9. Resolved, that we correspond by letter and delegates with White Oak and Contentnea Associations. Appointed Elder John H. Daniel to write to White Oak, and Elders John H. Daniel and D. J. Mott delegates.

Names of churches and counties wherein situated.	PASTORS AND DELEGATES.	Baptised.	Rec. by let'r.	Desby let'r.	Excomm'd.	Deceased.	Restored.	Number in Fellowship.	Assoc'n Fund. $	Cts	Yearly meetings, Sunday & Saturday before.
1 Beargrass, *Martin county*,	WM. WHITAKER, Abram Peal,		1					22	1	00	3d in Aug.
2 Bethlehem, *Tyrrell*,---	A. J. Swain, Wm. Reynolds,*		1	8				24		75	
3 Blount's Cr'k, *Beaufort*,---	Robert Tripp,* John Ross,	3				3		30	1	50	3d in Mar.
4 Conoho, *Martin*,	BLOUNT COOPER, John Bryan,				1	1		42	1	00	1st in Sep.
5 Concord, *Washington*, ---	Samuel Lewis,* Jesse Sawyer,			2	1	1		29	1	00	4th in Sep.
6 Conetoe, *Edgecombe*,	JOHN H. DANIEL, Wm. Jenkins,		1			1		28	1	50	3d in Sept.
7 Cowenjock, *Currituck*,†	SAMUEL TATUM,*							15			3d in Mar.
8 Cross Roads, *Edgecombe*,	WM. HYMAN, Sov'n Purvis,							30	1	00	2d in Sept.
9 Cedar Island, *Carteret*, —	Thos. Robason,	1				4	1	23	1	50	
10 Deep Creek, *Halifax*,—†										75	
11 Falls Tar River, *Nash*,—	A. B. Baines, James S Battle,	1			1	2		56	2	00	2d in Sept.
12 Flat Swamp, *Pitt*, —	*W. W. K. Philpot*, I. Page,		1			1		35	1	25	1st in Sep.
13 Flatty Creek, *Pasquo'k*, —	W. F. Banks,*		1					17	1	00	2d in Nov.
14 Fishing Creek, *Halifax*,-†								38			4th in Sep.
15 Gum Neck, *Tyrrell*, —		1				1		19		75	3d in Sep.
16 Great Swamp, *Pitt*, —	Benj. Flemming, D. House,	2				2		56	1	00	3d in Sep.
17 Goose Creek, *Beaufort*, -	*James Potter*,	1		1		1	1	22	1	00	3d in Sept.
18 Joyner's, *Northampton*,—	Thos. Joyner, Isaac Outland,				1			17	1	00	
19 Kehukee. *Halifax*, —	General Young, Jno. Stamper,					1		105		50	4th in Aug.
20 Lawrence's, *Edgecombe*,-	John White,				2	1		39	1	50	4th in Aug
21 Little Alligator, *Tyrrell*,-†											
22 Moratock, Washington,-	W. W. Mizell, Daniel Leggitt,	1		4			1	76	1	50	3rd in Aug
23 North Creek, *Beaufort*,—	N. Gaskill,* M. D. Ross,			1		2		35	1	25	4th in Aug
24 Picot, *Martin*, —	S B Williams *J Robertson C Moore**							22	1	00	1st in Aug
25 Powell's Point, *Cur'k*,—	Jas. Gibbins,* S. Sawyer,*	1		1		2		41	3	00	2d in Jan.
26 Pungo, *Beaufort*, —	Aquilla Davis, Edward Vail,							21	1	00	2d in Aug.
27 Rocky Swamp, *Halifax*,	L. B. BENNETT,* S. Nickels,	2			2	2		60	1	00	3d in Aug.
28 Sappony, *Nash*,†								43			1st in Sep.
29 Scuppernong, *Tyrrell*,	D. J. MOTT, Sam'l Rogers,	5	10	2				17	1	00	
30 So. Mattamuskeet, *Hyde*,	G. W. CARROWAN, A B Swindell,	5				2		85	2	00	1st in Sep.
31 Sandy Grove, *Nash*, —	[D. Biggs,							20		75	2d in Oct.
32 Skewarkey, *Martin*,	C. B. HASSELL, THOS. BIGGS,* Jos.					1	1	47	1	50	2d in Aug.
33 Sawyer's Cr'k, *Camden*—	Wm Forbes, Sr.* A. Wilroy,*		1	1		1		12	1	00	
34 So. Quay, *So'ampton, Va.*-	J. J. Lawrence,* A. L Gardner,				1			73	2	00	1st in Jan.
35 Smithwick's Cr'k, *Mar'n*-	B. Leggitt, D. Singleton,							17	1	00	4th in Aug
36 Spring Green, *Martin*, —	J. Griffin, S. Outterbridge,	1			1	1		27	1	00	4th in Sep
37 Tarboro', *Edgecombe*, —	*R. D. Hart*, Coffield King,							52	1	50	1st in Aug
38 Washington, *Beaufort*,—	T. McKee, L. Wallace,	2	2				1	26	1	20	1st in Aug
39 White Plains, *Beaufort*,	J WALLACE,* *A Waters*,* J Bowen,							29		70	1st in Aug
40 Williams's, *Edgecombe*,-	D. Bradley, Wm. Billops,					3		28	1	00	3d in Aug.
		26	18	20	10	33	5	1378	13	40	

NOTE. Pastors of churches and other ordained ministers are in SMALL CAPITALS; unordained ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

Appointed Brother Robert D. Hart to write to Contentnea, and Elder C. B. Hassell and Brother A. B. Baines delegates.

Appointed Elders Blount Cooper and D. J. Mott, and brethren John White and Robert D. Hart delegates to the Country Line Association.

Appointed Elders John H. Daniel and Blount Cooper, and brethren James S. Battle and Robert D. Hart, delegates to the Little River Association.

10. Resolved, that we send 25 copies of our Minutes to each of the sister Associations with which we correspond.

11. A letter from Elder James Osbourn, now in England was received and read, and ordered to be attached to these Minutes.

12. The Minutes received from the different Associations with which we correspond were distributed to the delegates.

13. Elders John Stadler and S. J. Chan-

dler were requested (by private ballot) to preach at the stage to-morrow, worship to commence at 10 o'clock, A. M.

Elders Burwell Temple and John Smith were appointed to preach on Monday next.

The Association then adjourned till Monday next, 9½ o'clock, A. M.

Sunday, Oct. 3d, 1847.

Elder S. J. Chandler opened the services of the day and preached from Solomon's Song, 5 chap. and 9 verse. "What is thy beloved, more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?"

Elder John Stadler followed and preached from Isaiah, 60 chap. and 21 verse. "Thy people also shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified."

Elder Cooper closed by singing.

A very large congregation attended, very good order prevailed and we hope the labors will be owned and blessed of God.

Monday Oct. 4th. 1847.

The Association assembled and was opened with prayer by Elder Blount Cooper and proceeded to business.

The names of the delegates to this Association were called over and those absent, marked as such in the table of churches.

14. Elder John H. Daniel who was appointed to write to the White Oak Association handed forward a letter which was read and approved; also Brother Robert D. Hart handed forward a letter to the Contentnea Association which was read and approved.

15. Resolved, that our next Association be held with the church at Great Swamp, Pitt County, to commence on Saturday before the first Sunday in October, 1848, and that Elder C. B. Hassell preach the Introductory Sermon and in case of his failure, Elder D. J. Mott; worship to commence at 11 o'clock, A. M.

16. The Committee of finance was called on to report, who did so, that

There was in the hands of the Treasurer at the close of last Association the sum of		$56 30
Paid for printing the Minutes of last year -	$25 00	
For superintending the printing and distribution, and recording one copy on record	10 00	
		35 00
		$21 30
Received in contributions from the churches at this time,		43 40
Making		$64 70

Now in the hands of the Treasurer,

The Association concurred with the report and the Committee were discharged.

17. The Committees appointed to visit the Churches at Sappony, Sandy Grove, Little Alligator, Scuppernong and Blount's Creek were called on to report.

Whereupon, Brethren R. D. Hart and James S. Battle reported that the Committee had waited on the Church at Sappony and found it in some disorder; but recommended further indulgence towards that Church, and the appointment of another committee of investigation to wait on the same.

The Association approved the recommendation and appointed as that committee, Elders John H. Daniel and Blount Cooper, and Brethren R. D. Hart, J. S. Battle and A. B. Baines.

The committee appointed to visit Little Alligator, reported that in consequence of death, errors, &c. the church had reduced so that it was found difficult to keep up order and discipline, and unable to represent themselves in the Association. Report received and agreed, that the church remain on our list of churches, and that all ministering brethren who can make it convenient, be requested to attend and preach for them as often as possible.

The committee appointed to visit Scuppernong, reported favorably, and submitted that the letter from the church be considered as the report. Received.

The committee appointed to visit Blount's Creek reported favorably. Report received and committee discharged.

The committee appointed to visit Sandy Grove, reported favorably. Report received and committee discharged.

18. On motion, the following resolution was unanimously adopted:

Viewing the declining state of the Primitive Baptist, which has for several years been printed in Tarborough without any responsible Editor, we take this method to inform all the patrons and friends of said paper, that it is our wish to see it again revived and sustained, and that Elder Burwell Temple has consented to assume entire, its Editorial department on the commencement of the ensuing year, and will print it in the city of Raleigh. We call upon the friends and lovers of truth generally to aid us in sustaining Elder Temple in this his undertaking.

19. On motion Resolved, that this Association recommend the churches composing the same, to set apart the Friday before the third Sunday in November next, for fasting and prayer to Almighty God, supplicating him at a throne of grace for an outpouring of his Spirit to revive his work of grace in the hearts of his people every where throughout the borders of Zion, support truth and overthrow error, and send forth more faithful laborers into his vineyard, and cause brotherly love to flow from breast to breast, and also cause many who are in darkness to see great light.

20. The following preamble and resolution was adopted:

Whereas, there appears to exist a misunderstanding between the churches of Concord, Ansley's (or Scuppernong) and Bethlehem on the one side and So. Mattamuskeet on the other side, and the delegates from these churches being present and requesting it: Resolved, that a committee of six persons be appointed by this Association to meet, with a committee of two persons to be appointed by each of said churches, at White Plains on Saturday before the fifth Sunday in this month for the purpose of endeavoring to reconcile said difficulty; said committee to consist of Elder Blount Cooper, and Brethren James Potter, Joshua Robertson, Robert D. Hart, Joseph D. Biggs and John Bryan.

21. Resolved, that the Clerk prepare these minutes for the Press, have 750 copies printed, distributed to the church, record one copy on the Association record, and that he be allowed $10 for his services.

The Association then adjourned to the time and place appointed with an affectionate exhortation and prayer by Elder John Stadler.

WILLIAM HYMAN, Mod'r.
Jos. D. Biggs, Clerk.

To the Kehukee Baptist Association in North Carolina, North America, their friend sendeth Christian salutation from the city of *London*.

Dear Brethren: In the spirit I hope to partake with you of all good things when ye are assembled together at Spring Green next month. As the Lord promised to be as a little sanctuary to ancient Israel in countries where they should come, so I trust will he be to you when convene in a large body in Martin county. A shower of grace from the everlasting hills would revive your spirits, and prove healthful to your inward parts; while clustered among the shade trees by the high way side. It is to be wished that all your business may be conducted in wisdom and prudence, and in the fear of that God who remembered us in our low estate, and whose mercy endureth forever. We read of standing fast in one spirit, with one mind striving together for the faith of the gospel. Do ye, beloved, strive together also for the honor of God and the good of souls; and I say unto you, *ye shall in no wise lose your reward.*

Be sure, all you can, to avoid dissensions and vain disputings about words to no profit; but be ye perfectly joined together in the same mind, and in the same judgment;

and try to live in peace among yourselves. and the God of peace be with you to guide, direct, support, keep, strengthen, and comfort you.

Religious affairs in this country are quite in as bad a condition as they are in America. If a mildew from God is not upon most or all the churches in this kingdom, I know not my right hand from my left: and great darkness is fast gathering over the British churches, and out of this darkness proceed quarrels, divisions,, envies, malice, jealousies, hypocrisies, and evil speaking. Thus are things at this time in my native land, and the sight is a painful one; but what cannot be cured must be endured, I am persuaded God is carrying out his purposes and fulfilling his high decrees; and an humble submission to these things, on our parts is a blessing from the Lord of hosts, and it is more than what some men are favored with. God deals out his mercies in a discriminating way. and that very discrimination itself, seems to enhance the value of the• mercies bestowed. I wish we could always feel the force, the weight, the virtue, and the value of the mercies we possess from a covenant God; ungrateful however and unworthy as we all are, I wish the best of new covenant blessings may rest upon your souls, and that under the same you may thrive and grow in the garden of God.

I hope to be at home in about a year from now, and to visit your churches in the spring of '49. The Lord is good to me in this foreign land. I have preached much in London and in other large cities and am attended to overflowing. I have travelled nearly all over England and have much more travelling and preaching yet to do. Several of my London sermons have been taken down in short hand and are now in print and for sale in book stores. My Lawful Captive has been reprinted twice in this realm; and the last edition, which which was printed last March, and stereotyped, wtth a large addition by my own hand, is almost sold off. In the space of nine months I have received almost 300 letters. The cordial reception which I have met with in England is almost beyond credit, and yet, hated, belied, and vilified by some, from pulpit and press. God bless you all. Amen.

JAMES OSBOURN.

London, 50 Bedford Square, Oxford St. Sept. 1st, 1847.

(18)

MINUTES

OF THE

Contentnea Baptist Association,

HELD AT

BEAR CREEK MEETING-HOUSE,

Lenior County, N. C.

The 27th, 28th, and 29th of October, 1832.

SATURDAY, October 27.

1. Pursuant to adjournment of last year, the Introductory Sermon was delivered by Elder THOMAS DUPREE, from 1 John, iii. and 1: "Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God."

2. The Association then convened for business, and being opened with prayer by Elder MARK BENNETT, proceeded to choose Elders THOMAS DUPREE, Moderator; MARK BENNETT, Clerk; and GEORGE W. WALLACE, Assistant Clerk.

3. Brethren in the ministry, present, from sister Associations, who were not messengers to this, were invited to sit with us.

4. Letters from fifteen churches were read, their delegates' names enrolled, and their state exhibited in the following table.

CHURCHES and COUNTIES.	DELEGATES.	Baptised.	Rec.by let'r	Restored.	Dis.by let'r	Excluded.	Dead.	Number.	Funds D.	Funds C.
Autrey's Creek, Edgecombe.	RALEIGH REASONS,* John R. Moore, Robert Rasberry,	6	1	1	3	1	1	50	2	0
Bear Creek, Lenoir.	Parrot Newborn, John Canady, Nathaniel Daniel, -	6				1		64	2	0
Beaver Dam, Lenoir.	Aretas Jones, Lofton Neathercut, Lewis Williams, -	5			4		1	40	2	0
Black Creek, Wayne.	James Barnes, *William Bass*, Rufus Daniel, - -	2		1			1	67	2	0
Friendship, Wayne.	Henry Sasser, William Herring, Benajah Herring, - -	5				1		14	1	0
Meadow, Greene.	BENJAMIN BYNUM, Richard Allen, John Joyner. -				17	1		35	1	5
Nawhunty, Wayne.	Josiah Gardner, Mark Heath, Adam Heath, - -	2			2	1		57	2	0
Oak Grove, Greene.	John Ringgold, Titus Carr,	3					2	12	1	0
Parker's, Edgecombe.	Jacob Proctor, Frederick Proctor,* Willie Brake,* - -	2	1	1				21	1	0
Pleasant Plains, Wayne.	Alexander Keaton, Alfred Whitfield, Wright Smith, -	3			1			26	1	5
Sandy Bottom, Lenoir.	GEORGE W. WALLACE, William Croom, Wm. H. Whitfield,	5					1	36	1	5
Toisnot, Edgecombe.	Ephraim Daniel, Moses Farmer, Larry Dew, - -	12			2	2		72	2	5
Town Creek, Edgecombe.	THOMAS DUPREE, *John A. Atkinson*,* MARK BENNETT,	1	1		3	1	3	97	2	0
Tyson's, Pitt.	SAMUEL MOORE, Sherrod Tice, Aaron Joyner, -	2	1		4			19	1	5
Union, Edgecombe.	*William Robbins*, Augustin Whitehead, Matthaw Whitehead,*	3		1	2	2		78	2	0
White Oak, Edgecombe.	ICHABOD MOORE, David Daniel, Britton Moore, -	5						10	1	0
	Total,	62	4	4	38	10	9	698	26	3

NOTE. Pastors of Churches, and other ordained Ministers, are in small CAPITALS; unordained Ministers in *italics*. Those marked thus,* were not present. The last column shews the contributions from the Churches to the Association fund.

5. Petitionary letters were called for, whereupon one, from White Oak Church, Edgecombe, was handed in and read, and said church was received a member to this Association, by the Moderator's giving the right hand of fellowship.

6. Letters of correspondence from sister Associations were called for;—one was handed in from the Kehukee; and verbal information received from the Little River, by Elder WILLIAM WALL: the intelligence from both of which was soul-cheering. More than two hundred have been added to the latter by baptism, since their last session.

7. Resolved, that in future, our Association continue three days in succession, beginning on Saturday.

8. Appointed brethren, Sherrod Tice and Rufus Daniel, a committee of finance;—to report to the Association on Monday; and that the report be spread on our Minutes.

9. The Circular Letter was called for, read, and received.

10. Resolved, that our next Association be held at Tyson's M. H. in Pitt county,—to commence Saturday before the fourth Sunday in October, 1833, at 11 o'clock, A. M. Elder GEORGE W. WALLACE is requested to deliver an introductory sermon; if he shall fail Elder MARK BENNETT, to do the same.

11. Elders DUPREE, WALL, and BENNETT, were appointed by private ballot, to preach on the Sabbath,—worship to begin at 10 o'clock, A. M.

12 Adjourned till Monday morning, 9 o'clock: prayer by Elder BYNUM.

SUNDAY, October 28th.

The services of the day were introduced by Elder DUPREE, who preached from 1 Cor. xv. chap. 22 verse: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." He was followed by Elder BENNETT, from Matt. xiii. chap. 30 verse: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Elder SWINSON, to whom Elder WALL chose to give place, concluded by preaching from 2 Cor. v. chap. 1 and 2 verse: "For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heaven. For in this we groan."

General interest appeared to be taken in the word preached; and we hope the labor was not in vain.

MONDAY, October 29th.

Met pursuant to adjournment:—prayer by the Moderator.

13. Agreed that, the Ministers sent as messengers to visit sister Associations be compensated for their services.

14. Agreed that, Elders THOMAS DUPREE and BENJAMIN BYNUM be appointed to visit the Kehukee Association; and that we send by them to that Association 40 copies of our Minutes: and Elders BYNUM, DUPREE, and WALLACE, to visit the Little River; and that we send by them to that Association 20 copies.

15. Elder ICHABOD MOORE is requested to write a Circular Letter, in behalf of this Association, to be attached to our next Minutes.

The committee of finance report that, they find in the Treasury,		$36 5
Received by contributions this year, - - - -		26 3
	Making	$62 9
Paid for printing these Minutes, - -	$10 00	
Paid Elder DUPREE for attending the Kehukee Association,	5 00	
Paid Elder GEORGE W. WALLACE for attending the Little River Association, - - -	7 00	
Allowed the Clerk for services, - - -	10 00	
Making,		32 0
Balance remaining in the treasury,		$30 9

SHERROD TICE, } *Com. Fin.*
RUFUS DANIEL, }

17. Elder MARK BENNETT is requested to transcribe and prepare these Minutes for the press; to have 400 copies struck and distributed as usual; and to record one copy on the Association book.

18. Called over the list of delegates.

19. Resolved that, the Confession of Faith, recorded in the History of the Kehukee Baptist Association, be annexed to these Minutes, that the churches and brethren composing this Association may have an opportunity of examining, and of considering the scriptural ground of that Confession; and that, the express, in their several letters to our next Association, their approbation, or disapprobation, to said Confession.

20. The Minutes were then read and assigned by the Moderator, and Clerk.

21. Adjourned to the time and place above named.

(Signed.) THOMAS DUPREE, Moderator.
MARK BENNETT, Clerk.

CIRCULAR LETTER.

The Contentnea Baptist Association, assembled at Bear Creek Meeting House, Saturday and Sunday, the 27th and 28th days of October, 1832, to all the brethren of our Association, send Christian love and exhortation.

Brethren, love one another; without dissimulation; in deed and in truth; with a pure heart fervently. Be kind; be courteous, condescending and humane. Love your enemies. Entreat them not as enemies. Do them no harm. Show them in your body the marks of the Lord Jesus. If they do you an injury, do them a favor. Hate no man. Despise no man. Be kind to all. Remember the poor,—of the ministry, of your brethren, of your neighbors. Put on bowels of mercies. Be piteous. Visit the fatherless and the widows in their affliction. Visit the sick. Let them see your faces; let them hear your cor

versation; it will comfort them, it will make their pains lighter. Be not partial; do not make little of the poor; do not envy the rich. Seek contentment; show moderation. Try to be quiet, and peaceable. Let humility be your clothing; and let gentleness keep you company continually. Be sober. Be temperate; do not drink too much spirits. Guard against covetousness; it is a legion of sins. Do not defraud one another, nor cheat one another. Do not tell lies; big lies, nor little ones. Do not swear—vulgar swearing, nor modest swearing. Remember the tongue a hundred times a day. Avoid idleness; sin waits by its side. Flee slothfulness, it is the harbinger of evil. Brethren, watch. Your path is full of the world; your flesh, on all sides; Satan every where. Do not bite, nor backbite one another. Don't speak evil of each other. Beware of jealousy, and evil-surmising. Entertain strangers; use hospitality. Enquire for the old way; and walk in it. Look cautiously at new doctrines, and new forms. Read the scriptures; and keep near them in faith and practice. Brethren, pray; and often ask God in secret for what you want. While there, think whether your brother has any thing against you; and whether there is any you cannot forgive. Do not forget that your bodies are the temple of the Holy Ghost. Recollect, if any man defile this temple, him shall God destroy. Flee fornication; keep clear of reproach from that quarter. It is the most dangerous rock in your voyage. To your wives yield up the best affection of your hearts. Be fathers to your children: reasonable to your servants. Finally, brethren, do not fall out by the way: your journey is not of very great length. The Lord give us all more grace. To Him be glory forever, Amen.

Confession of Faith.

1. We believe in the being of God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth: And that this God has revealed himself in his word, under the characters of Father, Son and Holy Ghost.

2. We believe, that Almighty God has made known his mind and will to the children of men in his word; which word we believe to be of divine authority, and contains all things necessary to be known for the salvation of men and women. The same is comprehended or contained in the books of the Old and New Testament, as are commonly received.

3. We believe, that God, before the foundation of the world,

for a purpose of his own glory, did elect a certain number o men and angels to eternal life; and that this election is particu lar, eternal and unconditional on the creature's part.

4. We believe, that when God made man at first, he was per fect, holy, and upright, able to keep the law, but liable to fall and that he stood as a federal head, or representative of all hi natural offspring, and that they were to be partakers of the ben efits of his obedience, or exposed to the misery which sprang from his disobedience.

5. We believe, that Adam fell from this state of moral recti tude, and that he involved himself and all his natural offspring in a state of death; and for that original transgression, we al are both filthy and guilty in the sight of an holy God.

6. We also believe, that it is utterly out of the power o men, as fallen creatures, to keep the law of God perfectly, re pent of their sins truly, or believe in Christ, except they be drawn by the Holy Spirit.

7. We believe, that in God's own appointed time and way (by means which he has ordained) the elect shall be called justified, pardoned and sanctified; and that it is impossible they can utterly refuse the call; but shall be made willing, by divine grace, to receive the offers of mercy.

8. We believe, that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and ap plied by faith alone.

9. We believe in like manner, that God's elect shall not on ly be called, and justified, but that they shall be converted, born again, and changed in the effectual working of God's holy spirit.

10. We believe, that such as are converted, justified and called by his grace, shall persevere in holiness and never fall finally away.

11. We believe it to be a duty incumbent on all God's peo ple, to walk religiously in good works; not in the old covenant way of seeking life and the favor of the Lord by it; but only as a *duty* from a principle of love.

12. We believe baptism and the Lord's Supper are gospel ordinances, both belonging to the converted or true believers; and that persons who were sprinkled, or dipped, whilst in un belief, were not regularly baptized according to God's word, and that such ought to be baptized after they are savingly con verted into the faith of Christ.

13. We believe that every church is independent in matters of discipline; and that associations, councils and conferences of several ministers or churches, are not to impose on the chur-

hes, the keeping, holding or maintaining any principle or prac-
ice contrary to the church's judgment.

14. We believe in the resurrection of the dead, both of the
ist and the unjust, and a general judgment.

15. We believe the punishment of the wicked is everlasting,
nd the joys of the righteous are eternal.

16. We believe that no minister has a right to the adminis-
ration of the ordinances, only such as are regularly called and
ome under imposition of hands by the Presbytery.

17. LASTLY, we do believe, that for the mutual comfort, uni-
n and satisfaction of the several churches of the aforesaid
aith and order, that we ought to meet in an Association way;
herein each church ought to represent their case by their de-
egates, and attend as often as is necessary to advise with the
everal churches in conference; and that the decision of mat-
ers in such associations, not to be imposed, or in any wise
inding on the churches without their consent, but only to sit
nd act as an advisary council.

Free Press—Tarboro' N. C.

19

DEFENCE

OF THE

REGULAR BAPTIST CHURCH

OF

EDENTON,

AGAINST

CERTAIN DEFAMATIONS

UTTERED AND PUBLISHED

By the Editor of the N. C. Baptist Interpreter,

AND OTHERS.

To our Brethren, and all others whom it may concern: Beloved brethren, we are sorry to be constrained in justice to ourselves, and to the sacred cause of truth, thus to come forth before the public; but there appears to us no other practical and adequate means of self defence, against the unjust defamatory reports with which we have been publicly impeached, by the Editor of the N. C. Baptist Interpreter. In the meantime, let it be fairly understood, that we make the following statement of facts merely in defence of our injured rights and not in hostility to Elder Meredith or any other. In his June No. p. 137, he informs the public, that he had relinquished his pastoral connexion with the church in this place, for the following reason: "This we did on account of a conviction on our part, that our services would be more usefully employed among the neighboring churches, and in attending those meetings of greater utility, so frequently claiming our attention." But after traducing the church, in the manner he has done, in his July No. p. 161, he proceeds in his Nov. No. p. 159 to inform the public, "That owing to circumstances which could not be fully and correctly stated, without calling in question the conduct of individuals, this church was left in May last without a pastor." Thus he not only contradicts himself, but by implicating nameless individuals in nameless criminality, he shrouds the character of every individual member, with a liability of being suspected of some gross enormity, without the possibility of self defence. Such, it appears, was the love and faithfulness of our late pastor to his brethren, to leave some of them in the habits of unspecified criminality, without endeavoring to reclaim them; and afterwards, on their

account, to envelope the whole church with the black mantle of suspicion However, with respect to the above allegation, we can truly say, there existed at that time no just exception to the conduct of individuals, more than at any former period, since brother Meredith became our pastor; except that some refused to increase their contributions to make up a certain sum without which he had refused to preach to us any longer. But be this as it may, it is left with the public, which of the above reasons to believe, for brother Meredith's resignation—whether the love of money, or of greater usefulness. As for the errors and innovations imputed to this church, and to the dentist, whom he himself had concurred to invite into our pulpit; see July No pp. 161-2: "That all articles of faith, church covenants, church constitutions, rules of decorum, systems of discipline, &c. are unnecessary unscriptural, and hurtful:—that a few officious individuals may violate the standing and fundamental regulations of a church, without asking questions, and without incurring censure:—that the practice of receiving members into the church on the ground of a religious experience, is unauthorized, and ought to be abolished:—that, in order to the admission of members no act of the church is necessary or proper:—and that any person is properly qualified for baptism, who will say that he believes in Christ, loves God, and is desirous for the ordinance:—and that, by a special act of the church, they have given their sanction to preaching, in which, we understand, the doctrine of election, regeneration by the Holy Ghost, and justification by faith, were discarded." Now respecting all and every of these charges, we do solemnly declare that neither this church, nor a majority of it, nor even an individual member, known to us, held or advocated the above sentiments, nor any of them, with the exception of the specified qualification for baptism, which some of us think to be a true scriptural experience of the grace of God, justly entitling the possessor to the enjoyment of that ordinance; and, for his possessing of which, we can, in the meantime, have nothing but his word. Nor did this church by "*any special act*," either before or since the pnblication of the above libel, give its sanction to preaching, in which the above named doctrines were discarded; nor indeed could we, in truth, so do; for neither the dentist, nor any one else, since his departure, "discarded" these doctrines in our pulpit. Wherefore, in rebutting this libellous impeachment, we could not change ground, as is asserted in the Nov. No. p. 259, and that for the strongest possible reason namely, because we had taken no *new ground.* Nor is it true, as stated p 260, that any portion of our members had embraced, or have as yet embraced, any other reformation principles, than those expressly contained in our solemn covenant engagements. And just as unfounded is the assertion "that such an excitement existed, as had manifestly become too high to admit of any attempt to enforce discipline, and restore order and tranquility." The truth is, that the church had held but one meeting during brother Meredith's late absence; at which meeting there was no unpleasant excitement, unless the unhappy feelings occasioned, by the scandalous libel under consideration, in relation to which, the whole church with the exception of three or four resolved as follows: "1st. That, in justice to ourselves, we are compelled to view the said publication as a malicious libel against our body, and unworthy to be placed in the columns of a publication bearing its title; and what makes this treatment the more grievous to us is, in viewing the relation that has subsisted between this church and Elder Meredith

ne having been our pastor for the last eight years, and still a member of our church, we had every reason to expect better treatment from him. And, as to what may have been said or advanced by any preachers, in or out of our pulpit, which is not according to the gospel of Jesus Christ, we do not recognize it as our doctrine, and are not answerable for it. 2d. That this church is willing to hear any acknowledgments and explanations, that Elder Meredith may feel disposed to make; or he is at liberty to call in helps from sister churches, he appointing two, and this church three, to form a committee to investigate and settle the difficulty existing between the said parties. Done at our regular monthly conference, Nov. 9, 1833."

In the meantime, the said dentist, Dr. B. F. Hall, having returned in consequence of the unanimous invitation of the church, and with him the old gentleman mentioned p. 259—found the church in profound tranquility, anxiously expecting his return. He continued with us only two Sundays, and left Edenton but two or three days before brother Meredith came home. The next day he, said Meredith, went out to meet the church at Bethel, and the following Tuesday afternoon called a meeting of our church, at which, instead of availing himself of our pacific resolve in his favor, he proceeded to add insult to injury, by reproaching the church of having become Campbellites, *rending himself* from it, and calling for a division; and thus effected the ruinous event, which he describes on the page before us. Hence it must appear evident to every intelligent person, that the above representation of the state of the church which he gives, as having become quite unmanageable through excitement, was morally impossible, there being neither time nor cause for such a thing to take place from the 9th to the 19th of the same month. The truth is, he took the church at an advantage, the members not knowing for what purpose the meeting was called; and so scared the majority with the alarming imputation of Campbellism, a subject of which they were, for the most part, entirely ignorant, that he thus effected to divide the church, and so escape its discipline. Here follows our minute of this unhappy affair, "which" (to return his compliment grossly misapplied to us) "was as degrading to the cause of Christ, as it was mortifying to the feelings of all the friends of good order, and Christian decorum."—"In compliance with a resolution of the Baptist church of Edenton, at her regular conference meeting Dec'r 7th, 1833, the undersigned, your committee, beg to submit the following statement, as containing a correct narrative of the late proceedings at a meeting occasioned by the special request of Elder Thomas Meredith, on the 19th day of November last. The brethren being met, without knowing the object of the meeting, brother Meredith engaged in prayer, and then proceeded to state, that in consequence of certain proceedings of the church, during his absence, he had called the members of the church together, to inform them, that having admitted certain ministers of the gospel, whom he called reformers, into their pulpit, contrary to his views, and also of some of the members; and that this church had departed from the principles of the regular Baptists, and was become a Campbellite church;—that *he therefore rent himself* from this church, and would join some other;—that if none would receive him, he would stand alone;—then made a proposition for all who were unwilling to hear said ministers preach to declare the same by rising;—when some of the brethren, (who considered the proposition unauthorized, as coming from one who had "*rent himself* from the church," consequently not a member,) arose

to express their opinion, they were refused a hearing, and brother Meredith requested all in favor of his proceedings to remove to one side of the house, as he had resolutions to propose for their adoption; when one of the brethren arose again to make some remarks, disapproving of the proceedings, he was refused a hearing. Brother Meredith then proposed removing to his own house, and was answered he had better do so, as being a more suitable place, which he accordingly did, saying, they have the house, let them keep it; and so retired with a part of the persons who favored his proposals; thus the meeting terminated." We understand that brother Meredith and his adherents, have since appointed two deacons and been constituted into a new and separate church in a private house in the night, and have got themselves recognized as the regular Baptist church of Edenton, by the late Yeopim Union Meeting, held at Piney Grove meeting house, which met on Friday, 27th ulto. Which meeting also—"Resolved, that the former Baptist church of Edenton, in consequence of her manifest departure from the faith and practice of regular Baptists, be, and she is hereby declared to be, separated from the communion, and of course from all the privileges, responsibilities, and relations of this Union meeting." And all this, without our knowledge—without visitation or inquiry on the part of our brethren, who have thus most unfeelingly robbed us of our Christian character; if so be, that the faith and order of the regular Baptists constitute such a character. And this they have done, not only without the formality of a trial, but even without examination, specification or proof. Was ever such an act known in the history of the Baptist churches! That a set of disorganizers, rending themselves from a church, without so much as the request of a regular dismissal, should find ministers of the gospel so bent upon doing wrong as to constitute such disorderly members into a new and separate church, in the name and room of that from which they had thus violently departed, and thus by a special act of nullification destroy the relative existence of the former. Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the uncircumcised triumph. There is not a Pedobaptist sect in the land, that would treat their brethren in such a summary, high-handed, unceremonious manner: even the Spanish Inquisition itself, afforded its victims the shadow of a trial. If this be the good faith and order of the regular Baptists, in their dealings with their brethren, the less we have of either, the better. But, in the meantime, we shall still hope better things at the hand of some of our brethren; and to their justice and sympathy we appeal. With Christian respects to all the friends and lovers of truth, peace, and righteousness, we remain your much injured and suffering brethren. In behalf of the Baptist church of Edenton.

Joseph Manning.
Thos. Waff.
H. A. Skinner.

February, 1834.

Tarboro' Free Press.

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MINUTES

OF THE

Contentnea Baptist Association,

HELD AT

TYSON'S MEETING HOUSE,

PITT COUNTY, N. C.

26th, 27th, and 28th of October, 1833.

SATURDAY, October 26th, 1833.

Pursuant to adjournment of last year, the Introductory Sermon was delivered by Elder George W. Wallace, from John v. 25: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

The Association then convened for business, and being opened with prayer by Elder Samuel Moore, chose Elders, Thomas Dupree, Moderator; Mark Bennett, Clerk; and George W. Wallace, Assistant Clerk.

Brethren in the ministry, present, from sister Associations, were invited to sit with us; whereupon, Elders, Joshua Lawrence and Lemuel Ross, from the Kehukee, Elder Henry Swinson, from the Goshen, and Elder Jesse Adams and Brother George W. Whitfield, from the Little River, took seats with us.

Appointed Brethren John A. Atkinson and Sherrod Tison, a committee of finance; and agreed that they report on Monday next.

Letters from seventeen churches were read, their delegates' names enrolled, and their numerical state made known, as exhibited in the following table:—

NAMES OF CHURCHES and Counties where situated.	*MINISTERS & DELEGATES.*	*Baptised.*	*Rec'd by let'r.*	*Restored*	*Dis'd by let'r.*	*Excluded.*	*Decreased.*	*Number.*	*Funds* $	*Funds* C
Autrey's Creek, Edgecombe.	RALEIGH REASONS, John R. Moore, Stephen Wooten.	2			2	1		49	2	0
Bear Creek, Lenoir.	John Wooten, Allen Whitfield,	4			2		1	58	2	0
Beaver Dam, Lenoir.	*Aretas Jones, *Lewis Williams, Lofton Neathercut,					2		38	1	0
Black Creek, Wayne.	James Barnes, *William Bass*, Rufus Daniel,			1	1	2	1	64	2	0
Friendship, Wayne.	*George Herring, *Benajah Herring,	5			2			17	1	0
Meadow, Greene.	BENJAMIN BYNUM, Richard Allen, John Joyner,				3	3		28	1	5
Memorial, Wayne.	Tobias Jones, *Wright Bass,							8	1	0
Nauhunty, Wayne.	Josiah Gardner, Mark Heath, John Smith,	3			1	2		59	2	0
Oak Grove, Greene.	Benjamin Briley, Henry Nichols,		1		1			12	1	0
Pleasant Hill, Edgecombe.	*Jacob Proctor, Frederic Proctor, Willie Brake,							21	1	0
Pleasant Plains, Wayne.	Alfred Ellis, Wright Smith, *Dennis Glissen,	7	2		1	1	3	25	1	6
Sandy Bottom, Lenoir.	GEORGE W. WALLACE, Wm. Croom, Wm. H. Whitfield,				1			35	1	5
Toisnot, Edgecombe.	Ephraim Daniel, Moses Farmer, *Larry Dew,				4			68	2	0
Town Creek, Edgecombe.	THOMAS DUPREE, J. A. ATKINSON, CLARK BENNETT,	2	1		1	1	1	97	2	0
Tyson's, Pitt.	SAMUEL MOORE, John Jones, Sherrod Tison,		1		1		1	19	1	5
Union, Edgecombe.	Matthew Whitehead, Augustin Whitehead, Jonathan Bailey,				3	3	1	67	1	5
White Oak, Edgecombe.	ICHABOD MOORE, James Woodward, Solomon Barnes,	4			2			15	1	0
	Total,	27	5	1	25	15	8	680	25	6

NOTE. Pastors of Churches, and other ordained Ministers, are in small CAPITALS; unordained Ministers in *italics;* those marked thus, * were not present; the last column shows the contributions from the Churches to the Association fund

Petitionary letters were called for, if any, when one from the church at Memorial, was handed in by Brother Tobias Jones and read; and upon enquiry, she was considered sound in the faith, and was received by the Moderator's giving her delegate the right hand of fellowship.

Letters of correspondence from sister Associations were called for:—One from the Kehukee was handed in by Elder Joshua Lawrence, and read; and verbal information was received from the Little River, by Elder Jesse Adams.

Resolved: that we revoke the resolution passed at the session of 1831, respecting our mode of corresponding with sister Associations; and that we resume the mode of corresponding by *letter* and messengers, as formerly.

The Circular Letter was called for, and

On motion, agreed that Elders Dupree, Lawrence and Bennett, be appointed a committee to examine it; and that they report to the Association on Monday next.

Appointed Elder George W. Wallace to write to the Little River Association, and Elders, Wallace, Bynum, and I. Moore, to bear the letter; and agreed that we send by them 20 copies of our Minutes: also appointed Elder Bynum to write to the Kehukee, and Elders Dupree and Atkinson to bear the letter; and agreed that they carry with them 40 copies of our Minutes.

Resolved, that our next Association be held at Union meeting house, Edgecombe county, commencing Saturday before the fourth Lord's day in October, 1834; and that the Introductory Sermon be delivered by Elder John A. Atkinson, and in case he fail, by Elder I. Moore, beginning at 11 o'clock, A. M.

Elected Elders Lawrence and Ross to preach on the Lord's day; and agreed that worship commence at half past 10 o'clock, A. M.

Adjourned till 9 o'clock on Monday, with prayer by the Moderator.

LORD'S DAY, October 27th.

Elder Lemuel Ross, introduced the service, and preached from Prov. xiv. 12, and from John, xiv. 6: "There is a way which seemeth right unto a man; but the end thereof are the ways of death. I am the way, and the truth, and the life."—Elder Lawrence preached from Acts, xvi. 17: "These are the servants of the most high God, which show unto us the way of salvation." From the good order that prevailed, and the earnest attention paid, we hope that the children of God were refreshed, and sinners edified; and that the divine blessing accompanied, and will, in its effects, follow many precious souls through a happy eternity.

MONDAY, October 28th.

Met pursuant to adjournment: prayer by the Moderator.

On motion, the Rules of Decorum were read.

The Brethren appointed to write the corresponding letters, were requested to present them. Elder Wallace reported that he had failed to write. On motion, agreed that Elder Wallace write, and that the letter be left to the inspection of Elders Bynum and I. Moore, together with himself.

Elder Bynum, who was appointed to write to the Kehukee Association, presented the letter; which was read and approved.

The committee appointed to examine the Circular Letter asked leave to report, that, They had examined it, and that they felt some objections to its reception: that the writer, with

permission from the Association, would withdraw it; and they recommended that he have liberty to withdraw it, which was granted. Also, they asked leave to recommend, that the Association appoint a committee to prepare a Circular to be appended to these Minutes. The report was agreed to.

Appointed Brethren Dupree, Atkinson, Joyner and Bennett, a committee to prepare the Circular for the present Minutes.

Appointed Elder Bennett to prepare a Circular for our next year's Minutes.

The committee of finance report that they find now in the Treasury,		$30 90
Received by contributions this year, - - -		25 65
		$56 55
Paid Elder Dupree for attending the Kehukee Association,	$4 00	
Paid Elder Reasons, by order of the Association, the account due Elders Bynum and Wallace for attending the Little River Association, - - - - -	10 00	
Paid Clerk for services, - - - - -	10 00	
		24 00
Balance remaining in the Treasury,		$32 55

28th Oct. 1833. SHERROD TISON, JOHN A. ATKINSON, } Com. Fin.

Agreed, that Elder Bennett be requested to transcribe and prepare these Minutes for the press; to have 400 copies struck and distributed as usual; and to record one copy on the Association book: and that he continue to act as our Treasurer.

Called over the list of delegates, and noted the absentees.

The Minutes were read and assigned by the Moderator and Clerk.

Adjourned with prayer by the Moderator.

THOMAS DUPREE, Moderator.

MARK BENNETT, Clerk.

CIRCULAR LETTER.

The Contentnea Association, assembled at Tyson's Meeting House, Pitt county, October 28th, 1833, to all the Churches composing her body.

Beloved Brethren in Christ:—

The long forbearance and grace of God have permitted us to assemble once more in Association, where the sight of our brethren from almost every church in our bounds has gladdened our hearts, and where the pleasing and brotherly manner of our sitting together we trust has tended to strengthen the cords of our love and of our union. With an earnest and longing

desire for your prosperity, we feel unwilling to part and return to our homes without sending some token of our remembrance, and some word of admonition and encouragement to assist you while passing along on your pilgrimage. There is, we believe, dear Brethren, but one state in which the miseries of the present life can be softened, and the dismal gloom of the future can be removed; namely, that in which "the love of God is shed abroad in our hearts," causing our affections to warm to heaven, and our hearts to embrace our brethren. Love is the essence and quintessence of all true religion; and never are the saints of God so happy as when they feel its warmest exercise. Believing, brethren, that "the love of many," nay, the love of all is waxing cold, and that our happiness is thereby diminished and diminishing; to the intent that we may seek to regain our "first love," we will call your attention to this as the subject of our present Circular. Is not our situation similar to that of the church at Ephesus, described by John the divine, Rev. ii. 1—5, and may not the Holy Ghost have the same charge against us? "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are Apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake, hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Soon after the churches in Asia were planted certain teachers came amongst them, saying, *We* are apostles. The church of Ephesus, unwilling to be led away from the truth, felt it to be their duty to try them. The result of the trial was, they "found them liars." The testimony, together with the commendations bestowed upon this church by the Holy Ghost, shows them to have been true and steadfast in almost every thing but one: They had left their first love. As soon as they had got through with the trial of the false apostles, they were commanded to "repent and do the first works:" and they were threatened that, in case they failed, their candlestick should be removed out of his place; that is, their church should be scattered and brought to nought. No doubt they did right to try the false apostles. But whatever effect this business with its attendant circumstances *ought* to have had upon that church,

it is certain that it had the tendency to cool their affections, and to remove them from their first love. Now to the similarity of our own condition.

For about twenty years, teachers have been amongst us, the truth of whose doctrines, and the correctness of whose practices, we from the beginning, had reason to doubt. We felt it our duty to try them. The trial has been long and distressing, and we do believe the result has been, we have found their doctrines and practices unscriptural. And we may say again, whatever ought to have been the effects produced by this investigation, it surely *appears* to have cooled and drawn us away from our first love. How lukewarm has it left our love to God, and how cramped and indifferent our good affections to one another! But to advance: It is certainly a duty that Christians should love God, and each other sincerely and ardently; or this charge, "thou hast left thy first love," and the attendant command, "Repent and do the first works," would not have been offered to the church of Ephesus. Do we not hear the same charge against us, and the same command directed to us? The trying of false doctrines has changed, in some degree, the business of the Preacher, from feeding to fighting; from nursing the flock to opposing the encroachments of the wolf; and feelings of resistance were obliged to be cherished. Finding error and deception among us, our general confidence has been weakened; and with the firmly *united*, the *joy* of confidence has been marred. Suspicions and jealousies have been created; shyness and distance have been discovered; and that charity which suffers long, bears all things, and hopes what it cannot believe, or believes all things, has lost something of its freeness and openness. Contentions have been followed by injured feelings, almost affecting our brotherly habits. We hope, brethren, that you have been able to discern the errors which have prevailed, so that you are now settled in your minds; having measurably got through with the examination of these false doctrines. And if now we have left our first love, we pray that we may remember from whence we have fallen: not from *all* love, but from *first* love, or first degree of love. Prior to this trial, our hearts contained room enough for all our brethren in the United States, now, two or three small Associations, or a few churches,—and often-times not all the members in a single church, can find unfeigned love in our bosoms. A sourness, we fear, is contracted, which is too prone to debate and contention. Even when brethren of kindred sentiments meet while mutual love of the truth constitutes a source of considerable happiness and esteem, they, notwithstanding, fre-

quently feel their brotherly affection obstructed by something, they scarcely know what. Love struggles for freer exercise, but fails, and mourns under disappointment. In this condition, the Christian's largest share of spiritual comfort is not our lot. Our first love could turn misfortunes into blessings, while it could contemplate all things working together for good. Like Jacob, it could shorten time with us; and like Abraham, it could make us willing to sacrifice our dearest delights. It could hide a great many sins, nearly all the faults of our brethren. It could cause us cheerfully to forsake our homes and our husbandry, and hasten to the sanctuary;—there, sitting under the Lord's shadow was delightful, and his fruit was sweet to our taste. The songs of Zion were our employment, and our conversation was paved with love. But where are we now! Fallen, and our first love is gone. Mere trifles overmatch our present love, and grosser passions are contending for the mastery. Each day the Holy Ghost is secretly saying "I have somewhat against thee, because thou hast left thy first love." And instead of wrathfully crying, Wo! He is graciously whispering, Remember! Let us remember his threats; they *will be executed.* It is not enough that we contend for the faith, but that we live the life of charity also. In proportion to our love to Christ and one another will be our good works. If our first love be left, our first works will also be left. Give heed to the merciful warning. Will not the Lord perform his word? And shall our candlestick be removed out of his place? Shall our church, or churches, be dissolved and scattered, and our children grow up without light or refuge? Our number is growing less. The church of Ephesus was the Lord's, and yet he threatened to remove it. Our cause, we believe, is the cause of God, and we hold his truth in our churches; yet he may remove them. Let us set ourselves as one man, to enquire whether we have left our first love. If we have, let us try, by the merciful warning of the Holy Ghost; by the solemn obligation of servants, and the high privilege of brethren to the Lord Jesus, and by all the desire of our greatest earthly comfort, seek to repent and do the first works;—works of unfeigned, fervent love;—works of willing and dutiful obedience to Christ;—works of Christian behavior, through life. The Lord make you perfect in love, and preserve you blameless unto the coming day. May he spare our churches, and add to their number. Until we meet again, either in our Association, or, as we hope, in the kingdom of heaven,

FAREWELL.

Tarborough N. C. Free Press.

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MINUTES

OF THE

Contentnea Baptist Association,

HELD AT

UNION MEETING HOUSE,

EDGECOMBE COUNTY, N. C.

On the 25th, 26th, and 27th days of October, 1834.

SATURDAY, October 25th.

1. The introductory sermon was delivered by Elder John A. Atkinson, from Mark, iii. 14: "And he ordained twelve, that they should be with him, and that he might send them forth to preach."

2. The Association then assembled for business, was opened by prayer, and chose Elders Thomas Dupree, Moderator; Mark Bennett, Clerk; and George W. Wallace, Assistant Clerk.

3. Brethren in the ministry were invited to sit with us.

4. Brethren Benjamin Bynum and Sherrod Tice were appointed a committee of finance to examine the state of the treasury, and to report on Monday next.

5. Letters from eighteen churches were read, their delegates' names enrolled, and their changes and present number recorded as in the following Table.

CHURCHES, and Counties where situated.	NAMES OF DELEGATES.	Baptized.	Rec. by let'r.	Restored.	Dis by let'r.	Excluded.	Dead.	Members.	Contributions. $ C
Autrey's Creek, Edgecombe,	RALEIGH REASONS, Jno. R. Moore, Stephen Wooten,	4		1	2			52	1
Bear Creek, Lenoir,	Parrot Newborn,* Thomas Dawson, William Rouse,	3	1		3	1		57	2
Beaver Dam, Lenoir,	Aretas Jones, Lewis Williams,* Lofton Neathercut,*	1					1	37	1
Black Creek, Wayne,	Arthur Barden, *William Bass*, James Barnes,				2	1	2	59	2
Friendship, Wayne,	James R. Parker, Benajah Herring,* John H. Cotton.	2					1	20	1
Meadow, Greene,	BENJAMIN BYNUM, Joseph Bynum, Aaron Joyner,		1		2	3	2	24	1
Memorial, Wayne,	Tobias Jones, Wright Bass, Elisha Holland,	1			1			16	1 0
Nauhunty, Wayne,	Mark Heath, John Smith,	2	2		1	1	1	60	2 0
Oak Grove, Greene,	John Ringgold, Titus Carr,							12	1 0
Pleasant Hill, Edgecombe,	Jacob Proctor, Frederick Proctor, Willie Brake,							21	1 0
Pleasant Plains, Wayne,	John L. Gray,* Abner Graddy, Alfred Ellis,	5	2		2		1	35	1 5
Prospect, Duplin,	GEO. W. WALLACE,* Jesse Hardy,							12	1 0
Sandy Bottom, Lenoir,	William Croom, Adam Goodman, Richard Rouse,	1			8	1	1	27	1 0
Toisnot, Edgecombe,	Willie Rountree, Moses Farmer, Larry Dew,							67	1 50
Town Creek, Edgecombe,	THOMAS DUPREE, JOHN A. ATKINSON, MARK BENNETT,	1	1					95	2 0
Tison's, Pitt,	SAMUEL MOORE, Willoughby Jones, Sherrod Tison,	1			1	2		17	1 0
Union, Edgecombe,	Matthew Whitehead, Augustin Whitehead, Jonathan Bailey,	1			5		1	62	1 5
White Oak, Edgecombe,	ICHABOD MOORE, James B. Woodward, Jonathan Ellis,	2			1			16	1 0
	Total,	24	7	1	28	9	10	677	24 7

NOTE, Ordained Ministers are marked in CAPITALS; unordained Ministers in *italics;* those marked thus, * were not present; the last column shows the contributions from the Churches.

6. Petitionary letters were called for. One from the church at Prospect M. H. Duplin county, was handed in by their delegates, and read; and after examination, that church was received by the Moderator's giving the delegates the right hand of fellowship, and enrolled on the list.

7. Letters of correspondence from sister Associations were called for. One from the Kehukee was handed in by their messenger, Elder Joshua Lawrence, and read. Verbal information from the Little River was given by Elders Burrell Temple and Nathan Gully, accompanied with a file of their Minutes.

8. Resolved, that this Association will offer to open a correspondence with the Country Line Association, by letter and messengers when convenient; and by letter alone, when not convenient for messengers; and that Elder Mark Bennett be

appointed to write to that Association, and bear the letter; and that we tender them fifteen copies of our Minutes.

9. The circular letter was called for, and referred to a committee consisting of Elders Bynum, Moore, Lawrence, Swinson, and Temple, for examination—to report on Monday next.

10. Resolved, that this Association hereafter examine circular letters by a committee appointed for that purpose, previous to reading them in Association.

11. Elder John A. Atkinson was appointed to write to the Kehukee Association, and Elders Dupree and Bennett to bear the letter, and forty copies of our Minutes: Elder Ichabod Moore to write to the Little River, and Elders I. Moore and Bynum to bear the letter and twenty copies of our Minutes.

12. Resolved, that our next Association shall be held at Pleasant Plains M. H. Wayne county, to commence Friday before the fourth Sunday in October, 1835; that Elder Dupree is appointed to preach the introductory sermon, and Elder Bennett in case of failure; worship to begin at 11 o'clock, A. M.

13. Elders Lawrence and Temple, were appointed to preach on Sunday; worship beginning at half after 10 o'clock, A. M.

14. Adjourned till Monday next 9 o'clock, A. M. Prayer by Elder S. Moore.

SUNDAY, October 26th.

Elder Temple opened worship, and preached from 2 Kings, v. 34, 35: "And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned and walked in the house to and fro; and went up and stretched himself upon him and the child sneezed seven times, and the child opened his eyes." Elder Lawrence preached from John, xxi. 15, 16, 17: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." The day was showery; yet good attention appeared to be given, which, together with the faithful ministration of the word, induces the hope that the labor will be owned and blessed of the Lord.

MONDAY, October 27th, 1834.

15. The Association was opened with prayer by Elder I Moore.

16. The Constitution and Rules of Decorum were read.

17. The letters of correspondence to sister Association were called for, read, and approved.

18. Resolved, that the brethren who visited the sister Associations be allowed the usual compensation.

19. The Committee to examine the circular letter reported favorably; and the letter was read, and approved.

20. Elder Ichabod Moore was appointed to write the circula for the next year's minutes.

21. The committee of finance reported that

They find now in treasury,		$32 5
Received by contributions this year,		24 7
		57 3
Paid Elders Dupree and Atkinson for attending the Kehukee Association,	$7 00	
Paid Elders Bynum and Wallace for attending Little River Association,	7 00	
Paid for printing last year's Minutes,	10 00	
Paid Clerk for his services,	10 00	
		34 0
Balance remaining in treasury,		$23 3

October 27, 1834. BENJAMIN BYNUM, SHERROD TISON, } *Com. Fin.*

22. Elder Mark Bennett was appointed to transcribe and prepare the Minutes for press; to have 400 copies printed; and distribute them as formerly; to record one copy in the Association Book, and to continue to act as treasurer.

23. The list of delegates was called over.

24. The Minutes were read, and assigned by the Moderator and Clerk.

25. Adjourned by prayer to the time and place appointed.

THOMAS DUPREE, Moderator.
MARK BENNETT, Clerk.

CIRCULAR LETTER.

The Contentnea Association, assembled at Union M. H. Edgecombe county, on the 27th October, 1834, to all the churches and brethren composing the Association.

Dear Brethren: According to former usage we address you by Circular. As this kind of letters is offered but once a year, we feel greatly anxious to present something that will aid you to *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.* We do not know how to do this better than by exhorting you to attend to the light and to the

READING OF THE SCRIPTURES.

The Bible is the word of God. It contains the matter and sum of all things concerning the salvation of sinners, and the comfort of saints. Pursuing the letter and the spirit of it, we never wander, never mistake. Aside from the scriptures, all else is but the wild superstition of heathenish darkness, or at best, the imagination of enlightened men. All false religion arises perhaps from false conceptions of God: and as the Bible is all the work that gives correct views of him, we cannot read it too frequently nor too carefully. The scriptures display his character as creator, and decide whether he willed in sovereignty, or depended on the counsel and will of others; whether he worked with sovereign power, or depended upon the aid of others. They exhibit him in providence and redemption with the same decisions of character. They prescribe the manner in which he will be worshipped by us, whether it must be by the offering of our bodies, or of our spirits: whether he will be worshipped as a merciful God only, or a just as well as a merciful God: whether he will be worshipped as having only a claim of obedience from us, or whether he has not a claim of punishment also. The scriptures exhibit him too in the awful and sublime character of *judge of quick and dead.* Showing us whether in judgment a knowledge of our crimes will be lacking, or not, and whether or not, he will call every sin in to judgment. Whether or not, he will acquit all the human family, or a part, or none: and if he acquits any, they show upon what principle, and if he condemns any, they show upon what principle. They show us our relationship to him: whether in our primitive state we did or did not, owe him perfect obedience: whether we maintained that state by obedience, or fell from it by transgression: And, if we fell by transgression, whether our transgression exempted us from the debt of obedience, or incurred a new debt of punishment or suffering: and if a new debt of punishment, whether it be temporary or eternal. They show whether transgression did or did not disqualify us for paying the debt of obedience: and, if it were possible for us to pay the debt of obedience, they show us whether that would pay both debts, obedience and punishment, and whether one debt will pay two which are separate and distinct. If we thus owe a double debt to God, which we cannot pay, the scriptures show us whether God has condescended to grant any discharge or not; and whether that discharge or forgiveness be the reward of human works, or the gift of divine grace: whether sinful, lost, condemned and wretched man may become the child of God; whether this is by any change in man or not, either in reforming the external deportment, or in *repentance toward God, and faith toward our Lord Jesus Christ,* making him a new creature. They show wheth-

er such a person loves sin, or holiness; whether he loves Jesus Christ an his service, or satan and his service: whether a saint of Christ can sin an still remain a saint; whether or not he is saved so long as he maintains a upright walk, and again condemned as soon as he transgresses; or save with everlasting salvation. If the scriptures afford this light, (and abun dantly more,) you will at once agree that there is great advantage in read ing them. You will pardon us also for pointing to a few of the disadvan tages of not reading them. As often as you read, you hear in a manne the voice of your God, your Father whom you love. Not reading, yo lose this privilege. As oft as you read you see, even if it be dimly, th face of Jesus Christ, and hear his gracious will concerning you: not read ing, you lose these blest enjoyments. By reading, we find whether w have passed from death to life; not reading we may continue to be deceiv ed. If the Holy Spirit has wrought the work of salvation within us, an revealed Christ *the way, the truth and the life to us*, reading the scrip tures makes *the way* more open and clear, *the truth* more sweet, and *th life* more delightful and heavenly. You lose, in some degree, the comfor of these by not reading. In short, brethren, if you neglect the reading o the scriptures, you will not be prepared to converse with the brethren wit so much satisfaction, you will lose much even in meditation; you will no understand preaching so well; you will grow more worldly-minded lukewarm and cold; more feeble to resist temptation; have less zeal for th prosperity of the church and the cause of God generally; be more liable t receive erroneous doctrine. A sound ministry goes far towards maintain ing the truth in the church; but whenever the church gives over the read ing of the scripture to the ministers, it takes the first step toward depart ing from the truth; and continuing to neglect the reading of God's word, the church will sooner or later be seen departed from the truth and over whelmed in error. It sometimes happens that ministers of our own de nomination through mistake, quote that for scripture which is mere tradi tion; if you do not read carefully you will receive it and set it down as scripture. Men through design may quote wrong, and largely mingle their own traditions, self-will, and self-choice, and you will not be prepar ed to detect them. If the preacher reads a text which you have not seen nor heard, you may judge there has already been a great neglect of read ing. If you feel more interest in reading men's books than the word of God, it augurs badly. The truth of the scriptures is a charge committed to the church for safe-keeping; and it is as though the Lord had said, *I leave my truth in your hands; take care of it till I come.* Much depends on reading the scriptures; perhaps more than upon all other religious exercises put together. May we read them constantly and impartially; and the Lord give us understanding in them. May we make them, (and not what men think about them,) the rule of our constant faith and practice. The Lord be pleased to guide you along the narrow way, and lead you through the strait gate to his rest, for the sake of the Lord Jesus; to whom be glory throughout all ages, world without end. Amen.

Free Press.—Tarboro' N. C.

MINUTES

OF THE

Contentnea Baptist Association,

HELD AT

PLEASANT PLAINS M. H.

WAYNE COUNTY, N. C.

23d, 24th, and 25th days October, 1835.

FRIDAY, October 23d.

The Introductory Sermon was preached by Elder Thomas Dupree, from 1 Cor. i. 30: "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption."

The delegates then assembled for business, and after prayer chose Elders Dupree, Moderator; Mark Bennett, Clerk; and George W. Wallace, Clerk Assistant.

1. The Rules of Decorum and Constitution were read.

2. A motion was made to amend our Constitution by adding to the seventeenth article thereof, the following: "We will not fellowship any member or members of Missionary, Bible, Tract, or Sunday School Union Societies, nor advocates of Theological Schools, nor any person who does fellowship them, nor will we hold any such in our churches." After some deliberation it was agreed to lay it over till the ensuing day.

3. Brethren in the ministry from Associations with which we correspond, were invited to sit with us. But owing to the division of sentiments among us, respecting the proposed amendment, they forbore to take seats.

Files of Minutes, from the Kehukee Association by Brother Richard Rives, from the Little River by Brethren Temple and Kenady, and from the Country Line by Brethren John Stadler, James Wilder and James Smith, were tendered to us and received.

3. Brethren Benjamin Bynum and Moses Baker were appointed a Committee of Finance; and requested to report the state of Treasury on Saturday.

4. Letters from the several churches were read, their delegates' names enrolled, and their changes since last year's sitting noted as follows:—

CHURCHES and Counties where situated.	*NAMES OF DELEGATES.*	*Baptized.*	*Rec'd by let'r.*	*Restored.*	*Dis'd by let'r.*	*Excluded.*	*Deceased*	*Members.*	*Contributions.* $ Cts
Autrey's creek Edgecombe,	RALEIGH REASONS,* Jno. R. Moore, Robt. Rasberry,	2				1		53	1 00
Bear Creek, Lenoir,	Parrot Newborn, Richd. Smith, Thos. Dawson,	9				3	2	66	2 00
Beaver Dam, Lenoir,	Aretas Jones, Lewis Williams, Lofton Neathercut,				2			35	1 50
Black Creek, Wayne,	Arthur Barden, *William Bass,* James Barnes,	3		1	3	2		67	2 00
Friendship, Wayne,	George Herring,* Henry Sasser, Benajah Herring,	5	1					26	1 25
Meadow, Greene,	BENJAMIN BYNUM, John Joyner,* Joseph Bynum,*				3	1	2	22	1 50
Memorial, Wayne,	Elisha Holland,* Wright Bass,							15	1 00
Nauhunty, Wayne,	Calvin Coor, Silas Pate, Shadrach Pate,	7			2			65	2 00
Oak Grove, Greene,	Matt. H. Carr, William Savage,* John Ringgold,	3						15	1 00
Pleasant Hill, Edgecombe,	Jacob Proctor, Frederick Proctor,* David Nolly,*				1			20	1 00
Pleasant Plains, Wayne,	Joel Hines, Dennis Glissen, Wm. Lane,	1	1		2			32	1 50
Prospect, Duplin,	GEO. W. WALLACE, Jesse Hardy, Windall Davis,	3				1		14	1 50
Red Banks, Pitt,	James Griffin, Lanier Griffin, Jno. McGowns,							61	1 50
Sandy Bottom Lenoir,	Richard Rouse, William Croom, Wm. H. Whitfield *	1					2	25	1 00
Toisnot, Edgecombe,	Larry Dew, Moses Farmer, *Wiltie Rountree,*	2			4		1	69	1 50
Town Creek, Edgecombe,	THOMAS DUPREE, Moses Baker, MARK BENNETT,				1	2	1	91	1 50
Tison's, Pitt,	SAMUEL MOORE, Willoughby Jones, Sherrod Tison,*				2			15	1 00
Union, Edgecombe,	Matthew Whitehead,* Augustin Whitehead, Wm. Robbins,			2			4	60	1 50
White Oak, Edgecombe,	ICHABOD MOORE, Solomon Barnes,* Jonathan Ellis,	3	2		1			20	1 00
	Total,	39	4	3	21	10	12	771	26 25

NOTE. Ordained Ministers are marked in CAPITALS; unordained Ministers in *italics;* those marked thus, * were not present; the last column shows the contributions from the Churches.

4. Inquired whether there were any petitionary letters for membership in this Association: when one from the church at Red Banks, Pitt county, was presented by their delegates, James Griffin and Lanier Griffin, and read; and the church was received, and entered on the list as above. Another from the church at Hancock's, Pitt county, was handed in by the delegation from Red Banks, and read; but that church was not received, their delegates not being present.

5. The Circular Letter was called for, and referred to a committee consisting of Brethren Dupree, S. Moore and Bennett for examination; with a request that they report on the morrow.

Adjourned by prayer to Saturday morning, 9 o'clock, A. M.

SATURDAY, October 24th.

6. Letters of correspondence from sister Associations were called for. One from White Oak Association was presented by Brethren P. Pucket and David H. Bell, and read; and their messengers took seats with us. Letters from the Kehukee and Little River Associations, by their messengers aforenamed and read.

7. The committtee appointed to examine the Circular Letter reported: that it be read in the Association. It was read and ordered to be annexed to these Minutes.

8. Took under consideration the amendment of the Constitution and after considerable debate, the question for amendment was carried; and the seventeenth article together with the amendment was ordered to be inserted at length, which is as follows:

ART. 17. We will not countenance any preacher who shall travel within the bounds of our Association, establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever. We will not fellowship any member or members of Missionary, Bible, Tract, or Sunday School Union Societies, nor advocates of Theological Schools, nor any person who does fellowship them; nor will we hold any such in our churches.

The invitation to brethren in the ministry from correspondent Associations, was renewed; whereupon they came forward and took seats with us.

9. Brethren Dupree and Bennett were appointed to visit the Kehukee Association next fall; Bynum and I. Moore to visit the Little River and Country Line; I. Moore and Bennett, the White Oak: and the messengers to each

respectively to write and carry the letters of correspondence.

Agreed to send 40 copies of our Minutes to the Kehukee Association, 20 to the Little River, 20 to the Country Line, and 15 to the White Oak.

10. Our next Annual Session is appointed to be held at White Oak M. H. Edgecombe county, to commence Friday before the fourth Sunday in October, 1836; Mark Bennett to preach the Introductory Sermon, and Elder John A. Atkinson if the former fail: worship to begin at 11 o'clock, A. M.

11. Brethren John Stadler, Burwell Temple, and Thomas Dupree were appointed to preach on Sunday, worship to begin at 10 o'clock, A. M.

12. The Committee of Finance reported:

Balance in the treasury last year, - -		$23 30
Contributions the present year, - -		26 25
		$49 55
Paid Elder Dupree for attending Kehukee Assoc'n,	$5 00	
Paid Elder Bennett for attending the Country Line,	2 37	
Paid for printing last year's Minutes, - -	10 00	
Paid Clerk for services, - - -	10 00	
		27 37
Balance remaining in the treasury, - -		$22 18

Oct. 24th, 1835. BENJ. BYNUM, MOSES BAKER, } Com. Fin.

13. Appointed M. Bennett to write a Circular to accompany our next Minutes.

14. Appointed the present Clerk to prepare these Minutes for press, to have 400 copies printed and distributed amongst the churches, and record one copy on the Association Book.

15. The list of delegates was called over.

16. The Minutes were read and assigned by the Moderator and Clerk.

Adjourned to the time and place appointed by prayer.

THOMAS DUPREE, Mod'r.
MARK BENNETT, Cl'k.

SUNDAY, October 25th.

A large assemblage met at the stage. Elder Stadler preached from Isa. lx. 21: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Elder Temple succeeded and preached from St. John, xv. 1, 2: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Elder Dupree declined preaching, and Elder P. Pucket preached from lxxiii. Psalm, 28: "It is good for me to draw near to God." The wind was high and bleak. The congregation mostly were attentive. The servants of God were faithful and much engaged. We hope the weaklings of the flock were strengthened; and the people of God refreshed: The Lord make the word effectual in gathering together into one the children of God that are scattered abroad.

CIRCULAR LETTER.

The Contentnea Association, now sitting at Pleasant Plains Meeting House, Wayne county, this 25th day of October, 1835, to the Churches they represent.

Beloved Brethren: No doubt you will be looking for a Circular Letter, written upon some subject of importance. We have no other subject on our minds at present but the memorable subject of *Religion*, from which if God will, we shall undertake to offer you some few thoughts, and in doing this it behoves us to offer some definition of the word religion. The understanding we have of this word is divine faith and worship and reverence of God. However, it is defined by others, binding together; by others, inward piety of heart whereby God is acknowledged; while another says, it consists in the resolution of the will for God, and to avoid whatever we are persuaded he disapproves. The word religion only occurs in scripture (perhaps) five times, and if the whole heathen mythology was searched, we know not whether it is to be found. Although there was nothing said about religion, or the term not used in scripture till the days of the apostles, religious devotions were practiced in a very early age of the world; for we hear in scripture, men began to call on the name of the Lord, which implies they worshipped God. Again: Abel offered to God a sacrifice which was accepted—see Genesis.

But Cain brought of the fruit of the ground for his offering, which was not received. Therefore we see plainly two systems of religion set up in the world, the one a pure religion, and the other a false or spurious one. 1st. All false religion or the principles of it was communicated to our fore parents in the garden of Paradise, and has been in exercise more or less from that day to this; false or spurious religion proceeds from our depraved nature or a false conception of God; and in proportion to the views we entertain of ourselves and God, so we set up our forms of worship. Man in his depraved state is not without some knowledge of the Supreme Being; but the views which he entertains of him, can never enable him to worship in a pure or holy manner. But to prove the fact stated, we bring the following scripture: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse, Romans, i. 20. We only shall divide religion into four general heads, viz: the heathen religion, the Roman religion, the Mahometan religion, and the Christian religion. To enlarge on all we have proposed would extend far beyond the bounds of a Circular, nevertheless we will glean a little as we pass on.

First. It is evident that the heathen had some knowledge of the true and living God, or they would not have had so many idol gods, which it is not expedient for us to name here; but it is a plain proof that there is one true God, and we read of no other characters denying his existence but the fool, and he said in his heart, "there is no God." The heathen gods were dumb and deaf, could neither see nor smell, and yet on critical occasions, or in times of distress, they invoked these gods. This is proven by the impudent act of Goliah of Gath. Again: by the case of Nebuchadnezzar, when he wanted Daniel to worship his gods—see Daniel. However, some of their gods were beasts, which were no better than stock or stone. Notwithstanding they done sacrifice to them, and reposed confidence in their gods, they could not save them. Moreover, it is said the heathen religion can hardly be entitled a system, since the votaries thereof are subject to the most gross vices.

2d. Under the tyranny of the pagans the followers and worshippers of God suffered many very many abuses, and even death itself. See the unlawful decree of Nebuchadnezzar, recorded by Daniel the prophet, as well as others. The second thing we shall notice is, the religion of the Church of Rome, which is said to have been in infancy a branch of the true church of Jesus Christ. We will ask the reader if the church at Corinth in Greece was not entitled to the same honor —the church at Philippi, in Macedonia—the church at Galatia—the church at Collossia, and the seven churches in Asia, with many others? Therefore, we do not see any cause why the church at Rome, should claim any pre-eminence over those other churches, as to age or quality; and if she did ever possess any over the rest, it is now nothing to her glory; for it is certain from the best authors we have who wrote of her proceedings, that she swerved from the Christian

faith from time to time, until she and her votaries went into lasciviousness, and went on to elect popes, cardinals, and peers, and establish persecution against the true church or followers of Jesus Christ in several kingdoms, wearing names, titles and offices which Christ nor his apostles never did, nor intend should be given to officers of the church; which names are unwarranted in the New Testament. And by their influence they troubled kingdoms, established ecclesiastical laws, put many saints to death, proclaimed themselves Vicar to Christ, successor of St. Peter, having power to forgive all manner of sins, past, present, and to come; which is more than Christ himself ever assumed to do. Moreover they established universities, theological seminaries, the mass, infant sprinkling, preaching (as they said) men out of purgatory, selling indulgences, pardons, and in the mean time forbidding to marry—would not have wives of their own, but wanted every other man's—and went so far as to worship the relics of the dead. Many other errors they were guilty of, which we shall not now notice. And popery is only paganism refined, or nothing better, and if you want a proof of all this, see Fox's History of Martyrs, the Biography of John Wickliffe, Zuinglish, Patrick, Hamilton, Martin Luther, John Calvin, Buck on the Church of Rome, and many other writers on the same subjects. Some of these men in the years 14, 15 and 1600, set her at defiance and proved to the world that she was nothing more or less than the beast which the revelator saw having seven heads and ten horns; and made it appear she was anti-Christ. We shall only now observe, that Christian Rome, (as it is called) done more injury to the followers of God, and put to death more saints, than ever pagan Rome did.

3d. We now come on to take a short notice of the Mahometan religion. It appears Mahomet was a Persian, or born under the reign of the Persian empire, about the beginning of the seventh century. His father being poor and dying when his son was young, he was necessarily raised by his friends and married a rich widow, which gave him many advantages; and he made use of them for the purposes of establishing a new system of religion and to break down paganism; which religion he was successful in setting up in several countries in a short time. He first fixed his plan, converted his wife and near relations, and rich and noble friends; and by his own intrigues and the assistance of his friends, he proselyted a sufficient number of men and took the sword and forced his religion. The reason why men embraced the Mahometan religion was, they were afraid of Mahomet's sword; and it is presumable the overthrow of this religion will be caused by universal war, inasmuch as we think Mahomet is the false prophet that John saw in the Revelations, and the beast the law religion. And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire, burning with brimstone, Revelations, 19th and 20th. This religion is founded pretty much in the belief of one God, and that Mahomet was his

prophet. They believe the most of the Old Testament is of divine authority. Mahomet sets himself nearly upon an equality with Jesus Christ, but says he is the last prophet. He also has a number of other sentiments which there is not room here for. This religion is no better than the former, as men cannot be saved without Jesus Christ; therefore, we shall leave it and come to the last thing proposed—*see Buck on Mahomet.*

4th. We shall now proceed to notice the Christian religion, and in order to set it forth in its proper colors, we shall try to find what kind of religion the church at Antioch possessed, or believed in. Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phœnicia, and Cyprus, and Antioch, &c. It is also said some of them were men of Cyprus and Cyrene, which when they were come to Antioch spake unto the Grecians preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord. Barnabas was also sent, whom when he came, preached (we believe) the Lord Jesus—however, the scripture said, saw the grace of God and was glad, and exhorted them all with purpose of heart to cleave unto the Lord. He then went to Tarsus, and found Saul, and they returned to Antioch and assembled themselves with the church, and taught much people, and the disciples were called Christians first in Antioch, see Acts, 11th chapter, from the 19th to 27th verse. Barnabas was a man full of the Holy Ghost. St. Paul was a Christian and believed in the Chrisian religion, and practiced the worship of them and taught Christians, with the rest of the apostles, the perfect rule of faith and practice, as you will see in all his epistles to the Christian churches. A few words relative to what the primitive Christians believed. They believed in the Lord Jesus Christ, that he was the Son of God, the only Saviour of sinners; that he was God manifest in the flesh; that he was God one with the Father. They believed the Holy Ghost was one with the Father and the Son, and was engaged in the work of redemption; for there are three that bare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. This language proceeded from John's own lips. God never was manifest to Adam in a trinity of persons till after the fall, yet he did exist as such; which appears from his own words: Go to, let us make man in our own image. We could bring many other proofs, see the New Testament abounding with proofs, but we have not time to insert them here. We next proceed to inform you that no unregenerated man is a Christian, let his profession be what it may; but is a foreigner and an alien without hope and without God in the world. Thus having incorrect views of the Supreme Being, and of himself, he always worships incorrectly; in a word, a bad principle never produces a good work, which agrees with the words of our Saviour: Make the tree good and the fruit will be good also. But men in these modern times say, they are making Christians almost as fast as they want, but by what means? Most ministers, or our Arminian ministers, tell the people the atonement is general, and the

spirit of God strives with every body, and if they will believe, which is possible for them to do at any time, and reform, that is enough. God is merciful and he will save them, say they, this is the Christian religion. We have not so learned Christ, and we never knew any tree to change itself or its fruit, neither have we ever known any tree to change another tree or alter its fruit; when the Ethiopian can change his skin, or the leopard his spots, then may an unregenerate man make himself a Christian; and then may men make Christians, and not till then.

To prove our position we will state a case. Suppose here is a spring which in former times produced good water, but some enemy poisoned the spring and of course it produced poisonous water, and before it is fit for use the spring must be cleansed. We ask, therefore, can the spring cleanse itself, or can any other cleanse it? we think not. The Arminian says, the way to cleanse it is to send your servants and make them work upon the stream below, and cleanse all the waters that run out of the spring and that is the right way. If that be the way, what will be done with what runs out, after such cleansing, seeing the fountain remains untouched? the waters will be like the original. Will they work on the outward passions of men, and the heart from whence all the actions flow is untouched. And when they sin again (say they) they have fallen from grace, when it should have been they fell for lack of grace. There is another set of preachers that are manufactured over, according to the schemes of the day, that say, O no, brother Arminian, you are a little mistaken; let us prescribe a plan whereby sinners hearts can be cleansed, or that spring above named. They then proceed to say, destitute places, souls are going to hell in ignorance for want of the gospel preached to them; the Brahmins are perishing for the word of life, and Hindoos, &c. and we have just studied out a plan to save them. What plan, Sirs? Why let us erect theological schools, State conventions, religious schools in different parts of the United States, and polish men to work upon the bad spring above named, or sinners hearts; and learn them to persuade men and beg them out of their money, and in a short time we can have servants a plenty. (Agreed, for if you want martins set up a plenty of gourds and you will have them.) However, they have proceeded to all the above, and are sending lazy young men, who are not willing to work, that can beg even a shilling from a negro, and all he can get from others in better stations of life, to carry their point. Say to him (or any of his class,) Sir, who sent you to preach, and what is your motive? He (perhaps holding a temperance paper in his hand) will answer, such or such a Board of Missions sent me. They are in want of a little money, and cannot you help us to some? They have learned to cry to congregations and to private individuals, God loves the cheerful giver and deceive the people and carry off their money, and perhaps preach them an Arminian or a money begging sermon, and leave the spring uncleaned or their souls unsaved. We will just remind the reader, where the money beggars are gone to Hindostan

there is a salubrious climate, a fertile country, gold and silver mines, and no doubt but a rich reward like this will be an effectual call to a number of these fellows. What is the sign of their call to the ministry? 1st. Every power of their souls being filled with the love of money, which is the root of all evil. 2d. To put on a cloak of hypocrisy. 3d. To beg well. 4th. Put on two coats. 5th. From the study of Dr. Gill's divinity and exposition of the scriptures, and others. 6th. The glory of the schemes of the day, &c. and thereby deceiving the people. But there are two or three ways by which they are known: 1st. by their wearing two coats; 2d. by their begging of money; and 3d. by their sowing discord among the brethren. All such religion is nothing better than popery. So they leave the hearts of men unclean.

Next we shall proceed to show how the fountain is cleansed, or the way to cleanse it. Begin in the very bottom of the fountain and take away every thing that defiles it, and the water will be good. And this is the way God cleanses the hearts of men, and makes them Christians. God the Holy Ghost kills the poison of sin, and kills the sinner to the love and practice of sin; changes the heart and shows the sinner the unholiness of his nature; brings to his view his own perfection and holiness, and the man dies to his former prospects of getting to heaven. The apostle said, sin revived and I died; and again, God granted repentance unto life, and gives faith by which the man believes in the Lord Jesus Christ. He is thus born again, as the apostles and primitive Christians were, born not of the flesh nor of blood, nor of the will of man, but of God. This is the way the hearts of men are changed, and from thence proceed good fruits as the United Baptists, who are changed as they were in Antioch, and follow the same rule of faith and practice. Again: pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep themselves unspotted from the world; which shows it must be a pure heart to perform this work. For when the Christian does this work he has no claim on the Supreme Being at all. In his visit to the house of mourning his religion is pure, because it proceeded from a pure heart or soul. He discharges a Christian duty, prays for the afflicted, and perhaps comforts them, knowing not but God may bless his visit to their souls good; for God evidently saw the end of all his work before he pushed it into existence, and appointed his means to effect his work. One means is the preaching of the word—for it pleased God by the foolishness of preaching to save them that believe. But see one of God's preachers come forward and say, Sir, who sent you to preach, and what sign do you give of your call? He will say, I believe Jesus Christ called me; now for the sign—I was once a hater of his kingdon, and had no delight in holiness, but I hope he has changed my heart, for now I love a holy life and the more like Jesus any Christian is, the better I love him; and after this change took place, the worth of souls was imprest on my mind, the welfare of Zion, the honor of the Christian cause and the glory of God; all these lay so heavy on

me I had an extreme burden, &c. and necessity was laid on me to preach the gospel, and wo is me if I preach not the gospel. So the man goes without hire or reward, only he carries his reward with him. So he goes and strikes right at the fountain of sin in the heart; God the Holy Ghost sending conviction home and changing the heart as at Antioch. Of such are the Baptists in this Association, and some others, made Christians by the eternal God. Therefore, beloved brethren, make it manifest that you are in possession of pure religion, this dark time of the night. Pray without ceasing, and fill your seat in meeting houses, and be temperate but not abstain; and above all things, love one another and keep the unity of the spirit in the bond of peace. Read the Bible every day of your lives, that you may know what the will of the Lord is. Hold out faithful to the end, and you have the promise of a crown of life; for the day will surely come when we, (if we be Christians,) shall all meet in that great Association above, where parting shall be no more and sorrows never come. May God grant us a happy entrance into that Association, for Christ's sake. Amen.

Tarboro' Press.

MINUTES

OF THE

Contentnea Baptist Association,

HELD AT

WHITE OAK MEETING HOUSE,

21st, 22d, and 23d days of October, 1836.

FRIDAY, October 21st.

The introductory discourse was delivered by Mark Bennett from (Rom. xvi. 17, 18.) Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

The delegates then assembled for business, and after prayer chose Thomas Dupree Moderator, Mark Bennett Clerk, and John A. Atkinson Clerk Assistant.

Corresponding Messengers and brethren in the ministry from corresponding Associations, were invited to seats with us; WM. HYMAN from Kehukee; BURWELL TEMPLE, ELI HOLLAND, JAMES K. BARBOUR from Little River; PARHAM PUCKET from White Oak; JOHN STADLER, *Thomas Gibson*, ROBERT MCKEE, STEPHEN I. CHANDLER and Joel Bolton, from Country Line; and ASHLEY SWAIM from the Abbot's Creek Union Association, took seats with us.

1. Read the Constitution and Rules of Decorum.

2. Appointed Benj. Bynum and Sherrod Tice a committee of Finance.

3. Letters from the several churches were read, their delegates' names enrolled, and their changes since last year's sitting noted as follows:

Churches and counties wherein situated.	NAMES OF DELEGATES.	Baptized.	Rec.by let'r.	Restored.	Dis. by let'r.	Excluded.	Deceased.	Members.	Contributions.
									$ Cts.
Awtry's Creek, Edgecombe.	Raleigh Reasons, Jno. R. Moore, Robert Rasbury, -				1		2	50	1 00
Beaver Dam, Lenoir.	Aretas Jones, Lewis Williams,* Lofton Neathercut, -							35	1 50
Meadow, Greene.	Benj. Bynum, Wm. Williams,* Aaron Joyner, -								1 50
Memorial, Wayne.	Wright Bass, Elisha Holland, Jacob Barnes,* -	2			1			19	1 00
Nauhunty, Wayne.	Wm. Exum, Silas Pate, Wright Taylor,* - -				6	17		41	1 50
Pleasant Hill, Edgecombe.	Jacob Proctor, Willie Brake, Fred. Proctor, -							20	1 00
Pleasant Plains Wayne.	Wright Smith, Alfred Ellis, Joel Hines, - -							17	1 50
Red Banks, Pitt.	James Griffin, Lanier Griffin,* Caleb Nelson, - -						1	61	1 50
Sandy Bottom, Lenoir.	Wm. Croom, Richard Rouse, Evans Whaley, - -						1	23	1 15
Tison's, Pitt.	Samuel Moore, Willoby Jones,* Sherrod Tison, -		1					14	1 00
Town Creek, Edgecombe.	Thos. Dupree, Jno. A. Atkinson, M. Bennett, - -	1			1			69	1 50
Union, Edgecombe.	M. Whitehead, A. Whitehead, Jona. Bailey, -	1				2	2	57	1 50
White Oak, Edgecombe.	Jona. Ellis, Jas. B. Woodward, Ichabod Moore, -	1			1			20	1 00
	Total,	5	1		10	19	6	426	16 65

4. Petitionary letters were enquired for.

5. The circular letter was called for, handed in, and referred to a committee, consisting of B. Bynum, J. A. Atkinson, J. Stadler, A. Swaim, and the moderator.

6. Letters of correspondence were enquired for,—A letter and file of minutes from the Kehukee and White Oak Associations, and minutes from the Little River, Country Line and Abbot's Creek Union, were presented by their messengers above named.

7. Thos. Dupree, J. A. Atkinson and Mark Bennett were appointed to visit the Kehukee Association; Jacob Proctor, I. Moore and B. Bynum, the Little River; B. Bynum, Wm. Exum and James Griffin, the Country Line, and B. Bynum and James Griffin the Abbot's Creek Union; and I. Moore and M. Bennett to visit the White Oak.

Adjourned to Saturday, 10 o'clock, A. M.

SATURDAY, October 22nd.

The list of delegates was called over, and absentees noted.

8. The committee to whom the circular was referred for examination reported: They find no fault with it, but recommend it to the consideration of the Association. It was then read in the Association; and ordered to be attached to our present minutes.

9. The Committee of Finance reported as follows:

Balance remaining in the treasury last year, -		$22 18
Contributions at this Association, - -		16 65
		$38 83
Paid for printing minutes last year,	$10 00	
Paid Clerk for services, -	10 00	
Paid Elder Dupree for attending Kehukee Association, - -	2 00	— 22 00
Now in the treasury - - -		$16 83

22nd October, 1836.

SHERROD TISON, } Com.
BENJ. BYNUM, }

10. Appointed J. A. Atkinson to write a circular to accompany our next minutes.

11. Appointed Wm. Hyman, John Stadler, and Ashley Swaim, to preach on Sunday: to begin at 10 o'clock.

12. Agreed that our next annual meeting be at Town Creek M. H. Edgecombe County, to commence Friday before the fourth Sunday in October 1837; Benjamin Bynum to preach the introductory sermon, or Ichabod Moore in case of failure: worship to begin at 11 o'clock, A. M.

13. Appointed Mark Bennett to prepare these minutes for the press, to have 400 copies printed, and distributed as usual, and to record one copy on the Association Book.

14. The minutes were read and subscribed by the moderator and clerk.

Then adjourned to the time and place appointed, as above.

THOMAS DUPREE, Moderator.
MARK BENNETT, Clerk.

SUNDAY, October 23rd.

Brother Thomas Gibson introduced worship by singing and prayer; after which brother Swaim preached from Heb. vi. 17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his

counsel, confirmed it by an oath. Brother Stadler next preached from 2 Tim. ii. 7. Consider what I say; and the Lord give thee understanding in all things. Brother Hyman concluded worship, after a few pertinent remarks, by prayer and singing.—The word of the Lord was faithfully preached. Our hearts felt, Bless the Lord for such preaching; our tongues said, Bless the Lord for such preaching; and our pen records, Bless the Lord for such preaching.

CIRCULAR LETTER.

The delegates and brethren composing the Contentnea Baptist Association, assembled at White Oak meeting house, Edgecombe county, N. C. 22d, 23d and 24th of October, 1836, to the several churches of said Association, with brotherly kindness:—

Dear brethren in Christ, God in his providence has granted us the privilege to meet and sit together again according to our last year's appointment. It affords matter for unfeigned humility and thankfulness that, amidst all our frailties, follies and excesses, our sloth, ingratitude and lukewarmness, our worldly-mindedness, vanity and pride, we yet enjoy these manifestations that the loving kindness of our God changes not, and his tender mercies fail not. Praying that we all may feel deeply sensible of this great grace, and that we may pass the time of our sojourning here in fear, and in the love of God, we will call your attention to a few remarks, touching

THE WASHING OF ONE ANOTHER'S FEET.

And first: *Ought this to be observed as a practice amongst the people of God, or not?*

Secondly; *If it ought to be observed, then, Under what circumstances should it be practised?*

Thirdly: *Have not the circumstances under which it is to be performed, been made the occasion for shunning this condescending duty, and so, of evading the cross of Christ?*

First: *Ought this to be observed as a practice amongst the people of God, or not?*

With respect to the *obligation*, our Lord has said, Ye also ought to wash one another's feet. (John, xiii. 14.) We consider that it would be vanity and impiety for any to argue, that the form of this injunction differs from an express command, by saying, for instance, in the institution of the Supper there is an express command—this *do;* while in the case of washing feet it is said, ye *ought.* For if we can exercise a discretion to dispense with what Christ has said we *ought* to do, then it is difficult to say where such a discretion might not carry us: and whether it might not lead us to dispense with any of his commands. The obligation is enforced by Christ's example: As I have washed your feet, *so ye also* ought, &c. With regard to the people concerned, they were the people of God. The words were addressed specially to them, and to no others: *Ye*

ought to wash *one another's* feet. As it regards the continuance as a *practice*, our Saviour does not express how often his disciples should repeat it, but simply speaks the obligation and leaves the subject. Yet 32 years after the command was given, the apostle Paul, who understood the subject, mentions it as a requisite practice amongst the saints. (1 Tim. v. 10.) We therefore conclude that it ought to be observed as a practice amongst the people of God.

Secondly: *If it ought to be observed, then, Under what circumstances should it be practised?*

Should it not be practised in the churches as a church ordinance? We answer, No. Because, 1. women performed it. (1 Tim. v. 10.) 2. Women were no where required to administer, or to assist in the public ministration of, church ordinances. 3. Members of the church were not required in the management of their houses and families, or in entertaining the brethren, to practice a church ordinance. But it should be performed 1. by both, men and women: 2. at their own private dwellings: 3. to professors of religion who come to lodge with them: 4. as an act of kindness and hospitality in affording them hearty entertainment: 5. as among the good works which Christians should be careful to maintain: 6. and the whole in honor to Christ. Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. (1 Tim. v. 9, 10.) These are the chief of the circumstances by which this practice should be regulated.

Thirdly: *Have not the circumstances under which it is to be performed, been made the occasion for shunning this condescending duty, and so, of evading the cross of Christ?*

There are, among the Baptists, those who think feet washing should be publicly celebrated in the churches, as an accompaniment of the Supper; yet the more part have given up this point as untenable. Having once settled the question that it is not to be practised in the churches, many have, it is to be feared, laid aside the subject as having no farther concern with it. The act requires a stoop which the old man in every Christian, feels a repugnance to make. And if it is to be performed as an act of hospitality in cases of necessity, then we too easily persuade ourselves that such cases of necessity seldom or never occur. We are apt to take up the proverb, and plead that, in sandy countries where people travel afoot, feet washing becomes necessary: but in our own country and by our manner of travelling, the necessity of the practice is superseded. Besides, says pride, it were impolite to ask a man or a woman at our houses to have his or her feet washed. But we think, Brethren, it is safer to abide by the scriptures. Abraham did not think it impolite. (Gen. xviii. 4.) To ask them to eat, to drink, to go to rest, to wash their face, are acts of kindness; and Christians, diligent to follow every good work, would ask them to have their feet washed; and the humble Christian would not refuse. If it were to be conducted before the eyes of the church, few, perhaps, would draw back: but as it is, we can neglect it without our brethren's knowledge. Hence we think that the circumstances

connected with its right performance, have been unjustly rendered an occasion for shunning this duty, and evading the cross.

If we are not mistaken, Beloved Brethren, the practice of washing one another's feet, has long been almost entirely neglected. It has not by many been practised in any form. We wish you to examine this our Circular, and compare it with the scriptures: and if you find we have taken a scriptural view of the subject, let us with one consent agree not to pass it by as a thing of nought, but practise, among all other good works, that which is our duty, and the humblest stoop in the Christian's life. And yet in another sense it is no stoop, since it is in conformity with the example of our Lord and Saviour. Trust in the testimony of Jesus. Try to live in the faith and patience of the saints. May the Lord preserve you by his grace, and keep you by his power through faith unto salvation ready to be revealed in the last time. Worship God. Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

Tarboro'(N.C.) Press.

MINUTES

OF THE

Contentnea Baptist Association,

HELD WITH

THE CHURCH AT OLD TOWN CREEK,

20—22 *of October*, 1837.

FRIDAY, October 20th.

The Introductory Sermon was delivered by Elder Benjamin Bynum from, Acts, xx. 28: *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

1. The delegates assembled for business, and chose Elder Samuel Moore moderator, Mark Bennett clerk, and John A. Atkinson, clerk assistant. Also chose brethren, Jonathan Ellis and Sherrod Tison, a committee of finance —to report on Saturday.

2. Corresponding messengers, and ministers from corresponding Associations were invited to sit with us. Elders, R. McKee and R. Hensley from Country Line, B. Temple from Little River, P. Pucket from White Oak, and U. Stallings from the Kehukee, took seats.

3. Letters from the churches were read, and their state made known as in the following table.

Churches and counties where-in situated.	NAMES OF DELEGATES.	Baptised.	Rec. by let'r.	Restored.	Dis. by let'r.	Withdr'wn	Deceased.	Members.	Contributions.
									$ Cts
Autrey's Creek Edgecombe,	RaleighReasons,* JohnR.Moore, Stephen Wooten, -				3		1	46	1 00
Beaver Dam, Lenoir,	Aretas Jones, Lofton Neathercut, Lewis Williams,*							35	1 50
Black Creek, Wayne,	Arthur Barden,* James Barnes, William Bass, -					2	1	45	1 50
Galloway's, Pitt,	Alexander Brinkley, Noah Buck, John Haddock,* -							12	1 50
Hancock's, Pitt,	Frederick Haddock, John Smith, Joel McGermon, -							14	1 50
Meadow, Greene,	Benjamin Bynum, Aaron Joyner, James Beman, -							25	1 50
Memorial, Wayne,	Wright Bass, Elisha Holland,							18	1 00
Nauhunty, Wayne,	Silas Pate,* Shadrach Pate, Wright Taylor, -						2	38	1 50
Pleasant Hill, Edgecombe,	Jacob Proctor, Frederic Proctor, David Nolley, -				1	1		17	1 00
Pleasant Plains, Wayne,	Joel Hines, Alfred Ellis, Wright Smith, - -		1			1		17	1 05
Red Banks, Pitt,	James Griffin, Laneir Griffin,* George McGowns,* -							60	1 50
Sandy Bottom, Lenoir,	Richard Rouse, Evans Whaley,*				1		2	18	1 00
Tison's, Pitt,	Samuel Moore, Sherrod Tison, Benjamin Briley, -		1			1		14	1 00
Town Creek, Edgecombe,	Thomas Dupree,* MarkBennett, Moses Baker, -	1				2	2	66	1 50
Union. Edgecombe,	Matthew Whitehead, Augustin Whitehead, Daniel Land,			2			2	57	1 50
White Oak, Edgecombe,	Ichabod Moore, Jonathan Ellis, Solomon Barnes,	2	2					24	1 00
	Note. Absentees are marked thus *.	3	4	2	5	7	10	506	20 55

4. Petitionary letters were enquired for. One from the church at Hancock's, and one from the church at Galloway's, both of Pitt county, were presented; and, upon examination, being considered sound in the faith, they were in order, and entered upon the table.

5. Letters of correspondence and intelligence from corresponding Associations were inquired for. A letter and file of minutes from the White Oak, and also from the Little River, and minutes and verbal intelligence from the Country Line and Abbot's Creek Union, were cordially received by their respective messengers.

6. The Circular letter was called for, handed in, and referred to a committee, consisting of Elders, Bynum, Temple, Swaim and Atkinson—to report on Saturday.

7. Appointed messengers to sister Associations: brethren, I. Moore, J. Griffin and Bennett, to Kehukee; J.

Griffin, I. Moore, Bynum, and Bass, to Little River; Atkinson, Bynum, J. Griffin and J. Ellis, to Country Line and Abbot's Creek Union; Bynum and J. Griffin, to White Oak.

Adjourned to Saturday, 10 o'clock, A. M.

SATURDAY, Oct. 21st.

8. The invitation to ministers and corresponding messengers was repeated—Elder Lawrence, messenger from Kehukee, presented a letter and file of minutes from that body, and took his seat with us: Also, Elders Hyman and Daniel took seats.

9. The committee to whom was referred the Circular letter reported: that they had examined it, and, with a few corrections, recommended it to the consideration of the Association, and also its adoption. It was read, ordered to be corrected by the Clerk, and annexed to our minutes.

10. The list was called, and absentees noted.

11. The Constitution and rules of decorum were read.

12. Elected Elders, Lawrence, Hyman and Temple, to preach on Sunday, worship to begin at 10 o'clock, A. M.

13. The committee of finance reported:

Balance remaining in the treasury last year, - - -		$16 83
Contributions at this Association, - - - -		20 55
		$37 38
Paid for printing minutes last year, - - -	$10 00	
Paid Clerk for services, - - - -	10 00	
Gave Elder Griffin for attending Country Line and Abbot's Creek Union Associations, - - -	8 00	
		28 00
Now in the treasury, - - - -		$9 38

October 21st, 1837. SHERROD TISON, JONATHAN ELLIS, } Com.

14. Appointed our next meeting to be with the church at Beaver Dam, Lenoir county, to begin Friday before 4th Sunday in October, 1838—brother Bennett to preach the introductory sermon; or brother I. Moore, in case the former fail—worship to begin at 11 o'clock, A. M.

15. Appointed M. Bennett to prepare these minutes for press, to have 400 copies printed and distributed as formerly, and to record one copy on the Association book.

16. The minutes were read and subscribed by the Moderator and Clerk.

Adjourned to time and place above named.

SUNDAY, Oct. 22nd.

Elder Temple preached from Acts xvi. 17. *The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.* Elder Lawrence followed, and preach-

ed from the Song of Solomon, iv. 12. *A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.* Elder Hyman prayed and dismissed the people.

CIRCULAR LETTER.

The Ministers and Messengers composing the Contentnea Baptist Association, now sitting at Old Town Creek meeting house, Edgecombe county, N. C. the 20, 21 and 22 days of October, 1837, to the several churches they represent, send you this, agreeably to a long standing custom with us, as our annual epistle, in which we shall attempt to call your attention to some of the important truths which God in his great goodness has seen fit to reveal by his Holy Spirit in his word, and in the hearts of us (as we do hope) his dear children.

VERY DEAR BRETHREN: There have been in almost all ages of the world, men who by profession have denied the existence of God, and the immortality of the soul; teaching that happiness alone consists in doing what man thinks to be right, agreeably to the dictates of common sense with the highest cultivation of the mind by the aid of human wisdom. To such we would say in the language of Paul, Romans, 1. 20: For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. And it really does appear to us while contemplating the wonderful works of nature, that there could not be any rational and intelligent being so depraved that he could lay his hand on his breast, whilst gazing on the same, and say in his heart, there is no God;—that we and all nature exist some how or other by mere chance,—that nature caused itself,—that happiness is alone here,—that we shall not exist after death,—that there is no judgment to come of the just and the unjust, no judgment seat of Christ where we are all to appear, and answer for the works or deeds done in the body, whether they be good or whether they be bad. Yet it is said in the scriptures, "The fool hath said in his heart, there is NO GOD." Notwithstanding there are men with such opinions, we can rejoice that God has never left himself without a witness, and to you, dear brethren, we can say in the language of holy writ, (ii. Peter, 1. 19:) We have also a more sure word of prophecy, whereunto ye do well that ye take heed: for the prophecy came not of old time, by the will of man, but holy men spake as they were moved by the Holy Ghost.

And there have been and still are men that deny the nativity of our Lord and Saviour Jesus Christ, although the scripture says, "The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God." Likewise there are still, as have been before, men that profess a universal salvation—that all will finally be happy in eternity, the scripture to the contrary notwithstanding. See Mark, 3. 29, and this passage: "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life and some to everlasting shame and contempt. As well as many other scriptures, if we had space to quote them.

Still we have great cause to rejoice in the Rock of our Salvation, and to thank and adore him for one more privilege of meeting together in this our Association, in the land of liberty, and worshipping him in the way that seems right to us, consistent with his word.

We think it fit to attend first, to some of the important truths contained in the word of God. It is declared in the scriptures of the Old and New Testaments, which we do believe to be the word of God, that in the beginning God created the heavens and the earth; that he created the beasts of the field, fowls of the air, fish of the sea, and also man. So God created man in his own image, in the image of God created he him, male and female created he them. Here we see our origin, let the infidel say what he may. We also find that the creator gave the creature a rule by which he was to be governed, or as it is better understood, a law. This law is manifested by the tree of the knowledge of good and evil. Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. What follows! we find that man disobeyed, that he did eat of the forbidden fruit; therefore the penalty annexed to the transgression, which was death, must certainly follow. Of this death it may be considered, that, our first parents did die to that created state in which they stood before the transgression; that by the fall they brought condemnation on themselves and their posterity, and death of the body and soul, unless made alive through the efficacy of Christ's atonement. This is why it is said, by one man came sin, and death by sin, so death hath passed upon all, for all have sinned; and further why it is said, sin is the transgression of the law; for by the law is the knowledge of sin, so Paul says to the Romans. This is what is understood by a state of condemnation, born in sin: "For in sin did my mother conceive me. I was shapen in sin, and brought forth in iniquity," says one of old. And Job says, How can a clean thing come out of an unclean?

These are some of the truths contained in the word of God, relating to man's fall and his present state by nature. Notwithstanding so much that has been and still is said to the contrary by those that try to place mankind, through the death and sufferings of Christ, where he was before the fall; that is, that Christ by his death has done away original sin, by his atonement has made salvation possible for all mankind, that man is now condemned alone for actual sin, condemned alone for not believing in Jesus Christ! How does this agree with the word of truth? which declares that by man came sin, by the *disobedience* of *one* many were made sinners—not by the disobedience of *many*. And again, was Adam condemned for not believing in Jesus Christ, or for transgressing God's law? What say you? Not being believers in Christ proves that we are in a state of condemnation. Christ came not into the world to condemn the world; it was already condemned. And again, if not sinners, how can, or how do they die? For death is the punishment for sin. And again, if not sinners, how are they saved by Christ? For he came to save sinners, not the righteous. And again, if they are cleansed from sin, it must be by an application of the blood of Christ. Therefore, they cannot ever after come into condemnation; if they do, Christ's blood avails them nothing. If once holy, they must remain ever holy; for his seed remaineth in them. The word of truth and daily experience prove the saints' everlasting holiness: for the blood of Je-

sus Christ his Son cleanses from all sin. Do we not see the carnal heart is enmity itself to God, not subject to the law of God, neither can be?

We would direct your minds, brethren, to the time soon after the fall when, it is said, the seed of the woman shall bruise the serpent's head. Here we have the first promise of a Saviour. Also see John, first chapter: In the beginning was the word, and the word was with God, and the word was God: and the word was made flesh and dwelt among us. In the first of these passages, Christ is revealed; in the second, made manifest in the flesh. Psalms, 40. 7: So I came, in the volume of the book it is written of me. And again, in the fulness of the time God sent his Son into the world. He came under the law to redeem them that were under the law. And here let us again examine the word of truth, where we will see plainly manifested, in the two first children that were born, the effect of faith with works, and of works without faith, which is still manifest to this day in the seed of the woman and the seed of the serpent. Let us endeavor to travel on in the good old way, the way of truth, stopping at here and there a place and taking a look at the directions.

See the effect of faith in old Enoch: for he walked with God and he was not, for God took him. Let us as much as in us lies, walk likewise. See Noah: and Noah found grace in the eyes of the Lord, was a just man. And see at the same time the wickedness of man in general. For God says, "Behold I will destrow them with the earth, saith the Lord:" For what? Was it not for their wickedness? But to Noah, a just man, he saith, "make thee an ark." And when it was completed after the pattern which God gave him, the Lord said unto Noah, come thou and all thy house into the ark. It does not say, as some say now-a-days, take any body with you; the ark is large enough for all, if they would come. But we find it to the contrary. The call was to *Noah* and *all his* house, a definite number. No conditions are named. And do you not think that Noah and his house entered willingly? But what made the beasts, fowls of the air, and creeping things come in? Was it of their own free will and accord? or was it of the power of God? What say you? We think the latter. The same power that brought us into the spiritual ark, Christ. We believe according to the working of his mighty power.

Let us go on to Abram, afterwards Abraham, and see the dealing of God with him. Was Abram the cause of God's calling him to get out of the land of his fathers to a land which God promised to him and his seed? Was it not God working after the council of his own will, as saying I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. We see when God called Abram, he heard, and believed too; and now when God calls a sinner, he makes him hear, and live. Abraham believed God and it was accounted unto him for righteousness. Will you say, Abraham was justified by works? We say not. For if he was, he hath whereof to glory, but not before God; for Paul says, to him that worketh is the reward not reckoned of grace, but of debt. So we see that he could not be justified by works, in the sight of God as a sinner, but justified in believing God as a righteous act. And here we see the effectual call proved. A word here is sufficient. Jere-

miah, 6. 16. Read this chapter, and see if you can find any thing that agrees with the present times. Then saith the Lord, stand ye in the ways, and see; and ask for the old paths, where is the good way, and walk therein; and ye shall find rest to your souls. But they said, we will not hearken. What was the consequence? Examine for yourselves.

We must for the present pass by many important places, omitting to notice Isaac, Rebecca, and others. See God's people carried to Egypt, notwithstanding God's promise to Abraham of the promised land. And come on to God's delivering them by Moses. Here we have a most striking display of God's power, in which we find something to help the poor minister of God on. See the wonderful preservation of Moses. And when God's time came to deliver his people, he said, I have seen, I have seen the affliction of my people, and am come down to deliver them. No conditions; he had come down to deliver them, and Moses was his choice by which to effect it. Hear Moses' language: Who am I, that I should go unto Pharaoh? God said, certainly I will be with thee; and say to them, I AM hath sent me unto you. Did any thing prevent God's effecting his purpose? We are told in these times, they might, or could have come out if they would. But to the contrary, we find them under hard masters, and Pharaoh at the head, who would not let them come out. See the same situation now of sinners: they are taken captive of the devil at his will. And again, Ye are of your father the devil, and the lusts of your father ye will do. So it would seem to be a bad chance for them to get out, unless by the power of God. When God called Moses to the work, what did Moses say? what some do now-a-days, pay me so much, or first send me to a theological school, that I may be taught what to say, and then I will go? We think not. Moses seems fully sensible of his inability for the work, and asks of God what to tell them. Now what was the effect? Did he say, I will go and stay as long as they will give me $20 or $40 per month? We think not. He went, and Aaron with him. And God delivered his people out of the hands of their enemies. So he does yet, and will continue to do so. Was all the host of Pharaoh delivered with them? Say no: for if they had been, there would not have been any to follow after and pursue them; nor a mixed multitude to be with them. See another display of the power of God at the Red Sea: the sea before, the host of Pharaoh behind! What was to be done? Destruction to all human appearance was certain. What does Moses say? Does he say all hope is gone; prepare for death! No such thing falls from the man of God. Hear him saying, STAND STILL AND SEE THE SALVATION OF GOD. The sea divided —the Israelites pass through dry shod—Pharaoh's host attempt to follow, but are drowned. God is always with his people; but many times they cannot see in what way, or how they are to be delivered.

Brethren, did you ever experience any thing like this? If so, you have great reason to rejoice, as the children of Israel did. But remember they had a wilderness to pass through, as you have; and remember how soon and how often they forgot their God by forsaking his law, and following other gods; by which they brought sore judgments on themselves: which certainly will be our case if we walk in

like forbidden paths. See how God displayed his power with Joshua, in taking possession of the promised land.

We must hasten. We have a long journey before us, beset with snares and traps, still we have a prize in view, which will not admit of delay. Next we would call your attention to the prophets, which God raised up to instruct his people, and to warn them. Yet notwitstanding all we see, how often they strayed from the right way, and thereby brought distress on themselves. And, brethren, can we escape if we do the like? Let us examine the directions and endeavor to keep in the way. But in all these times we see God had some faithful ones to instruct and warn his people. And what should we do these cold and trying times, if it was not for a few faithful ones that stand firm on the same foundation of the prophets of oid, Jesus Christ and his apostles!

We will pass on to the time God sees fit to speak to the world by his Son Jesus Christ. In the fulness of the time, Jesus Christ, God manifest in the flesh, makes his appearance in the world,—the long-looked for Saviour. What was the then state of the world? Was every body faithful, ready to receive him as the Christ; or were they mostly wicked, idol worshippers? Alas, even the Jews, that boasted of being Moses's disciples, seem only to have had a form of godliness, but denying the power thereof; as Paul proves. Nevertheless, God's time had come for Christ to come in the flesh. For Peter proves it, when he says, (speaking of Christ,) "Him being delivered by the determinate council and foreknowledge of God." And if delivered according to his council, certainly he came according to the same. For God sent his Son into the world; and he could not send him without first determining to do so. Now there was a cause for God sending his Son, and a purpose to be effected by it. The cause was God's eternal love; the purpose was man's salvation. The law was given by Moses, but grace and truth came by Jesus Christ. It is one thing to be justified by the law, and another to be justified by Jesus Christ. For if there had been a law that could have given life, then verily righteousness would have come by the law. Then Christ would have died in vain. But Christ is the end of the law for righteousness unto every one that believeth. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Let us stop for a moment, to contemplate the advent of our Lord and Saviour Jesus Christ into this world, to the few and faithful that were looking for him agreeable to the prophecies, and contrast it with the feelings of those self-righteous pharisees and idol worshippers, who were expecting righteousness by the law. Let us have it in the language of the angel sent for that purpose: Fear not, for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord. A Saviour! what a precious word that is, to a poor, lost, trembling sinner, that sees no way for his escape,—condemned and justly so,—a sinner against heaven and in his own sight,—lost and undone for ever. We say how often have these words been balm to his sin sick soul, and good tidings of great joy; a Saviour, able and willing to save; a Saviour, able to save his people from their sins. His people. Now here arises an inquiry, who

are his people? Some will tell us that the people here contemplated are all and every body that may, if they will believe; they may and can be saved. But we do not believe so; for the text does not say so. It says, he shall, in the positive, save his people from their sins. Again, it is said, they are his people when they believe. The text don't read so; it says, he shall save his people. We will admit all are his people by creation and preservation. Further it is contended by some, that all are his by redemption: which we cannot admit. For if so, then he must save all; or he cannot see the travel of his soul and be satisfied—which would lead to an universal salvation, to which we cannot give our assent; as the word of truth is so plain on the point. Well then, what are we to understand the people contemplated in the text? We believe they are the same people contemplated in the passage where it is said, God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. We believe it to be the same people, whose sins he bore in his own body on the tree. We believe it to be the same people mentioned in Ephesusians: According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. Not chosen, as some say, because they were holy, but we say because they were unholy, and that they might be made holy; which agrees with the text that says, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost. We believe it to be the same people given to him in covenant, which is proven by many scriptures. See Hebrews, for one: Through the blood of the everlasting covenant. We believe them to be the same people given to him by the Father: For thine they were, and thou gavest them me. Now if he has bargained for them, and paid the price, (for it is said, bought with a price, redeemed not with corruptible things as silver and gold, but his own precious blood:) and if he has all power in heaven and in earth, do you not think, brethren, he will save his people from their sins? To conclude this part: we say, Christ has paid the debt, died in the stead of his people; and now it only remains for them to be brought to a knowledge of the same to be saved from their sins, born again, brought into the ark of safety, brought into the promised land, saved from condemnation, saved from the power and dominion of sin, saved from the love of it, killed to the love of it; for how can they that are dead to sin, live any longer in it.

We now speak of the effect of the Holy Ghost upon the hearts of sinners. God says, behold the days come, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the one made with their fathers when they were bro't out of the land of Egypt. But it is after this way: I will put my law in their mind, and write them in their hearts; and I will be to them a God, and they shall be my people. And again, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. We believe this is the office or work of the Holy Spirit. For it is said, as many as are lead by the Spirit of God, they are the sons of God. And again, born of the Spirit. And now, brethren, for the evidences in your own breast. Have you ever felt any of the operations of the Holy Spirit

in your own souls? Such as, being born again, born of the Spirit, dead to sin, striving against sin, warring against it? Have you died to it, and been made alive to holiness; and felt love to God; and love to saints? For love is the fulfilment of the law; and an evidence that you have passed from death unto life, and have the witness in your own heart. If so, you are an heir of God and a joint heir with Jesus Christ; kept by the power of God through faith unto salvation. And if God be for you, who can be against you? Is not this enough? We think we hear some of you saying, I once thought I felt and knew something of these things; but now it seems to be all gone: it is so dead and cold with me. Suppose you were to let us make some enquiry of you. Perhaps you are like Israel of old, strayed from the covenant, from the right way; and too much in love with the things of the world. Is this world a friend to us, "to help us on to God?" you must say not. Perhaps you may feel and say, I can hardly contain myself reading a chapter in the good book, rather read almost any thing else. I find I can read, or take much more time in reading newspapers, or other works of the day, than the scriptures of truth. It might be said of these, that it is well enough at times; but be sure not to neglect the more important matter. Search the scriptures, for in them ye think ye have eternal life and they are they that testify of me. Brethren in the ministry, is this the case with any of you? Is there any neglect in reading the word of God? If so, no wonder that you are often so much at a loss for a text to prove the doctrine you are striving to maintain; not because there is not a text to prove it, but because you cannot recollect it. But perhaps the poor preacher will say, this is not the worst. It seems I have no life even to sing, or hardly return God thanks for the blessings which I daily enjoy, have no spirit of prayer; yea, and when it comes time to go to preaching, it seems that from some cause I hardly want to go; and if I go, it seems that I can't preach, and that every body wants me to quit; and in fact it seems that I had as well quit. Brethren in the ministry, remember Moses. God told him to go. And go you must, if God has sent you. Examine the old way spoken of, and see if you cannot find some circumstance or case that suits yours. Perhaps you have gone in forbidden paths, lusting after the things of the world too much.

Brethren, one and all, we find we are swelling this epistle too far, and must come to a close. We, of this Contentnea Association, profess to be a people taught of the Lord. If so, the scripture will recognize us as Christians. The disciples were first called Christians at Antioch. We shall examine the word Christian in a two-fold sense: first, the term, Christian, is applied generally, to all those nations and people that profess Christ. Secondly, and as we would be understood to mean, to those, and those alone, that are born again, born of the Spirit of God; those that walk in newness of life, that are really and truly believers in Jesus Christ, that are dead to sin. These we consider and no others are Christians and fit subjects for baptism, and that by immersion; and for members of Christ's church here on earth. Such we consider were the first Christians contemplated in the text.

Now, brethren, let us see what were their characters. We find them, Christ-like, always doing good; and although in the world,

the world possessing but little of them. See them as ministers of Christ, earnestly contending for his truth even to death. Hear the Saviour to Peter: Feed my lambs—feed my sheep. Hear Paul, Acts, 20. 21—28: I go bound in the spirit to Jerusalem, not knowing the things that shall befal me there. And to the brethren in the ministry: Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Mark that, brethren, the Holy Ghost, not men, or boards of men, but the Holy Ghost hath made you overseers; to feed the church of God. If these were the only preachers among us, do you not think we should be better off. Hear Paul further in this same chapter: Knowing this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Of these wolves, Christ also warns us to beware. And now, brethren of the Contentnea Association, we by profession have protested, as we think, against the work of these wolves; for we think we have seen their tracks, notwithstanding they have the sheepskin on; and have felt some of the effects of their teeth. The church in the scriptures is compared to many things—a woman, a garden, a city, and many others, among which sheep is one. See Christ to Peter, feed my sheep. Contemplate for a moment the difference in sheep and wolves. What a striking difference. In the character of sheep, we would be glad to comfort you a little before we leave you; and in doing so, what can we say more and better for your consolation, than to refer you to Christ's own words: See John 10: I am the good shepherd, the good shepherd giveth his life for the sheep. Contrast this with the hireling. See the difference. The hireling fleeth, because he is an hireling, and careth not for the sheep. Christ: I am the good shepherd, and know my sheep, and am known of mine. Contemplate for a moment what we once were, and what we hope we now are. Once dead in trespasses and in sin, now dead to sin: Once out of the fold, now received into the fold: once enemies to God, now friends to God: once unreconciled to God, now reconciled to him by the death of his Son. See the everlasting love of God. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. God is love; we love him, God, because he first loved us. God so loved the world, that he gave his only begotten Son; Christ so loved sinners, that he gave himself—he gave himself for us, that he might purify unto himself a peculiar people, zealous of good works. See the love of Christ, he that was rich became poor, that we through his poverty might be rich. John says, love one another. Brethren, we ought to love one another, and Christians under a right exercise of faith, do love one another. Once more, the character and nature of sheep: they are harmless, inoffensive animals, feeding on green pastures in the spring and summer, have a natural disposition to be together, but are subject to many diseases; often get their fleece torn with briers, thorns; are easily scattered by wolves and dogs, and often killed; and very often get so much frightened, that they run from the shepherd himself; but in due time, by right management, they get back again. We notice that sheep chew the cud. We often see them, after feeding on the

pasture for a while, lying under the shade apparently happy, were it not for the flies, chewing the cud, or food again. In the winter we see them feeding on buds, and the old dead straw of the pasture; and when they can get it, on grain from the hand of the shepherd. So Christians like to be together, unless torn apart by wolves and dogs, they in spiritual springs feed on green pastures, heavenly frames, and on the sincere milk of the world, but are often beset with difficulties, torn with briers; and evil thoughts like flies, when they are or meditating on a good sermon which they have heard or are hearing; meditating on the dealings of God with their souls. But in a spiritual winter, all seems cold and lifeless with them; if they walk over the pasture and attempt to feed thereon, it all seems as dry straw; no substance in it. But when they can shelter under some of the precious promises, get a grain or so from the shepherd of the bread of life, that came down from God, that giveth life to the church, they revive a little. Now if we have an evidence that we are sheep, let us endeavour to live as such, be always ready to give a reason of the hope that is in us; endeavouring to be like our blessed Lord and Saviour Jesus Christ, as much as we can; for we are a city set upon a hill that cannot be hid. Let us endeavor to keep the unity of the spirit in the bond of peace. Let us always, as much as in us lies, abound in the work of the Lord, showing our faith by our works; and with the words of Paul we for the present leave you: And now, brethren, we commend you to God, and to the word of his grace; which is able to build you up, and to give you an inheritance among all them which are sanctified. Farewell.

Tarboro' Press.

MINUTES OF THE EIGHTH ANNUAL SESSION OF
Contentnea Baptist Association,

Held at Beaver Dam, Lenoir County, 26, 27, 28, *Oct.* 1838.

FRIDAY, Oct. 26.

The Introductory Sermon was delivered by Mark Bennett, from i Cor. xv. 55, 56, 57: O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory thro' our Lord Jesus Christ.

The delegates assembled for business, and chose Elder Thomas Dupree Moderator, Mark Bennett Clerk, and brethren S. Tison and A. Jones, a committee of finance.

Corresponding messengers and ministers from corresponding Associations were invited to sit with us. Elder S. I. Chandler and brother Elijah O'Bryan from Country Line, bearing a file of their minutes; brethren L. Hardison and P. Pucket from the White Oak, bringing minutes; brethren John Joiner and Henry Hamilton from Little River, with minutes; brother R. E. Rieves from Kehukee, with minutes, came forward and took seats.

1. Letters from the churches were read, in which they reported their condition as follows:

Churches and Counties wherein situated.	NAMES OF DELEGATES.	Baptized.	Rec. by let'r.	Restored.	Dis. by let'r.	Excluded.	Dead.	Number.	Contributions $ Cts
Autrey's Creek, Edgecombe,	Amansel Crisp, John R. Moore S. Wooten,						2	44	1 50
Beaver Dam, Lenoir,	Aretas Jones, L. Neathercut, L. Williams,	2					1	36	2 50
Black Creek, Wayne,	Not represented.								
Galloway's, Pitt,	Noah Buck, Samuel Corbin,* J. Haddock,						2	12	1 50
Hancock's, Pitt,	John Smith, Jas. Wilson,* Enoch Dudley,							31	1 50
Meadow, Greene,	Benj. Bynum, Jos. Bynum, Aaron Joiner,						1	22	2 00
Memorial, Wayne,	Not represented.								
Nauhunty, Wayne,	Miles Radford, Shadrach Pate, Silas Pate,				3	2		35	2 00
Pleasant Hill, Edgecombe,	Jacob Proctor, Fred. Proctor, S. Braswell,*		2			1	1	17	1 50
Pleasant Plains, Wayne,	Joel Hines, Wright Smith, Alfred Ellis,					1		16	1 50
Red Banks, Pitt,	James Griffin, C. Nelson,* G. McGown,*			1		1	4	56	2 00
Sandy Bottom, Lenoir,	Richard Rouse, - - -							16	1 00
Tison's, Pitt,	Sam'l Moore, Sh. Tison, L. P. Beardsley,		3				2	15	1 50
Town Creek, Edgecombe,	Thos. Dupree, J. C. Knight, M. Bennett,	1		2	1			68	2 00
Union, Edgecombe,	M. Whitehead,* Jona. Bailey, D. Land,*	4				1	3	57	2 50
White Oak, Edgecombe,	J. B. Woodard,* J. Ellis,* Icha'd Moore,	3			2	1		23	1 50
	*Not present.	10	5	3	6	7	16	448	24 50

2. Petitionary letters were enquired for.

3. Correspondence from sister Associations was called for. Letters from the White Oak & Little River Associations were received by their messengers.

4. The Circular Letter was called for, and referred to a committee, consisting of Elders Stephen I. Chandler, Thomas Dupree, and Ichabod Moore; and agreed that they and the committee of finance make their reports to-morrow.

5. Read the Constitution and Rules of Decorum.

6. Appointed messengers to corresponding Associations: M. Bennett and James Griffin to Country Line and Abbot's Creek Union; Ichabod Moore and Shadrach Pate to Little River; T. Dupree, S. Tison, and

Mark Bennett, to Kehukee; Alfred Ellis and James Griffin to White Oak, Associations; and with them 40 copies minutes to Kehukee; 20 to Abbot's Creek; 20 to Country Line; 20 to Little River; 15 to White Oak.

7. Agreed that we appoint brethren Dupree, I. Moore, and Bennett, to visit Toisnot church and enquire of her the reason of her failing to represent herself the last three years, and that we tender her 20 copies of our Minutes: and that said brethren report to our next session.

Adjourned by prayer, to Saturday 10 o'clock.

SATURDAY, Oct. 27.

Met according to adjournment, and opened by prayer.

8. The committee on the Circular Letter reported: That they approve the Circular, and recommend it to the consideration of the Association. It was read, and ordered to be attached to these Minutes; also ordered, that our Constitution and Rules of Decorum be annexed thereto.

9. The committee of finance reported as follows:

The balance remaining in the Treasury last year was - - -		$9 38
Contributions at this Association, - - - - -		24 50
		$33 88
Paid for Printing the Minutes last year, - - -	$15 00	
Paid Clerk for his services, - - - - -	10 00	
		25 00
Now in the Treasury, - - - - - -		$8 88

October 23d, 1838. SHERROD TISON, } *Com.*
ARETAS JONES, }

10. The list was called, and absentees marked.

Elected Elders Dupree and S. I. Chandler to preach on Sunday, worship to begin at 10½ o'clock, A. M.

11. Appointed our next meeting to be held with the church at Red Banks, Pitt county, to commence Friday before the fourth Sunday in October, 1839: Elder Thomas Dupree to preach the Introductory Sermon, or Elder Ichabod Moore, if he should fail: worship to begin at 11 o'clock, A. M.

12. Appointed M. Bennett to prepare the minutes for the press, to have 400 copies printed, and distributed as heretofore, and record one copy on the Association book.

13. Requested Elder James Griffin to prepare a Circular Letter to be attached to our next year's minutes.

14. The minutes were read and subscribed by the Moderator and Clerk.

Adjourned to the time and place above named.

MARK BENNETT, Clerk. THOMAS DUPREE, Mod'r.

CIRCULAR LETTER.

The saints of God by hope, composing the eighth annual session of the Contentnea Baptist Association, to the churches of that body, and to all them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

We are bound to give thanks always to God for you, brethren beloved of the Lord; not only because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, but likewise because he hath spared your lives, and has not removed your candlesticks out of their places; and has granted unto us to hear of your peace with each other, and, amidst the many winds of doctrine, and sleight of men, and cunning craftiness, that you are enabled to stand fast in one spirit, with one mind, striving together for the faith of the gospel. And we thank God that he has brought a number of us to one more mutual sight, which has refreshed and comforted our spirits, and caused us to sit togeth-

er in tranquility and brotherly love. And for your furtherance and joy of faith, we will lay before you a few thoughts on the subject of

ANTINOMIANISM.

As we are not certain that the sense of this term has remained fixed and settled since the time of Agricola, we deem it necessary to use some care in defining it. The simplest meaning of *antinomian*, is, *one who is opposed to law.* In a religious sense, its true import is, *one who is opposed to the law of God.* When used in either of these senses, it at once attaches odium to the person to whom it is applied. It bespeaks the citizen to be selfish, turbulent, and an enemy to good order and to men; and denotes the professor of Christianity to be destitute of reverence for the divine character, and more daringly wicked than an open infidel. A more extended signification, and the general acceptation of the term, is *one who denies that the law of God, or Moral Law, is in force, and obligatory on men under the gospel dispensation* It is defined by Charles Buck: *one who maintains that the law is of no use or obligation under the gospel dispensation, or who holds doctrines that clearly supersede the necessity of good works.* Buck continues: *Some of them* [*antinomians*] *it is said, maintained, that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state*; and that it is one of the characters of *the elect that they cannot do any thing displeasing to God.* Theol. Dict. Art. Antinomians.

If we are not mistaken, the term has of late been used improperly, and almost without signification, as when it is applied to those who view the missionary efforts of the present age as being unscriptural and vainglorious.

The account given by Buck appears not to be in the words of Agricola, nor of those identified with him, but in the language of those who denied their doctrine; and it cannot be fully relied upon as a true copy of their creed, inasmuch as it is difficult for one sect or denomination to describe the faith of another without some coloring or slight inaccuracy. The notions ascribed to them, however, are certainly in our opinion, if we understand them, unsupported by the scriptures. If by the *law*, is meant, the *moral* law, and if they intended to say that, this was no longer binding on saints or sinners after the gospel age commenced, they ran right foul of the doctrine of the apostles. As it regards *good works*, either of saints or sinners, we believe they consist chiefly, if not altogether, in giving meat to the hungry, drink to the thirsty, shelter to the stranger, and clothing to the naked, and to visit and minister to the sick and the prisoner. (Matt. xxv. 35—46:) These are enjoined upon all men in that command, Thou shalt love thy neighbor as thyself. If the antinomians intended to say that, it was not *indispensable* for these, or any other good works, so called, to precede salvation, and that, too, as the *means* of salvation or grace, they were surely right. For, by the deeds of the law there shall no flesh be justified: A man is justified by faith without the deeds of the law. (Rom. iii. 20—28:) But if they meant to say that these works do not accompany salvation, as the product of grace or faith, and that invariably, they were mistaken. Come, ye blessed of my Father, inherit the kingdom, &c., For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. — — — Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. — — — But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. (Matt. xxv. 35, 36, 40: Rom. vi. 22:) If by saying, the "committing of any kind of sin would do them no hurt, nor in the least affect their eternal state, they simply meant that, the soul of the christian will not be, in the general judgment, accountable for the sins of the flesh; and by saying the elect can do nothing displeasing to God, they only mean that, the soul partakes not at all of the guilt of the outward man, then is no fault to be found with them on this point. But if they would be understood that, the soul might possibly sin wilfully, or contract guilt from the sins of the flesh, or even feel the workings of sin in the flesh, and not be grieved or any otherwise disturbed or injured thereby, but stand clear before God, their doctrine was condemnable. But that the mind or soul cannot sin, nor contract guilt from the sinning of the flesh, and, consequently, under all possible circumstances, cannot displease God, is a truth abundantly set forth in the scriptures; and affords the only ground upon which the final perseverance of the saints, or even the possible salvation of any soul can be built.

Upon the whole, if either good works, which consist chiefly, or altogether, in acts of kindness to our fellow men, or forms of

worship, such as reading the scriptures, prayer, singing, hearing preaching, meditation, and abstaining from wicked actions, be plead as means of obtaining salvation or grace, or as means of keeping ourselves in divine favor, then, inevitably, the reward is not reckoned of grace, but of debt: (Rom. iv. 4:) whereas, grace comes thro' faith, and is not the reward of any thing, but is a free gift. (Rom. v. 16:) And if the antimonians of 1538 only meant that, the law does not require of men, nor bind them to, gospel exercises, as a life giving covenant; nor execute its severest penalty upon the saints for every sinful act of the flesh, then are they not worthy of the name of antinomians, but are establishers of the law; and their accusers are themselves antinomians, as we shall proceed to show. In order to do this, we shall promise that, the Moral Law of God, under the gospel dispensation, is obligatory and binding, both in its precepts and penalty on the unbeliever; and in its precepts on the believer. Moreover, that the whole duty of man to God, as Creator, Lawgiver, and Judge, is embraced in that Law. And whoever adds to, substitutes, abrogates, repeals, derogates from, or diminishes, that Law, is, according to the above definition and scriptures, an antinomian. Furthermore, all who do not believe that every gospel blessing is a free gift; and that they who are saved by grace thro' faith, and no more liable to eternal death, are antinomians.

To carry out and establish the above propositions, we will have recourse to the Epistle to the Romans. The writer of this epistle, it seems, had been charged by certain people about Rome, [professors of religion we should judge,] with being what, in our tongue, would be called an antinomian. To acquit himself in this matter, he lays down in his epistle, with the positive and absolute certainty of divine asseveration, the continued and strict obligation of the law; and shows how perfectly the doctrine of salvation by grace harmonizes with the obligations of that law.

He shows them first, that the law was binding even on the Gentiles, who had not received a dispensation of it after the manner of the Jews; and that the Gentiles were guilty of its violation, and by it stood condemned. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse. — — As many as have sinned without law, shall also perish without law. (Rom. i. 20. ii. 12.)

Secondly: that it was binding upon the Jews who had received it, and condemned them for the least breach or deviation. As many as have sinned in the law shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another. ii. 12, 13, 14, 15.

Thirdly: that it was in such force that its friends who approved it, and pleaded for its being obeyed, were condemned by it to suffer its penalty, if they departed in the smallest degree from one of its precepts. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God: Thou that makest thy boast of the law, through breaking the law dishonorest thou God? Thou that preachest, A man should not steal, dost thou steal? And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ii. 17, 23, 21, 3.

Fourthly: That under all circumstances, it was obligatory on Jews, Gentiles, and all men, so that all stood guilty by its transgression, and condemned by its sentence. For we have before proved both Jews and Gentiles that they are all under sin. What things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. iii. 9, 19.

Fifthly: That such was its force and firmness, that it relaxed and relinquished *nothing* from its *requirements*, and abated and remitted *nothing* from its *penalty*; so that man's justification by its deeds was, to all intents, and forever, impossible.— Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. By the deeds of the law there shall no flesh be justified in his sight. iii. 4, 20.

Sixthly: That, so unalterably binding were its precepts, and so inflexibly just was its penalty, that, sooner than excuse or justify a single transgressor against it, God would magnify it by the obedience and death of his own Son, — would wound

him, and bruise him, and deliver him up to death, even the death of the cross. Being justified freely by his grace, through the redemption that is in Jesus Christ: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, his righteousness, that he might be just, and the unjustifier of him which believeth in Jesus. He that spared not his own Son, but delivered him up for us all. iii. 24, 25, 26. viii. 32.

Seventhly: That so intensely binding was the law, that it could not but punish him who was found in human nature, with only the imputation of our offences upon him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Who was delivered for our offences, and was raised again for our justification. vi. 10. viii. 3. iv. 25.

In the foregoing view of the subject, the accusers of the apostle could no longer reasonably consider him an antinomian. But in the apostle's view of it, we must set down as antinomians.

First: All who hold the doctrine, that, Christ by his obedience and death, released all men from their obligation to the law, and required their obedience to the gospel as the condition of their salvation. For this doctrine takes from the law its right in judgment, and gives it to another power, that is, the gospel, to judge offenders against the law. In doing this, it robs the law of its strength, or power to punish; for the strength of sin is the law, and not the gospel. By this doctrine too, the righteousness of the law fails to be fulfilled in us who walk not after the flesh, but after the Spirit. For it leaves us still upon the plan of our obedience for salvation; but it robs the law of that obedience, and transfers it, without fulfilment in us, to the claims of the gospel. This doctrine likewise, in effect, destroys the law, inasmuch as it is of no more use, and cannot speak in time nor eternity to any man, but must give back for the gospel to command and, to punish. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but fulfil. (Matt. v. 17.)

Secondly: Those who hold that, salvation is suspended upon any effort or condition on the creature's part, such as repenting and believing, as the means of grace or salvation. Because, that doctrine makes salvation by debt; since every condition on the creature's part is a work, (for he can perform nothing but what is a work,) and the law is satisfied with no payment but in Christ: it is resolved upon having either *Christ's obedience*, or *man's death*.— Every debt punishable with, or to be discharged by, death, is due to the law: and if it be paid to the gospel, the law is wronged out of its right. Every claim of this kind upon sinners as due to the gospel, is a contempt and trespass upon the rights of the law. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (Rom. iv. 4, 5:) This is the reason why help is laid upon one that is mighty, and without sin; and to him *alone* the law looks for the debts of all his people. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God thro' the death of his Son, much more, being reconciled, we shall be saved by his life. By the obedience of one shall many be made righteous. v. 9, 10, 19: Conditional salvation places it in the hands of man to buy up the decrees of the law, by some little turn or shift of his own; whereas, the law holds its decrees too sacred to be bartered or sold, —— too firm to be suspended upon the willing, or running, or working, of its offenders. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy. ix. 15, 16.

Thirdly: Those who hold the doctrine of free will, self-sufficiency, or independent control of the will. For this is to affirm that, man may at any moment, discharge himself from the law's sentence, by a new direction of his own will; so that the law turns him loose if he has a mind to go, with no other satisfaction than the criminal's own choice. Whereas the truth says, Being justified by faith, we have peace with God, through our Lord Jesus Christ. It is not of him that willeth. v. 1. ix. 16: The law therefore will still hold its grasp, until faith comes, and offers it an obedient and punished Christ.

Fourthly: Those who hold the doctrine that faith, repentance, &c. are duties, and obligatory upon the impenitent and unbelieving. Now hearken to Paul: For when ye were the servants of sin, ye were free from righteousness. vi. 20: While men are under the law, no gospel obligation rests

upon them. To hold the graces and gifts of faith and repentance to be the duty of unawakened sinners, is to maintain that man did not owe all his duty and service to the law, but reserved a part to be discharged when the gospel should come, or else that the law, when the gospel came, made a compromise, and surrendered part of its claims, and agreed that, if the sinner would pay certain duties, not specified in the law, that it would yield all its proper claims. We may add, if these gospel gifts be duties, then upon failing to repent and believe, the gospel must usurp the law's seat, and pass sentence itself on the offender: whereas, the law cannot punish a man for offences committed against the gospel, nor vice versa. Else the gospel becomes the ministration of death, and cheats the law of its demands. It likewise ascribes to the law demands which it never made, and cheats the gospel of its free gift. It is the old leaven of the pharisees, *do and live*: whereas all who *do*, must do for the *law*; and all who do for the law, must *die*; for this the law requires. It is true, without repentance, men must perish; without faith, they shall be damned. But these are the gifts of God, and are the path along which the sinner is led from condemnation and perishing. In repentance he is pleased to make known the claims of Justice in man's condemnation and death; in faith, to make known the satisfaction of those claims rendered by the Lord Redeemer, and the propriety of his discharge from the law, and his title to eternal life.

Fifthly: Those who maintain that the prayers, efforts, and wealth of men, would be instrumental in saving souls, which for lack of such things are lost, must also be set down as antinomians. For this doctrine declares that the law punishes those of whom it has received satisfaction. For if heathen or any others were not atoned for by Christ, the money and efforts of men could avail no more for them, than the tears of Esau could towards recovering his birthright. The law could not surrender them into the hands of the money, efforts, and prayers of men, without satisfaction. And to all who are atoned for by Christ, the gift of faith will make the atonement known. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed. iv. 16: The law lets none go without the uttermost farthing. And if the law received satisfaction for them so that it could make a tender of "many precious souls" to the means of the jewelry, &c. of American ladies, then none but antinomians believe that the law is now executing its wrath upon them in "the quenchless fires of hell."

The law acknowledges, the elect are justified by God, and is pleased to hear Jehovah defy all beings and all things to lay any thing to their charge. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? viii. 33. 34. But the doctrine that money and effort would save many who are otherwise lost denies the doctrine of election, makes money and effort a saviour to men and leaves the law to seek its satisfaction long after Christ's death, in works which it never required, or to go forever unsatisfied. This the law cannot do, if God be just; and all the benevolent institutions which are manifestly the offspring of antinomianism and antichristianism, are now mocking the law, shaming the gospel, and deluding tens of thousands of people with their plausible appearance.

Seeing that it is proved from the whole epistle to the Romans that, he who believes the law will abate aught from its precepts or penalty, save for the obedience and death of Christ, is an antinomian; because he is opposed to the immutability and inflexible justice of the law: and seeing likewise that the saints of God do, thro' faith, establish the law, by being able to receive and offer Christ a complete answer to the law's demands, and by which faith, as the law written in their hearts, and working by love, they are led to choose and delight in the law of God after the inward man, and serve it with their mind: Do we then make void the law through faith? God forbid: yea, we establish the law. For I delight in the law of God after the inward man. So then, with the mind, I myself serve the law of God. iii. 31. vii. 22, 25. And seeing moreover, that those who depart from it, are antinomians; it is clearly shown that the New School Baptists amongst others, are such. And while they have departed from the written word of God, and thereby treated the law of God with contempt, and the gospel of Christ with reproach; they have added to their list, the sin of charging the Old School Baptists with their own errors. And now, until they shall have changed in their faith and practice, they must stand, whether they confess it or deny it, as antinomians. —The Lord teach them, as well as us, the good and the right way.

These thoughts, beloved of the Lord, we freely submit to your careful examination, exhorting you to compare them with the

scriptures, and, if they agree with them, to receive them. But we do not consider ourselves infallible; nor do we now serve ourselves in laying these thoughts before you. If you find us in error, you may then have opportunity to be of great service to us, with but little trouble to yourselves, by evincing to us our error. But should you discover us to be wrong, and not apprise us of it, you could not be considered faithful to God, to us, nor to yourselves. We would be strictly dealt with by our brethren, and even sharply, rather than remain in error. And we exhort you to remember that, he is neither a faithful Christian nor a faithful minister, who is unwilling to have his thoughts and opinions examined, controverted, and refuted too, when erroneous. And be assured that Old School Baptists have to make another advance before they reach the standard of primitive and apostolic candor and faithfulness, if they would countenance error for the sake of avoiding controversy. Discussions of disputed and opposite opinions, should be conducted in a christianlike manner; and they *are* so conducted when we act for Christ: but if you would hazard the truth in preference to discussion, you are not worthy of the name of Christ.

The grace of our Lord Jesus Christ be with you all. Amen.

29th October, 1838.

THE CONSTITUTION,

Or, Form of Government of the Contentnea Baptist Association.

From a long series of experience, We, the churches of Jesus Christ, being regularly baptized upon the profession of our faith in Christ, are convinced of the necessity of a combination of churches, in order to perpetuate a union and communion amongst us, and preserve and maintain a correspondence with each other in our union: We therefore propose to maintain and keep the order and rules of an Association, according to the following Plan or Form of Government, viz:

Art. 1. The Association shall be composed of members chosen by the different churches in our union, and duly sent to represent them in the Association, who shall be members, whom they judge best qualified for that purpose, and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat: Provided, they shall not violate the rules further laid down in this constitution.

Art. 2. In the letters from the different churches, shall be expressed, their number in full fellowship, those baptized, received by letter, dismissed by letter, excommunicated, and dead, since our last Association.

Art. 3. The members thus chosen and convened, shall have no power to lord it over God's heritage—nor shall they have any ecclesiastical power over the churches; nor shall they infringe any of the internal rights of any church in the union.

Art. 4. The Association when convened, shall be governed and ruled by a regular and proper decorum.

Art. 5. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present.

Art. 6. New churches may be admitted into this union, who shall petition by letter and delegates—and upon examination, (if found orthodox and orderly,) shall be received by the Association, and manifested by the Moderator, giving the delegates the right hand of fellowship.

Art. 7. Every church in the union shall be entitled to representation in this Association, but shall have only three members from each church.

Art. 8. Every query presented by any member in the Association shall be twice read: and before it be debated, the Moderator shall put it to vote; and if there be a majority for its being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

Art. 9. Every motion made and seconded, shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Art. 10. The Association shall endeavor to furnish the churches with the Minutes of the Association. The best method for effecting that purpose shall be at the discretion of the Associations.

Art. 11. We think it absolutely necessary that we should have an Association fund, for defraying the expenses of the same; for the raising and supporting of which, we think it the duty of each church in the union, to contribute voluntarily such sums as they shall think proper, and send by the hands of their delegates to the Association; and those monies thus contributed by the churches and received by the Association, shall be deposited in the hands of a Treasurer, by the Association, who shall be accountable to the Association for all monies by him received, and paid out according to the direction of the Association.

Art. 12. The Minutes of the Associa-

tion, when printed, shall be regularly filed by the Clerk, and the book by him shall be kept for the use of the Association, and he shall endeavor to have said book present at each Association.

Art. 13. The Minutes of the Association shall be read, (and corrected, if need be,) and signed by the Moderator and Clerk before the Association arises.

Art. 14. Amendments to this Plan or Form of Government, may be made at any time by the majority of the union, when they may deem it necessary.

Art. 15. The Association shall have power—

1. To provide for the general union of the churches.
2. To preserve inviolably a chain of communion amongst the churches.
3. To give the churches all necessary advice in matters of difficulty.
4. To inquire into the cause why the churches fail to represent themselves at any time in the Association.
5. To appropriate those monies by the churches contributed for an Association fund, to any purpose strictly connected with the business of this Association.
6. To appoint any member or members, by and with his or their consent, to transact any business which they may see necessary.
7. The Association shall have power to withdraw from any church in this union, which violate the rules of this Association, or deviate from the orthodox principles of religion.
8. To admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting, whom they shall judge necessary.
9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the union.

Art. 16. We will not hold in our churches any member who is in the practice of visiting the Masonic Lodges; or who, on any occasion, conforms to their custom of parades; nor will we countenance any such individual, who may reside or come among us, in the character of a preacher.

Art. 17. We will not countenance any preacher who shall travel within the bounds of our Association, establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever. We will not fellowship any member or members of Missionary, Bible, Tract, or Sunday School Union, Societies, nor advocates of Theological Schools, nor any person who does fellowship them, nor will we hold any such in our churches.

RULES OF DECORUM.

Art. 1. The Association shall be opened and closed by prayer.

Art. 2. The Moderator and Clerk shall be chosen by the suffrages of the members present.

Art. 3. Only one person shall speak at a time, who shall rise from his seat and address the Moderator, when he is about to make his speech.

Art. 4. The person thus speaking shall not be interrupted in his speech by any except the Moderator, till he is done speaking.

Art. 5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

Art. 6. No person shall abruptly break off or absent himself from the Association without liberty obtained from it.

Art. 7. No person shall rise and speak more than three times to one subject, without liberty from the Association.

Art. 8. No member of the Association shall have liberty of laughing during the sitting of the same, nor of whispering in the time of a public speech.

Art. 9. No member of the Association shall address another in any other terms or appellations than that of brother.

Art. 10. The Moderator shall not interrupt any member in, or prohibit him from, speaking, till he gives his light on the subject except he break the rules of this decorum.

Art. 11. The names of the several members of the Association shall be enrolled by the Clerk and called over as often as the Association requires.

Art. 12. The Moderator shall be the last person who shall speak to the subject, who may give his opinion if he please before he puts the matter to a vote; but shall have no vote himself, unless the Association be equally divided.

Art. 13. Any member who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they may think proper.

Tarboro' Press.

MINUTES OF THE NINTH ANNUAL SESSION OF THE
Contentnea Baptist Association,

Held at Red Banks, Pitt County, N. C. on the 25, 26, and 27 Oct. 1839.

FRIDAY, Oct. 25.

The Introductory Sermon was preached by Elder Thomas Dupree, from Heb. ii. 2. 3. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation.

The delegates assembled for business, and chose Elders, Thomas Dupree Moderator, Mark Bennett Clerk, brother Beardsley Assistant Clerk; and brethren S. Tison & J. C. Knight a committee of finance; and requested said committee to report on Saturday.

Corresponding messengers, and ministers from corresponding Associations, were invited to sit with us: Elders, Humphrey Stallings, from Kehukee, bearing a letter and a file of their Minutes; Robert McKee from Country Line, with a file of theirs; Jesse Adams and Burwell Temple from Little River, bringing a letter and Minutes from theirs; Parham Pucket from White Oak, having a letter and a file from their body; and Ashley Swaim and brother Alred, from Abbott's Creek Union, with Minutes of theirs for '38 and '39, were received, and took seats with us.

Letters from the churches were read, in which they stated their delegation, numbers and contribution, as in the following table:

Churches and Counties wherein situated.	NAMES OF DELEGATES.	Baptised.	Rec'd by let'r.	Restored.	Dis'd by let'r.	Excluded.	Dead	No. total.	Contributions. $	Cts
Autrey's Creek, *Edgecombe*,	R. Reasons,† J. R. Moore, W. Crisp,	2						45	2	50
Beaver Dam, *Lenoir*,	A. Jones, L. Neathercut, L. Williams,	2		4	1		1	39	2	50
Black Creek, *Wayne*,	Wm. Bass, Isham Lamm,† A. Barden,†		1			1		2	1	50
Galloway's, *Pitt*,	N. Buck, J. Haddock, S. Corbin,						1	11	2	00
Hancock's, *do.*	H. Smith, I. Wilson, A. Gardner,							31	2	00
Meadow, *Greene*,	B. Bynum, W. Williams, A. Joyner,		1					23	2	50
Memorial, *Wayne*,	W. Bass, E. Holland, T. Jones,			1				17	1	00
Nauhunty, *do.*	W. Taylor, S. Pate, S. Pate,	2	1			1		38	2	00
Pleasant Hill, *Edgecombe*,	J. Proctor, W. Proctor,† S. Braswell,				1		1	15	2	00
Pleasant Plains, *Wayne*,	W. Smith, J. Hines, A Ellis,					2	2	12	1	50
Red Banks, *Pitt*,	J. Griffin, C. Nelson, J. McGowns,	1		1				2 55	2	00
Sandy Bottom, *Lenoir*,	R. Rouse, E. Whaley,†							2 14	1	50
Tison's, *Pitt*,	S. Moore, S. Tison, B. Briley,				1			1 15	2	00
Toisnot, *Edgecombe*,	W. Rountree,† M. Farmer, W. Woodard,							43	1	50
Town Creek, *do.*	T. Dupree, J. C. Knight, M. Bennett,		1					69	2	50
Union, *do.*	M. Whitehead; A. Whitehead, J. Bailey,						2	52	2	00
White Oak, *do.*	J. Ellis, J. B. Woodard, I. Moore,	2	1					26	2	50

† affixed denotes absent.

Inquired if there were any church petitioning for membership.

Read the letters from corresponding Associations.

The Circular Letter was called for, handed forward, and referred to a committee, consisting of Elders, Dupree, I. Moore, Temple, Bynum, and Bennett, for examination; and they were requested to report on it the next day.

Appointed messengers to sister Associations: Elders, M. Bennett and B. Bynum to Country Line and Abbott's Creek Union; Bynum, I. Moore, and Bennett to Little River; I. Moore, J. Griffin, and Bennett to Kehukee; and brethren A. Ellis and J. R. Moore to White Oak: and directed to be sent, 40 copies of our Minutes to Kehukee; 20 to Country Line, Abbott's Creek Union, and Little River each, and 15 to White Oak.

The brethren appointed last year to visit

the church at Toisnot, reported, that as that church is now represented, they ask leave of the Association to be discharged without further report thereon; which was granted.

The next session was appointed to be at Pleasant Hill, Edgecombe county, to commence Friday before the fourth Sunday in October, 1840: Elder J. Griffin was appointed to preach an Introductory Sermon; but if he fail, Elder Bynum: worship to begin at 11 o'clock, A. M.

Appointed Elder Bynum to write a Circular to be attached to our next Minutes.

Adjourned to Saturday, 10 o'clock, A. M.

SATURDAY, Oct. 26.

Met pursuant to adjournment.

The Constitution and Rules of decorum were read.

The list was called, and absent delegates noted.

Elders, Adams and Temple were appointed to preach on Sunday; and worship to begin at 10 o'clock, A. M.

The committee on the Circular reported favorably to its adoption: it was read, and the report concurred in.

The committee of finance reported:

Balance in the treasury last year,		$8 88
Contributions at this session,		33 00
		$41 88
Paid for printing Minutes last year,	$15 00	
Paid for printing these Minutes,	15 00	
		30 00
Now remaining in treasury,		$11 88

Oct. 26, 1839. SHERROD TISON, } Com.
J. C. KNIGHT, }

Inquiry by the church at Black Creek: Is it right that the Association should pay her corresponding messengers for attending sister Associations? Answer by the Association: We consider that, It is not right.

Appointed Elder Bennett to prepare these Minutes for press, to have 400 copies printed, and distributed as heretofore; and to transcribe one copy into the Association book.

The Minutes were read, and assigned by the Moderator and Clerk.

Adjourned to the time and place of next session.

THOMAS DUPREE, M'd.
MARK BENNETT.

SUNDAY, Oct. 27.

Elders, Adams and Temple preached, the former from the gospel by John xv. 5. I am the vine, ye are the branches: the latter from the vision of bones, Ezek. xxxvii. The word was preached with fervor and faithfulness, and heard with attention, and we hope with lasting effect by many.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN: After enjoying the high privilege granted to us at our ninth annual Association, (by our heavenly Father,) we think proper to address you as our usual custom is, by way of a circular; and in searching for a subject, we can find none impressed upon our minds with more force than that of the support of the gospel ministry. But, brethren, by calling your attention to the support of the ministry, we do not attempt to teach you any thing more than you are already taught; but to stir up your pure minds, by way of remembrance. And, brethren, when you read this, do not as we fear a goodly number do, that is, lay it down and think no more about it; but if it is according to the scripture, endeavor as much as in you lieth to put it into practice.

First, we will call your attention to the gospel minister, in a short way, and then endeavor to point out the means of his support. And in doing this, you will no doubt wish us to bring forth some proof for our assertion. Well, brethren, that we think to do. First, then, the gospel minister is a man that is made alive, as all other saints, by the Holy Ghost; as Paul says, Ephesians, 2 c. 1 v. And you hath he quickened, who were dead in trespasses and sins; 2 verse, Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 v. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Secondly, he has a call to the work of the ministry; and this call also is of the Holy Ghost, impressing his mind with the worth of souls in such a way that he can take no rest with all the excuses he can make, with all the complainings of weakness, littleness, nothingness, ignorance, inability, &c. Nothing will do but a continual wo on his mind, and to preaching he must go. Yes, brethren, and to preach-

ing he does go, (in the strength of the Lord,) and he will preach Jesus, and why? because it is from Christ he gets his education, and we believe he is prepared for the work of the ministry when he is taught in the school of Christ, without going to any earthly seminary of learning to be better prepared for the work of the ministry. For instead of this better preparing him, we believe it unfits him. For when we hear one that is taught in those earthly schools, he speaks in such high swelling words it is unto us as an unknown tongue. But we will leave them and pass along, knowing that our limits is in the bounds of a Circular.

You know, brethren, that we said above, the gospel minister had a call and that of the Holy Ghost; and we have said, he was taught in the school of Christ. Well, if we say God, or Christ, or the Holy Ghost, we are right, according to the Gospel recorded by saint John, 1 c. 1 v. In the beginning was the Word, and the Word was with God, and the Word was God. And first epistle of John, 5 c. 7 v. For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Much more might here be said about the call of the gospel minister, and the work assigned for him to do; but we promised to be short, as such we will leave their call, and work, at present, and go on to the subject proposed, that is, the means of their support.

And here, brethren, do not be surprised when we treat on this delicate subject, knowing that we have lately gotten out of a war of difficulties, believing that there were too many money hunters among us. But we will endeavor to keep good reason and scripture close along with us, as we go on. First then, we know that his great support is from God; for when Christ was here on the earth, he called his apostles or ministers, and sent them forth, telling them, Matthew 10 c. 7—10 v. And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses: Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. Again, the same thing, Mark 6 c. 7—9 v. And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: But be shod with sandals; and not put on two coats. And again, Luke 9 c. 2, 3 v. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have too coats apiece. Luke 10 c. 7 v. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

Here, brethren, mark this:. Christ was here with his first gospel ministers, and limits them in their first commission, telling them, Matthew 10 c. 5. 6 v. These twelve Jesus sent forth, and commanded them, saying: Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the house of Israel. Telling them further to take nothing, &c. as you have already seen. But when he is about to leave them, we find that he telleth them, Luke 22 c. 35, 36 v. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one.

Do not think, brethren, that we mean that gospel ministers do not receive their support from God now; no, brethren, we believe it is by him we live and have our being, and all our blessings come from him with whom there is no variableness. And God is ever with his ministers, for saith he, Mathew 28 c. 20 v. "Lo, I am with you always, even unto the end of the world. But this is not all we find in the scriptures of truth, for in them we find, that God has made it the duty of others to administer to their necessities. But before we bring forth our proof from the good Book, we will reason upon it a while; for you recollect, we said something about good reason being with us. Paul reasoned, and why not we? Well, say all hands, agreed. Well, then, we will suppose a case. We will say here is a poor preacher, as to this world's goods, and he has a family that lies near his heart, and it appears from the nature of things it requires all

his attention at home to support him and his family. Does not reason say that, that man should have something to help him along? verily, yes. Well, here is this same man, sometimes lays all down with the love of God constraining him, bids farewell to a loving, weeping wife, & tender little babes, trusting them in the hands of his Father, which is in heaven, not knowing that he ever shall see them again on earth, leaves them all behind and goes from one to four weeks and some times more, preaching as he goes, Christ and him crucified: here reason says, this man ought to have something to live upon.

But an objector would say, he has, for he lives upon the best; very true, but what becomes of his poor wife and children? This the objector must answer, and clear his own conscience before his God. But suppose he only goes to the churches around him every Saturday and Sunday, which Sunday you know is not counted as a day to labor for the flesh, you know that this takes up a considerable time in a year. For you all know that the year has fifty-two weeks in it, and it is commonly said that twenty-six working days are a month; here then are two whole months in one year spent to the use of the community at large; for the one half of fifty-two is twenty-six. Extend it to twelve years, and we see that one whole year is spent for the benefit of the churches, and the glory of God, and the worth of souls, while all of his attention is lost at home.

Does not reason speak loud here and say, this preacher should have something given to him? Yes. But, brethren, we must stop reason, for here we might fill pages and not tell you all the difficulties that lie in the path of the preacher of God, and say in the language of holy writ: if in this life only we have hope in Christ, we are of all men most miserable (the preacher.)

Well, brethren, we have left reason, and are now going to search for them whose duty it is to support the gospel minister; and the first place that we shall go is, Romans, 12 c. 13 v. Distributing to the necessity of saints: given to hospitality. Here we discover that Paul was exhorting the church at Rome to several duties, and among the rest that of distributing to the necessity of saints. Objection. We know that, but not a word is said about the gospel minister (but to the saints) in that text. Answer. This is strange, that a gospel minister is not a saint; for if he is not a saint, he is not fit to be a preacher for Christ, and cannot feed the saints with the sincere milk of the word. Well, as long as you object to this, we will look out again; and the next place is, 1 Corinthians, 9 c. 7--14 v. Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or, saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things lest we should hinder the gospel of Christ. Do not ye know, that they which minister about holy things, live of things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel, should live of the gospel.

Here Paul notices several things, and asked eleven questions, such as, who goeth a warfare any time at his own charges? Who planteth a vineyard, &c. First, then, they are compared to soldiers, and justly too; for it is the duty of the soldier for the love he has to his country, to go and undergo all the difficulties of a soldier, whether he ever gets any thing or not; and that not at his own charges. Second, the vineyard is to be planted, whether it ever gives fruit to the planter or not. Third, the flock is to be fed, if they never give the feeder one drop of milk. We cannot answer all these questions at this time, knowing we are sending you a letter and wish to be short as possible. Mark this, the soldier must first go to war, before be can expect a reward. And the planter must first plant, before he can expect fruit. And the feeder must feed his flock, before he eateth the milk of the flock.

Even so, brethren, it is the duty of the gospel minister to go into the spiritual war, taking the shield of faith, knowing that the weapons of his warfare are not

carnal. Also to go into the vineyard of God and labor, if he gets none of the fruit of the vineyard. And to feed the spiritual flock, if the flock never gives him no milk to eat. Yes, brethren, they recollect the solemn charge in 1 Peter 5. c. 2, 3 v. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords ever God's heritage, but being ensamples to the flock. Who then are those that should give unto the gospel ministry? Why those that have been fed by him in spiritual things. See here 11 verse, If we have sown unto you spiritual things, is it a great thing if we (Paul and others) shall reap your carnal things? Again, in Galatians, 6. c. 2—6 v. Bear ye one another's burdens, and so fulfil the law of Christ. For, if a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Thessalonians, 5 c. 12,13 v. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; & to esteem them very highly in love for their work's sake. And be at peace among yourselves. 1 Timothy, 5. c. 17, 18 v. Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, the laborer is worthy o his reward. Hebrews, 13. c. 7, 8 v Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation, Jesus Christ the same ye terday, and to day, and for ever.

Brethren, we think we have brought forth texts enough to prove who are those that should support the gospel minister. And if you will not hear these, we feel persuaded that you would not hear if we were to bring forth more. And if you will bear with us a little we will tell you how you are to support them. First, he that sows spiritual things to you, you should let him reap your carnal things. Second, he that teacheth you: you should communicate to him in all good things. And those that labor among you: you are to esteem them very highly. And the elders and especially those that labor in word and doctrine, be counted worthy of double honor. And those that speak to you the word of God you should remember. Behold how nice all this works with reason: For in every place where any thing is required to be given to the preacher, there must first be some benefit received of him, such as spiritual things, word and doctrine, labor, &c. Yes, brethren, they will bestow this benefit of spiritual things on you, whether you ever bestow your carnal things or not.

Very different is this from the modern missionaries, for they must first have their charge, before they go on a warfare; they must have the fruit, before they plant the vineyard; they must drink the milk, before they feed the flock. And if one comes along, and you do not not give him your carnal things, and that in a great plenty too, he will not let you have much of what he may call spiritual things. You may think this is judging, but the tree is to be known by its fruit.

Brethren, we have here brought to your remembrance those who should receive, and those who should give. We will now say how much the giver should give. What, say some, is the amount laid down? Yes, brethren, to a fraction, if you will look. 2 Corinthians, 9 c. 7 v. Every man according as he purposeth in his heart, so let him give; not grudingly, or of necessity: for God loveth a cheerful giver. But, say some, suppose he never purposeth to give any thing, what then? Answer, Let him alone, to his own master he standeth or falleth. But the apostle seems to be doubtful whether the love of God dwelleth in such a man or not. 1 John, 3 c. 17 v. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 verse. My little children, let us not love in word, neither in tongue; but indeed and in truth. Do you not say or think sometimes, such or such a brother should have something given to him, for he is a poor man, and do you do it? If not, here is faith without works. And what does the apostle say about it? See James, 2 c. 14—17 v. What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked, and destitute of

daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. And the 26 verse reads, For as the body without the spirit is dead, so faith without works is dead also.

And, brethren, these good things are to be laid by, ready for the time when they should be needed. 1 Corinthians, 1 c. 1, 2 v. Now concerning the collection for the saints, as I have given order to the churches at Gallatia even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And what, says the giver, shall I receive for all my laying up and bestowing my goods to the preacher? Answer. We have already told you that you have his spiritual things, &c. But this is not all you will have. See Corinthians, 8 c. 2 v. How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. You see that Christians in apostolic days received joy. Yea, brethren, ye will feel a kind of joy springing up in the heart, when ye do those things that are commanded you by God.

We will now bring forth some examples of Christians in apostolic days, and come to a close as soon as possible; for we fear we are making our letter too long. The first place we shall go is Acts, 4 c. 34, 35 v. Neither was there any among them that lacked; for as many as were possessed of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: & distribution was made unto every man according as he had need. Acts, 11 c. 29, 30 v. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the Elders by the hand of Barnabas and Saul. Romans 15 c. 26, 27 v. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

Here are examples enough; go thou then, brethren, and do likewise. And when you see your brother has need, do as the primitive Christians, send it to him, according to your ability, and do not say, brother, if you will come to my house I will give you thus and thus; for if he does not go, you will not like it so well, and will be ready to say, if it was not worth coming after, it is not worth having. And withal he feels a delicacy in going, &c. So the better way is to send it to him according to the pattern above written. But you will here be ready to say, I know no poor saint that does not have food and raiment, and it is written in 1 Timothy, 6 c. 7, 8 v. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. Very true, brethren, but strictly speaking we cannot say that, that preacher who works hard to support his family, and then cannot do it without always being in debt does have food and raiment. Think on it, brethren, to see if these things be so.

The minister of God, brethren, will preach without all this; but this does not discharge your duty towards him. Yes, brethren, the ministers of God are governed by the same rule as the apostles, see Acts, 20 c. 33, 34 v. I have coveted no man's silver, or gold, or apparel. Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me. We see that the apostle Paul did not covet these things, although he writes to the churches and tells them their duty to their preachers; and we have said and now say, he will preach whether he gets them or not. And the reason is, a dispensation of the gospel is committed to their charge, see 1 Corinthians, 9 c. 16, 17 v. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea wo is unto me if I preach not the gospel. For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me. Here we see that they preach, and that to get clear of a wo, and willingly too; and look in the same chapter and you will see it is without charge.

We are again reminded of the limits of our letter, and we will close in the language of holy writ. Philippians, 4 c. 8 v. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things

are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 2 Peter, 3 c. 17, 18 v. Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being lead away with the error of the wicked, fall from your steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and forever. Amen.

Turboro' Press.

MINUTES OF THE TENTH A NUAL SESSION OF THE

Contentnea Baptist Association,

Held at Pleasant Hill m. h. Edgecombe county, N C. 23, 24, and 25 Oct'r, 1840.

FRIDAY, Oct. 23.

The introductory discourse was delivered, according to appointment, by Elder James Griffin, from Gal. iii. 29: And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

The delegates assembled, and after prayer, chose Elders, Thomas Dupree, Moderator; Mark Bennett, Clerk; and Benjamin Bynum, Assistant Clerk: and brethren Sherrod Tison and Turner Bynum a committee on finance, to report on Saturday.

Corresponding messengers, and ministers from corresponding Associations, were invited to sit with us. Elder Stephen I. Chandler, brethren, Lewis Daniel, and Asa Brooks, from the Country Line, bearing a file of their Minutes; Elder James K. Barbour and brother Moore Stephenson, from the Little River, bearing Minutes from their body; Elders, John H. Daniel and Blount Cooper, and brethren, Richard Harrison, John Bryan, and Wm. Thigpen, from Kehukee, bearing Minutes; and Elder Samuel Hoult from White Oak, bringing a certificate of his appointment, and Minutes; came forward and took seats with us.

Letters from the churches were received and read, and their contents, as far as required, marked as in the following table:

Churches and counties wherein situated.	NAMES OF THE DELEGATES.	Baptized.	Rec. by let'r.	Restored.	Dis. by let'r.	Excluded.	Dead.	Number Total.	Contributions.
Autrey's Creek, *Edgecombe.*	John R. Moore, Wm. M. Crisp, S. Wooten,				1	1		43	1 50
Beaver Dam, *Lenoir.**									
Black Creek, *Wayne.*	J. A. Barnes,* I. Lamb,* Arthur Barden,							41	1 50
Galloway's, *Pitt.*	Noah Buck,* J. Haddock,* S. Corbin,*							11	1 50
Hancock's, *Pitt.*	Jno. Smith,* D. Wilson, J. McGerman,							11	1 00
Meadow, *Greene.*	Benj. Bymum, Jos. Bynum, Wm. Williams						2		1 50
Memorial, *Wayne.*	W. Bass, Elisha Holland,*	2				1	1	17	1 00
Nauhunty, *Wayne.*	Shad. Pate, W. Taylor, Silas Pate,	3				5	1	35	1 00
Pleasant Hill, *Edgecombe.*	Jacob Proctor, Fr. Proctor, Sol. Braswell,		1			1		15	1 00
Pleasant Plains, *Wayne.*	Joel Hines,* W. Smith, Alfred Ellis,*							12	90
Red Banks, *Pitt.*	Jas. Griffin, Laneir Griffin, Caleb Nelson,	1				1		55	2 00
Sandy Bottom, *Lenoir.*	Richard Rouse, Evans Whaley,							16	1 00
Tison's, *Pitt.*	Samuel Moore, L. P. Beardsley,* S. Tison,	1						17	1 00
Toisnot, *Edgecombe,*	Moses Farmer, Wm. Woodard, L. Dew,*							46	1 50
Town Creek, *Edgecombe.*	Thos. Dupree, Turner Bynum, M. Bennett,				1			68	2 50
Union, *Edgecombe,*	A. Whitehead, M. Whitehead, Jona. Bailey,						1	48	2 00
White Oak, *Edgecombe.*	Ichabod Moore, A. Eason, Jona. Ellis,	3			1		2	25	1 50
	*Not represented: but marked as last year.								
	*Those marked * were absent.								22 40

Petitionary letters were enquired for.

The Circular Letter was handed in, read, and referred to a committee, consisting of S. I. Chandler, B. Cooper, and M. Bennett, and that they report on Saturday.

The next session is appointed to be at TISON'S MEETING HOUSE, Pitt county, to commence Friday before the fourth Sunday in Oct. 1841. Elder Benjamin Bynum is appointed to preach the introductory sermon; and upon his failing to do so, Elder Ichabod Moore. Worship to begin at 11 o'clock, A. M.

Appointed Elder Mark Bennett to write a Circular Letter to accompany the Minutes of the next session.

Adjourned to 10 o'clock, A. M. on Saturday.

SATURDAY, Oct. 24.

Met pursuant to adjournment.

The list was called, and absent delegates noted.

The Constitution and Rules of Decorum were read.

Elders, Chandler and Lawrence, and in case of failure, Elder Cooper, were ap-

pointed to preach on the Sabbath; to begin worship at 10 o'clock, A. M.

Appointed messengers to attend sister Associations. To Kehukee, Elders, Ichabod Moore, Samuel Moore, and brother Sherrod Tison, and by them 40 copies of these Minutes. To White Oak, Elder Benjamin Bynum, brethren Wright Smith, and John R. Moore, with 15 copies Minutes. To Little River, Elders, Benjamin Bynum & Ichabod Moore, with 20 copies. To Country Line and Abbott's Creek Union, Elders, James Griffin, Benjamin Bynum, and brethren, Jonathan Ellis and Sherrod Tison, with 20 copies to each.

The committee on finance reported:

Balance remaining in Treasury, Oct. 1839,	$11 88
Contributions at this Association,	22 40
	$34 28
Paid for printing this year's Minutes,	15 00
Now remaining in Treasury, Oct. 1840,	$19 28

SHERROD TISON, } Com.
TURNER BYNUM, }

The committee on the Circular Letter reported favorably to its publication. The report was concurred in.

Appointed Elder Mark Bennett to prepare these Minutes for the press: to have 400 copies printed and distributed as usual; and to transcribe one copy into the Association book.

The Minutes were read, and subscribed by the Moderator and Clerk.

Adjourned to the time and place of next annual session.

THOMAS DUPREE, Md.
MARK BENNETT, Clk.

SUNDAY, Oct. 5.

A large assembly met, and Elder Blount Cooper preached from Rev. xxii. 17: The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely. Elder Stephen I. Chandler preached from Rev. xxi. and latter clause of 9 verse: Come hither, I will show thee the bride, the Lamb's wife. Elder Wm. Pearce concluded by singing, exhortation and prayer. The word spoken was as the oracles of God; strict attention was given; saints were edified; and we can only hope and pray that it may prove to have been seed sown in a good soil. Sovereign of grace, thy kingdom come.

CIRCULAR LETTER.

To the Churches we represent.

BELOVED BRETHREN: We shall lay before you some remarks on

CHURCH DISCIPLINE.

1st, If thy brother shall trespass against thee, go and tell him his fault between thee & him alone; if he shall hear thee, thou hast gained thy brother, (the matter is to be at an end.) But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; (if he hears them the difficulty is settled. And if he shall neglect to hear them, (then ready for the church,) tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. (Matt. 18 c. 15, 16 and 17 vs.) This is the sacred criterion; but how often is it the case, that the scriptures are forgotten or unattended to; a difficulty takes place, or is dug up, between brethren and in many instances instead of taking the scripture rule, the brother that a fault is lodged against by his brother, the pretended aggrieved brother goes and tells it to the known enemies of the brother first, and then to the world, or to his party among the world, and from such procedure the thing is magnified until, if it ends at all, it is in expulsion from the church, (if not almost in the church's overthrow,) while malicious feelings appear to be cherished in many. Do not be surprised, brethren, at our making use of the word party above, for there were party religionists before the year 1840.

But as the limits of a Circular will not admit of our bringing forward all the testimony we could, to prove our assertions on this point, we will give you one or two from the New Testament. Galatians, 3rd and 1st: O, foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you. In consequence of those teachers that had come among those brethren with something like another gospel, (though Paul told them there be not another,) it had the tendency to make a party, as you may see from the same epistle, iv. 15, 16: For I bear you record, that if it had been possible ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? It

is plain to be seen, that these had been the friends or pretended friends of the apostle; but inasmuch as he strictly adhered to the truth, this made it manifest that they now looked upon him, (or would have it so understood,) as their enemy. The same spirit, brethren, is yet in the world. And we know that in many instances where the missionaries have gone with their other gospel, it has made its party, and this tribe won't have the scriptures for their guide in doctrine nor discipline; notwithstanding for the most part they are the most officious in hunting up allegations against those they claim as their brethren, and then to work they go. How? not to the scriptures for their guide, but to almost every body with a bright side for them, and a dark one on the side of the pretended aggriever.

Now, brethren, having gone this far, suffer us to go a little further. Some few years ago, it appears there were but few churches that knew how to proceed, or what to do, with what are called missionary members. And as it may be the case that there are some yet laboring under difficulty respecting this matter, we will lay before you the scriptures appropriate as we conceive, together with some remarks. Matthew, 16, 6: Take heed and beware of the leaven of the pharisees and of the sadducees. And read a few verses below in the same chapter, and it will show that Jesus alluded to their doctrine, which was corrupt. Now it is, we think, very plain to almost all Christians and nice observers, that the missionaries hold unsound doctrine; therefore, beware of them, brethren, turn the whole gang out of your churches. Some perhaps will say we are too harsh, see Luke, 12. 1: Beware of the leaven of the pharisees, which is hypocrisy. Look at that. Does the church want hypocrisy in it? Certainly not. See Corinthians, i. 5, 6, after rehearsing over some reported things against them, and saying, deliver such an one to satan for the destruction of the flesh, he does not think proper to stop yet, but says: Purge out, therefore, the old leaven that ye may be a new lump. Then is it not plain, if you keep up a right discipline in your churches, (which in one sense is the life of religion) you must get rid of all such.

Next we come to notice church members that fail from time to time, to attend their meetings; which in these days, is too frequently the case with many. We ask, what is the matter? why some would say, I was too busy yesterday, or I had to go to such a public gathering to see such persons that it was much to my interest to see, and besides I hardly expected there would be any preacher there. Now that it is the duty of church members to attend their meetings, certainly none will deny, and that too whether there is any preacher or not; we give you the following scriptures: Malachi, 3, 16: Then they that feared the Lord spake often one to another, Heb, 10. 25: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.

We must only touch at a few more things. All hereticks, brethren, that may come among you after the first and second admonition thou shalt reject; and here be sure to keep a strict watch, and act honest with yourselves and the cause of God. For we conceive there is nothing more dangerous to the cause of God and happiness of Christians, than for the churches to keep hugged up in them Arminian members, and especially Arminian preachers; through such the devil is sure to make many inroads upon the church. Where brethren get in debt to one another, the scripture forbids their going to law before the world, or unjust. 1st Cor. 6. 1, 2, &c. If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such a one no not to eat. 1st Cor. 5. 11. We forbear remark further than to say, that a man is not to be guilty of all those things that the apostle has mentioned here which he looks at as excluding crimes before he is criminal, no but if guilty of any one of them you are not to eat with him.

Brethren, don't forbear to try to keep up a good or right discipline in your churches, because you might have fears you would hurt some feelings. We fear in a great many instances feelings have been consulted, especially great men's, while consequences that have followed have been distressing. Then as the Saviour said, on a different occasion: Go, and sin no more. If we have heretofore sinned, or not done that, that was right, to the keeping up of a right discipline in our churches, let us endeavor not to do so any more.

And now, as the apostle Paul said to Titus, 2. 11, 12: For the grace of God,

that bringeth salvation, hath appeared to all men teaching us, that denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world. May we, brethren, abundantly realise that grace, while here in this world, that we may walk uprightly all the days of our life, and in the world to which the righteous are tending, may we receive a crown of glory that fadeth not away.

Tarboro' Press.

MINUTES OF THE ELEVENTH ANNUAL SESSION OF THE

Contentnea Baptist Association,

Held at Tison's meeting house, Pitt county, N. C. 22, 23, 24 October, 1841.

FRIDAY, Oct. 22.

The Introductory Sermon was delivered by Elder Benj. Bynum, from 1 Cor. xv. 58: Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

The delegates assembled, and after prayer, chose Elders Thomas Dupree Moderator, Mark Bennett Clerk, and Benj. Bynum Assistant Clerk; and brethren Turner Bynum and Wright Smith a committee on finance, to report on Saturday.

Corresponding messengers and ministers from corresponding Associations were invited to seats with us. Elders Wm. Hyman, Humphrey Stallings, Richard Rives, and Blount Cooper, from the Kehukee, with Minutes; P. Puckett from White Oak, with Minutes; R. Hensley from Country Line, bearing Minutes from his body, and two files from Abbott's Creek Union for 1840, and 1841; and brother John Jones from Little River, came forward and took seats.

Letters from the churches of our body were called for, received, and read, and their contents, as required, marked as in the following table.

Churches and counties wherein situated.	NAMES OF THE DELEGATES.	Baptized.	Rec. by let'r.	Restored.	Dis. by let'r.	Excluded.	Dead.	Number in Fellowship.	Contributions.
Autrey's Creek, *Edgecombe*,	John R. Moore, Stephen Wooten, J. Cobb,*						3	40	1 00
Beaver Dam, *Lenoir*,	A. Jones,* Lolten Neathercut, J. Heath,*				1		3	33	1 00
Black Creek, *Wayne*,	Wm. Bass, Isham Lamm,* A. Barden,*							44	1 50
Galloway's, *Pitt*,									
Hancock's, *Pitt*,	Henry Smith, John Smith, James Wilson,*							17	1 00
Meadow, *Greene*,	Benj. Bynum, Wm. Williams, A. Joyner,						2	18	1 50
Memorial, *Wayne*,	Wright Bass, Elisha Holland,							18	1 00
Nauhunty, *Wayne*,	Wm Taylor, Shadrach Pate, Silas Pate,*	5			1			39	1 00
Pleasant Hill, *Edgecombe*,	Jacob Proctor, Fred. Proctor, S. Braswell,*	1				1		15	0 50
Pleasant Plains, *Wayne*,	Wright Smith, Joel Hines,*				1			11	0 50
Red Bank, *Pitt*,	James Griffin, C. Nelson, G. McGowns,						1	56	1 00
Sandy Bottom, *Lenoir*,	Richard Rouse, Evans Whaley,*							14	0 50
Tison's, *Pitt*,	Sam'l Moore, Benj Briley, Sherrod Tison,							15	1 00
Toisnot, *Edgecombe*,	Moses Farmer, L. Dew,* Wm. Woodard,*				2			41	1 50
Town Creek, *Edgecombe*,	Thos. Dupree, Turner Bynum, M. Bennett,	1		1	1	2	1	66	2 50
Union, *Edgecombe*,	M. Whitehead, A. Whitehead, Jona. Bailey,	1				1		48	1 50
White Oak, *Edgecombe*,	Ichabod Moore, Sol'n Barnes, E. Howard,							25	1 50
	*Those marked thus * were absent.								18 50

Petitionary letters were called for.

Called for the Circular Letter. It was presented, and referred to a committee, consisting of Elders P. Puckett, Benj. Bynum, Wm. Hyman, and Thomas Dupree, with request that they report to-morrow.

The next session is appointed to be at Memorial, to commence Friday before the fourth Sabbath in October, 1842. Elder Thomas Dupree is appointed to preach the Introductory Sermon; and Elder Mark Bennett, as an alternate: worship to begin at 11 o'clock, A. M.

Requested Elder I. Moore to write a Circular Letter to accompany the Minutes of the session of 1842.

Adjourned to Saturday, 9½ o'clock, A. M.

SATURDAY, Oct. 23.

Met pursuant to adjournment.

The list was called, and absent delegates noted.

The Constitution and Rules of Decorum were read.

Elders Hyman and P. Puckett, (Elder B. Cooper an alternate,) were appointed to preach on the Sabbath; to begin at 10 o'clock, A. M.

Appointed messengers to attend sister Associations. Elders Dupree and Bennett and brother Jacob Proctor to Kehukee, with 40 copies of our Minutes present session; Elders B. Bynum, I. Moore, and Bennett & brethren Richard Rouse & Lofton Neathercut to White Oak with 15 copies these minutes; Elders I. Moore & Bennett and brother Wright Smith to Little River with 20 copies; Elders B. Bynum, J. Griffin and Bennett to Country Line and Abbott's Creek Union with 20 copies these Minutes to each.

The committee on finance reported:

Balance remaining in Treasury, Oct. 1841,		$19 28
Paid Clerk for last year's services,		6 00
		$13 28
Contributions at this Association,		18 50
		$31 78
Paid for printing this year's Minutes,	$15 00	
Paid Clerk for this year's services,	6 00	
		21 00
Balance remaining in Treasury, Oct. 1841,		$10 78

WRIGHT SMITH, } Com.
TURNER BYNUM, }

The committee on Circular Letter reported, that they recommend the reading thereof, and also its publication with these Minutes. The report was concurred in.

Quere. If the deacon of one church remove his membership to another church, is he qualified to exercise the deacon's office in the latter, provided she should choose him for that purpose, without reordination? Answer: Yes.

Because the church and his own consent appointed him to a particular church; but the Presbytery ordain him to the office at large.

Resolved, that the name of the church Galloway's, be taken from the list of churches in our body.

Appointed Elder Bennett Treasurer; and also, to prepare these Minutes for the press, to have 400 copies printed and distributed as usual; and to transcribe one copy into the Association book.

Resolved, that we appoint the Saturday before third Sabbath in December to be set apart and observed as a day for fasting and prayer to our Heavenly Father, for a revival of religion, and for a supply of faithful ministers of the gospel.

The Minutes were read and subscribed by the Moderator and Clerk.

Adjourned to the time and place of the next annual session.

THOMAS DUPREE, Moderator.
MARK BENNETT, Clerk.

SUNDAY, Oct. 24.

The Elders appointed to preach attended, and preached to a large assembly the gospel of Christ. Elder Hyman from i Tim. iv. 16: Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. The weather was favorable, being clear and calm, and people appeared to be attentive.

CIRCULAR LETTER.

Beloved Brethren:

Our churches have been permitted to meet by representation the eleventh time since our present union was formed, and to enjoy a comfortable and refreshing interview and a pleasant session; and to afford us this one more evidence that the Lord has not yet removed the candle sticks out of their places.

Although the almond tree is flourishing with by far the greater part of our Association, and they soon will go to their long home, it is yet needful to exhort one another, and so much the more as we see that day approaching. And as the present age of God's house must soon be removed to heaven, and be succeeded by our children and acquaintances who may derive great assistance and comfort from us if we leave in good order; for their sakes and the mutual peace both of you and us, we will offer a few words on the subject of

Practical Godliness.

Christians can, and do, err. If we say that we have no sin, we deceive ourselves, and the truth is not in us. i John i. 8. How easily they are drawn into sin, the sacred scriptures and their own experience largely show, but neither the Lord's word nor past experience demonstrate the lengths and depths to which a saint may go, that is, how far he may step aside from gospel track; nor how many thousand causes are constantly in operation to divert his feet from the path of rectitude.

☞By practical godliness, we mean, carrying out in our lives and deportment, according to their just sense, the ordinances and commandments of the Lord. And although it may seem at first view, difficult to divide properly between faith and practice, yet by attention to the word of God it will be found both possible and necessary. What doth it profit, my brethren, though a man say he hath faith, and hath not works?

Can faith save him? James ii. 14. In this text the apostle makes a distinction, call ing the one faith, and the other works. The same apostle says, For as the body without the spirit is dead, so faith without works is dead also. James ii. 26. According to this testimony it is worse than vain for us to advocate a living faith without correspondent works. And he is at best a foolish virgin whose conduct does not exhibit in the main a counterpart to the gospel of Jesus. Against the error of holding and defending a living and saving faith without its fruit and sure concomitant, practical piety, James has warned us again: Yea, a man may say, Thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead? James ii. 18, 20.

But possibly, some of us may feel contented with barely good works enough to evince a change of heart; and from neglect of duty we may have declined into worldly mindedness, and from that into sinful indulgences, until our warmest zeal goes no farther than just to keep clear of such acts as would, if known, bring us under church censure. If so, we ought to pause, reflect and read. Suppose we have faith: should any thing be added? Hearken! And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. ii. Pet. i. 5, 6, 7. Add virtue: to do unto all men as ye would they should do unto you, dealing justly in commerce, prudently in behaviour, cautiously in indulging, and blamelessly in enjoying. Add knowledge; grow in it as well as in grace; learn from the scriptures,—read them till you can remember them, and remember till you can understand them. Do we know but little of that book of books? Can we read, and yet neither tell nor understand but little that is in it. Is it the strangest of all books to us, and to lie in the house merely to say we have a bible? Are we ignorant of its commands and of the duties it enjoins? And if so, is it not because that after we have said in our public profession, I go sir, we went not? Search the scriptures, is one of his commands, and do we say we love him, and yet keep not his commandments? Add temperance: What large room, brethren, to add this grace! Add temperance, in speaking, in thinking, in judging, in acting, in laboring, in sleeping, in eating, and in drinking; and more particularly in the last named. The intemperate use of spiritous liquors has done, and is yet doing, great evil; and it would be criminal to deny the mischievous effects of it among the churches at the present moment, and sinful in us not to speak plainly on the subject. There is no doubt of its benefits as a medicine to the sick, and sometimes to feeble constitutions; but it evidently was introduced into general and constant use as a luxury,—not as a necessary article of subsistence,—but for pleasure altogether; and baptists or the saints of God should be cautious how they tamper with pleasure. It is only when we yield to the force of habit or the cravings of appetite, we insist that it was sent for a blessing; and we know that this argument is used almost without exception by the intemperate. Few need it only from habit; and whenever it becomes a necessary article from habit, we have then got into a bad place, and we may not get out as well as we got in. Remember that he who uses it for pleasure can never tell where his pleasure will end. If when the usual hour of drinking arrives, we feel restless and uneasy till we get it, we have then passed the point of safety: and if once we venture to take it at an irregular hour, for fear we shall not get it at the stated period, or take a little larger drink because we think it the last opportunity we have then lost the only government that can save us, humanly speaking: and if we can scarcely wait with patience at our churches till worship closes, or in conference till adjournment, on account of thirst or craving for our grog, we then, in all probability shall never contribute farther in advancing the interests of the church or the glory of God. And if we would, before we leave the meeting ground, join the swearer and the openly profane, the vicious, the gambler, in taking a drink, either the church will relax the reins of discipline, or else, if that man lives long who thus acts, he will be expelled for excessive drinking. The light that is in the intemperate professor cannot but be darkness. He is unprepared to fill any station well, or to glorify God declaratively in his body or spirit. He will prove himself the cross and unkind husband, the unnatural and unfeeling father, the cruel and oppressive master; he

is unable to be a good neighbor or a good citizen; he will be irregular in his attendance at preaching, and drowsy and indifferent when present, wishing often the services were at an end. Should any of you admit the truth of what we here say, while you are sensible of having been excessive, or fearful of becoming so, and yet feel that you cannot forsake the use entirely, (which is the only remedy in all such cases,) you are already prepared to become a victim to this withering vice. We affectionately exhort you, brethren, to escape while you can; and count yourselves conquerors and happy when beyond its reach Count it or the use of it as the harpy of practical religion, and think not that you can see your danger so long as you use it. Learn from those who have been expelled or died in misery and disgrace. They once thought as you now do, that they could use it without danger. For the sake of religion, and the happiness of many living and of many yet unborn, who will think what their fathers do is right, do not say to one another, brethren, drink on.

Add patience. This is greatly needed both for happiness to ourselves, and light or example to others. Restlessness and fretfulness, murmuring and repining, discontent, complaining, hastiness, rashness, and disobedience all follow impatience; and are contrary to the spirit of Christ and the gospel; bad fruit for a saint, and bad example to unbelievers. If we submit patiently to no disagreeable providences, but manifest uneasiness and opposition of spirit, we greatly mar the beauty of christianity. If we submit to no wrongs and injuries from the world nor brethren, but seek revenge in all cases, we violate our Lord's commands, and conceal one of the most beautiful ornaments, of the gospel. If you are smitten on one cheek, lose your coat at law, or are compelled to go a mile with any one, suffer the injury to be repeated rather than seek revenge. But if you are hasty to be angry, inclined to disputation, or contention, give way to quarrel, indulge in abusing one, yield to threatening, ready to adopt the world's sense of honor, and even to fight, you exhibit little or none of the spirit of Christ or the gospel.

Add godliness: Holiness of life in every shape but especially to discharge your obligations to God and to one another. Make it manifest that you love God, by reverencing and obeying him.

Add brotherly kindness. By indifferent, shy, cool and distant or careless conduct to each other, brethren dampen affection, weaken the bonds of union, excite jealousies, suspicions, evil surmisings, and evil speakings, but by uniform kindness all the opposites.

Add charity. The principle of which is strict union in the affection of the heart to God, and a correspondent feeling for men. Its fruit embraces all the train of kind offices which we perform for the comfort, assistance, relief, and, in a word, the happiness of our fellow creatures. It is greater than faith or hope; for the two latter only affect ourselves this side the grave, but charity extends from us to others, and lives beyond time. It edifies ourselves and others, is the end of the commandment, is to be followed after, suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, does not behave unseemly, covers the multitude of sins, seeks not her own, is not easily provoked, thinks no evil, rejoices not in iniquity, but rejoices in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; never faileth. Look to it, brethren; we profess to be the people. It is a principle or a grace not likely to be possessed without showing i self in all the above forms; and if we do not exhibit the true character drawn by inspiration, we had better never professed it,—perhaps, had better never heard of it. Without this grace we are but doomed to repeat the cry, Our lamps are gone out. Examine your vessels; if your course of life generally is that of charity, your vessels are supplied.

If you have young ministers of the gospel, who may err in knowledge or doctrine, faithfully expound unto them the way of the Lord more perfectly: and when either old or young are faithful to their trust, think it not a hardship to esteem them highly for their work's sake; and be careful to discharge your duty as churches to them. And you who are pastors or preachers think it not a small charge which is committed to your trust. And remember that a dozen tearful exhortations from you may not be sufficient to repair the mischief done by one bad example. Take no active part in politics; it will hobble your feet, and detract from the sacredness of your holy office, weaken the bands of brotherhood, and risk circumscribing your usefulness.

Be sure to keep up strict and scriptural discipline, in all the churches. Let no

personal and individual variances or disputes come into the church, until the parties may have taken the steps prescribed in Matt. xviii. 15—17. And let no public offence or abomination committed by a member, pass unnoticed; and be sure to specify charges, and specify truly and correctly. If the member of one church see this in the member of another, take the earliest opportunity to inform his respective church. If you neglect to do so from fear of creating prejudice against yourself, you then become partaker of his offence, and aid in injuring the cause of religion. The sooner you take hold of disorder to correct it, the better it will be. Be punctual in attending your stated meetings, whether you have a preacher or not; and talk and sing and pray together. Are any of you without a pastor, pray ye the Lord of the harvest that he will send forth laborers into his harvest. Should a member of the church crave a letter of dismission, and the church know the reason thereof to be a want of fellowship with the said church, or with any member thereof, it would not be orderly to grant the petitioner a letter in full fellowship; neither to grant such letter to a member or person for whom the church has not fellowship. And for as much as no member should leave the fellowship of the church to be from among disorder, but stay to the last and try to keep disorder out of the church, therefore any person so getting a letter is guilty of disorder. And bear it constantly in mind that a member holding a letter under such circumstances has not in any wise transferred nor removed his membership, but stands in all respects a member of the church whence he obtained his letter, and is as much bound to attend conference and discharge all other duties to the church, as if he had no letter, until he shall have handed it to another church and have been received and acknowledged a member of the latter. Hence, the church who grants a letter of dismission is as much bound to watch over the dismissed member for good, and to call him to account before her for any disorder, as though she had given no dismission. If one member bring a charge against another, give a patient investigation of such charge, before you take up any thing else. If the charge fail to be established, then take up the case of the accuser, if he be thought worthy of censure. In the event that two or more members should be expelled for disagreement between themselves, either one may be restored to fellowship upon such confession as will satisfy all the church, even though the expelled members should not be reconciled with each other. If a member abruptly withdraw himself from the fellowship of any church without a letter of dismission, and through disaffection to the church, the sentence of expulsion should be pronounced against him by said church. If she does not so act, she must stand as worthy of his censure, and guilty of such disorder as he may have charged her with having committed. We would recommend the churches throughout, at every meeting to have the proceedings of each preceding conference read. Treat excommunicated persons with kindness.

One of the highest duties and best tests of true christianity is good orderly conduct at home among one's own family. The kind husband or wife, the tender father or mother, the affectionate brother or sister, the feeling and reasonable master or mistress, the peaceable and friendly neighbor, the quiet and loyal citizen, the constant, faithful, pious, meek and humble worshiper, is the character of a christian at home; and such should we all unceasingly endeavor to fill, or else scarcely claim the name. It is not enough to confess our remissness and short comings, and carelessly continue in our sloth and neglect; this is shamefully wrong: but we should cease to do evil, and learn to do well; to live to him who died for us, and to glorify him in our body and spirit, which are his.

Be punctual in your promises, true to your word, cautious in speaking, humble in your walk, meek in behaviour, and modest and unassuming in all your deportment.—Keep the sabbath very sacred; it is feared that this day is too much unhallowed and violated by professors of religion. The profaning of it has a demoralizing effect on civil as well as religious society.—All by-words and light speeches have a bad effect, and taking the Lord's name in vain does much harm.—Covetousness too will deaden every christian virtue.—Evil speaking will eat like a cancer.—Ridiculing, reproaching, and abusing people, either your neighbors or others, will change all your greenness as trees of righteousness.—Neglect not to pray in your families.—Go to meeting or to preaching on every sabbath if you can. And when you go, if you sit out of doors, eagerly talking about the world's affairs till the minute worship begins, or, after going into the house, in-

troduce such topics there you will pour cold water on your preacher's head, and deadness into your own feelings.—It is not right to let our children ramble and fish or hunt on the sabbath: this is not bringing them up in the nurture and admonition of the Lord.—As much as in you lieth, live in peace with all men.—Pray for the prosperity of Zion. Pray without ceasing. and give thanks in every thing.—Quench not the spirit.—We hope a refreshing time from the Lord's presence is not far off. Be as those who wait for their Lord's coming. Finally, Brethren, farewell. Live in peace; and the God of peace shall be with you. To him be glory now and ever. Amen.

Tarboro' Press.

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MINUTES

OF THE

TWELFTH ANNUAL SESSION

OF THE

Contentnea Baptist Association,

RELD AT

Memorial, Wayne County, N. C.

21, 22, 23 Oct. 1842.

FRIDAY, Oct. 21.

Pursuant to adjournment of 1841, the introductory sermon was delivered by Elder Thomas Dupree. from Matthew 1 21. *Thou shalt call his name* JESUS: for he *shall save his people from their sins.*

The delegates assembled, and after praise and prayer, chose Elder Thomas Dupree Moderator; Mark Bennett Clerk; and Benjamin Bynum clerk assistant

Chose brethren. Wright Smith and Larry Dew. a committee of finance. and requested them to report in the afternoon, same day.

Corresponding messengers and ministers from sister Associations were invited to sit with us. Elders. Wm. Burns from Country Line; George Nance, Eli Holland, James Sasser, and brother Robert Gully, from Little River; Elder Parham Puckett, from White Oak; and brother Robert D. Hart, from Kehukee took seats.

The list of churches was called, and letters handed in, showing the state of the churches as follows:

Names of churches, and counties wherein situated.	NAMES OF THE DELEGATES.	*Baptised.*	*Rec. by let'r*	*Restored.*	*Dis. by let'r.*	*Excluded.*	*Deceased.*	*Number in Fellowship.*	*Contributions.*
									$
Autrey's Creek, *Edgecombe,*	S. Wooten, J. R, Moore, Wm. M. Crisp,					3		37	1 00
Beaver Dam, *Lenoir.*	L. Williams, L. Nethercut, Aretas Jones,							34	1 05
Black Creek, *Wayne,*	Wm. Bass, Jas. A. Barnes, Isham Lamm,	1	1		2		1	43	1 50
Hancock's, *Pitt,*	H'y Smith, John Smith, Joel McGermon,							21	1 00
Meadow, *Greene,*	J. Beheman, Benj. Bynum, Aaron Joyner,			1				19	1 50
Memorial, *Wayne,*	Tobias Jones, Wright Bass, E'a Holland.	1	1			1		19	1 00
Nauhunty, *Wayne,*	John Smith, Shadrach Pate, Jos. Gardner,		2	4	1			51	1 50
Pleasant Hill, *Edgecombe,*	F'k Procter,* Sol'n Braswell, J. Procter,*					1		14	1 00
Pleasant Plains, *Wayne,*	Wright Smith, - - - -						1	10	50
Red Banks, *Pitt,*	Jas. Griffin, Laneir Griffin, Caleb Nelson,							56	1 50
Sandy Bottom, *Lenoir,*	Richard Rouse, Evans Whaley,*							14	75
Tison's. *Pitt,*	Samuel Moore. Benjamin Briley,	1		1				16	1 00
Toisnot, *Edgecombe,*	Moses Farmer, Larry Dew, Wm. Woodard,	1			1		1	40	1 50
Town Creek, *Edgecombe,*	Thos. Dupree, J. C. Knight,* M. Bennett,	1	1		1	2	2	66	2 50
Union. *Edgecombe,*	M. Whitehead, A. Whitehead, J. Bailey,	2					1	50	1 50
White Oak, *Edgecombe,*	J. B. Woodard, W. M. Stanton, I. Moore,	2	1					29	1 50

*Absent.

99

Petitionary letters were inquired for.

The Circular letter was called for, presented, and referred to a committee consisting of brethren, Wright Smith, Benjamin Bynum, Thomas Dupree, Robert D. Hart, and Mark Bennett, with request that they report on Saturday.

The next annual session of our body is appointed to be held at Meadow, Greene County; to commence Friday before the fourth Sabbath in October, 1843; Elder John Smith to preach an introductory discourse, or Elder James Griffin as alternate; worship to begin at 11 o'clock, A. M.

Correspondence from sister Associations was inquired for. Files of minutes and a letter were received from Kehukee; and minutes from White Oak, Little River and Abbots Creek Union.

Messengers to attend sister Associations were appointed as follows: Elders, Thomas Dupree, William Bass, James Griffin, M. Bennett to Kehukee, with 40 copies of our minutes: James Griffin, Benjamin Bynum, John Smith and M. Bennett to White Oak, with 15 copies; B. Bynum, John Smith, and M Bennett to Little River, and the same to Country Line, Abbots Creek Union, with 20 copies minutes to each of the three latter bodies.

The Committee of finance reported as follows:

Balance in treasury, Oct. 1841,	$10	78
Paid Clerk for this year's services,	6	00
	4	78
Contributions at this session,	20	30
In treasury, Oct. 1842,	25	08
Paid for printing these Minutes,	8	00
Balance in Treasury, 22 Oct. 1842,	$17	08

WRIGHT SMITH, } Com. Fin
LARRY DEW, }

Appointed Elder M. Bennett Treasurer; and also, to prepare these minutes for press,—to have 400 copies printed, and distributed as usual, and record one copy on the manuscript book.

Adjourned with prayer to Saturday, 10 o'clock A. M.

SATURDAY, Oct. 22.

Met pursuant to adjournment, and opened with prayer.

A letter from the White Oak Association was read and received.

Elder D. J. Mott from the same body appeared, was invited, and took his seat with us.

The list was called, and absentees marked.

The Committee on the circular reported, that, they thought it best not to publish it.

Elders. Burns and Nance, were appointed to preach on Sabbath, Elder Puckett, as an alternate

The minutes were read, assigned by the Moderator, and countersigned by the Clerk.

Adjourned with prayer to the time and place above named.

THOMAS DUPREE, Moderator.
Mark Bennett, Clerk.

SABBATH, Oct. 23.

Met at the stage at 10 o'clock. Elder Nance was confined with palpitation or fluttering at the heart, at the place where he lodged the night preceding. Elder Burns introduced the services by prayer and singing; and preached from Psalm xxxvii. 39. *But the salvation of the righteous is of the Lord; he is their strength in the time of trouble.* Elder John Daniel, from Georgia, being present, was invited to preach, but he being fatigued and hoarse, declined the invitation; and Elder Pucket joined the congregation in a hymn, and proceded from Rom. 1. 16. *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.* Elder Mott joined the congregation in a hymn, and dismissed the assembly. Good order was preserved, and close attention given to the word. The services of that day, with all other true devotion, we earnestly commend to him who alone can crown the planter and the waterer with increase; praying, with great desire, that he may grant us more spiritual mindedness and diligence, and a revival of true religion.

Tarboro' Press.

MINUTES

OF THE

THIRTEENTH ANNUAL SESSION

OF THE

Contentnea Baptist Association,

Held at Meadow, Greene County, N. C.

On the 20, 21, 22 Oct. 1843.

FRIDAY, October 20.

The Introductory Sermon was delivered by Elder James Osbourn, from Baltimore, from Isaiah, 27 c. 13 v.: And it shall come to pass in that day, that the great trumpet shall be blown; and they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

After which the delegates assembled and the Associstion was opened by prayer. Chose Elder Thomas Dupree, Moderator; and Ichabod Moore, Clerk; and Jesse C. Knight, Assistant Clerk

Chose Wright Smith and Turner Bynum, a committee of finance.

Corresponding messengers and ministers from sister Associations, were invited to take seats with us, viz: Elders, James Osbourn, from Baltimore; Josiah Smith, Parham Puckett, and John K. Bender, from White Oak; Ely Hoiland, James K Barbee, and Justus Parish, from Little River.

The list of churches was called, and letters handed in, showing the state of the churches as follows:

Names of churches, and counties wherein situated.	NAMES OF THE DELEGATES.	Baptised.	Rec. by let'r.	Restored.	Dis'by let'r.	Excom'd.	Deceased.	Number in Fellowship.	Contributions. $	Cts
Autrey's Creek, *Edgecombe*,	S. Wooten, J. R. Moore,* Wm. M. Crisp,							37	1	00
Beaver Dam, *Lenoir*,	A. Jones, L. Williams,* L. Neathercut,*	10			1			43	1	00
Black Creek, *Wayne*,	Wm. Bass. Linsy Bell, Abraham Lamb,						2	42	1	50
Hancock's, *Pitt*,	Henry Smith,* John Smith,* Jas. Wilson,							21	1	05
Meadow, *Greene*,	Benj. Bynum, Jos. Rasberry, W. Turnage,	2			1			21	1	50
Memorial, *Wayne*,	Wright Bass,* Washington Hooks,*				1			17	1	00
Nauhunty, *Wayne*,	Shad'h Pate, John Smith, Wright Taylor,	15					3	64	1	00
Pleasant Hill, *Edgecombe*,	Jacob Proctor, Fred. Proctor, S. Braswell,	1						15	1	00
Pleasant Plains, *Wayne*,	Wright Smith,						1	9		50
Red Banks, *Pitt*,	Jas. Griffin, Laneir Griffin, G. Magounds,	3					2	55	1	00
Sandy Bottom, *Lenoir*,	Richard Rouse, Jesse Croom, Alex. Rouse,	3						17		75
Tison's, *Pitt*,	Samuel Moore, Benj. Briley, W. Jones,							16	1	00
Toisnot, *Edgecombe*,	Moses Farmer,* Wm. Woodard,* L. Dew,*						1	38	1	50
Town Creek, *Edgecombe*,	Thos. Dupree, T. Bynum, J. C. Knight,	3	1		1		3	64	2	00
Union, *Edgecombe*,	M. Whitehead, J. Bailey, N. Taylor,							50	1	50
White Oak, *Edgecombe*,	S. Barnes, W. M. Stanton, Ichabod Moore,		1			1		27	1	50
New Chapel, *Wayne*,	Hamilton Howel,							17		
	*Absent.	37	2	0	4	1	12	555	18	80

Petitionary letters were called for. Brother Hamilton Howel handed in one from Newport, Wayne. After examination, they were found orthodox, and the Moderator gave them the right hand of fellowship, in token of reception into our Association.

Appointed our next annual meeting to be held with the church at Beaver Dam, Lenoir county, to commence Friday before the 4th Lord's day in October, 1844, at 11 o'clock. Elder James Griffin to preach the Introductory Sermon, and if he fail, Elder John Smith.

Appointed brother Ichabod Moore to write a Circular Letter, to be printed with our next Minutes.

Then adjourned till to-morrow 10 o'clock.

SATURDAY, Oct. 21st.

Met pursuant to adjournment from yesterday, and the Association was opened with prayer and praise by Elder Griffin; after which, Mark Bennett the former Clerk came forward and handed in the Association books; and brethren Turner Bynum and Wright Smith, were appointed to settle with him.

Called for Corresponding Letters from sister Associations. Brother J. K. Bender handed in one from white Oak, with a file of their Minutes; bro. Ely Holland, from Little River, also handed in a letter with a file of their Minutes. Received a file of Minutes from the Country Line Association, also aeceived a file of Minutes with a letter from the Kehukee Association.

The list was called & absentees marked.

Appointed messengers to sister Associations. Brethren, Jesse C. Knight, Jacob Proctor, and Elder Ichabod Moore, to Kehukee: brethren, Elder John Smith Aretas Jones and Richard Rouse, to White Oak; brethren, Elder Benjamin Bynum Elder William Bass, and Shadrach Pate, to Little River; brethren, Elder Benjamin Bynum and Wright Smith, to the Country Line and Abbott's Creek Union, Associations.

Appointed Elder Ichabod Moore, Treasurer; also, to prepare the Minutes for the press, to have 400 copies printed and distributed as usual, and record one copy on the manuscript book.

Treasury Report—

Rec'd from our former Treasurer,	$17 08
Contributions this year,	18 80
	$35 88
Paid Mark Bennett for a book for the use of this Association,	38
Balance in Treasury, Oct. 21 1843,	$35 50
Paid for printing these Minutes,	10 00
Now in the Treasury,	$25 50

Appointed ministers to preach to-morrow: brethren, Parham Puckett and James Osbourn; and if either fail, Josiah Smith.

Agreed to print with these Minutes, the Constitution, or Form of Government; and Rules of Decorum.

The Minutes were then read and assigned by order of the Moderator, and countersigned by the Clerk.

Adjourned with prayer to the time and place above named.

THOMAS DUPREE, Moderator.
ICHABOD MOORE, Clerk.

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SUNDAY, Oct. 22nd.

Met at the stage at 10 o'clock. Elder Puckett introduced the worship of the day from Ephesians the 3rd and 8 v.: Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. Brother James Osbourn followed from Solomon's Songs, 4 c. 12 v.: A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. The meeting was then dismissed in good order, and (we hope) the brethren preached as of the ability that God giveth; and we also hope he will crown the meeting with a divine blessing.

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THE CONSTITUTION,

Or, Form of Government of the Contentnea Baptist Association.

From a long series of experience, We, the churches of Jesus Christ, being regularly baptized upon the profession of our faith in Christ, are convinced of the necessity of a combination of churches, in order to perpetuate a union and communion amongst us, and preserve and maintain a correspondence with each other in our union: We therefore propose to maintain and keep the order and rules of an Association, according to the following Plan, or Form of Government, viz:

Article I. The Association shall be composed of members chosen by the different churches in our union, and duly sent to represent them in the Association, who shall be members, whom they judge best qualified for that purpose, and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat: Provided, they shall not violate the rules further laid down in this Constitution.

Art 2. In the letters from the different churches, shall be expressed, their number in full fellowship, those baptized, received by letter, dismissed by letter, excommunicated, and dead, since our last Association

Art. 3 The members thus chosen and convened, shall have no power to lord it over God's heritage—nor shall they have any ecclesiastical power over the churches; nor shall they infringe any of the internal rights of any church in the union.

Art. 4. The Association when convened, shall be governed and ruled by a regular and proper decorum.

Art. 5. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present.

Art. 6 New churches may be admitted into this union, who shall petition by letter and delegates—and upon examination, (if found orthodox and orderly,) shall be received by the Association, and manifested by the Moderator, giving the delegates the right hand of fellowship.

Art 7 Every church in the union shall be entitled to representation in this Association, but shall have only three members from each church.

Art. 8. Every query presented by any member in the Association shall be twice read: and before it be debated, the Moderator shall put it to vote; and if there be a majority for its being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

Art 9. Every motion made and seconded, shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Art 10 The Association shall endeavor to furnish the churches with the Minutes of the Association. The best method for effecting that purpose shall be at the discretion of the Association.

Art. 11. We think it absolutely necessary that we should have an Association fund, for defraying the expenses of the same; for the raising and supporting of which, we think it the duty of each church in the union, to contribute voluntarily such sums as they shall think proper, and send by the hands of their delegates to the Association; and those monies thus contributed by the churches and received by the Association, shall be deposited in the hands of a Treasurer, by the Association who shall be accountable to the Association for all monies by him received, and paid out according to the direction of the Association.

Art 12. The Minutes of the Association, when printed, shall be regularly filed by the Clerk, and the book by him shall be kept for the use of the Association, and he shall endeavor to have said book present at each Association.

Art 13. The Minutes of the Association shall be read, (and corrected, if need be,) and signed by the Moderator and Clerk before the Association rises.

Art. 14. Amendments to this Plan, or Form of Government, may be made at any time by the majority of the union, when they may deem it necessary.

Art. 15. The Association shall have power—

1. To provide for the general union of the churches.
2. To preserve inviolably a chain of communion amongst the churches.
3. To give the churches all necessary advice in matters of difficulty.
4. To inquire into the cause why the churches fail to represent themselves at any time in the Association.
5. To appropriate those monies by the churches contributed for an Association fund, to any purpose strictly connected with the business of this Association.
6. To appoint any member or members, by and with his or their consent, to transact any business which they may see necessary.
7. The Association shall have power to withdraw from any church in this union, which violate the rules of this Association, or deviate from the orthodox principles of religion.
8. To admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting, whom they shall judge necessary.
9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the union.

Art. 16. We will not hold in our chur-

ches any member who is in the practice of visiting the Masonic Lodges; or who, on any occasion, conforms to their custom of parades; nor will we countenance any such individual, who may reside or come among us, in the character of a preacher.

Art. 17. We will not countenance any preacher who shall travel within the bounds of our Association, establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever. We will not fellowship any member or members of Missionary, Bible, Tract, or Sunday School Union, Societies, nor advocates of Theological Schools, nor any person who does fellowship them, nor will we hold any such in our churches.

RULES OF DECORUM.

Art. 1. The Association shall be opened and closed by prayer.

Art. 2. The Moderator and Clerk shall be chosen by the suffrages of the members present

Art 3. Only one person shall speak at a time, who shall rise from his seat and address the Moderator, when he is about to make his speech.

Art 4. The person thus speaking shall not be interrupted in his speech by any except the Moderator, till he is done speaking.

Art. 5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings, or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

Art. 6. No person shall abruptly break off or absent himself from the Association without liberty obtained from it.

Art. 7. No person shall rise and speak more than three times to one subject, without liberty from the Association.

Art. 8. No member of the Association shall have liberty of laughing during the sitting of the same, nor of whispering in the time of a public speech.

Art. 9. No member of the Association shall address another in any other terms or appellations than that of brother.

Art 10. The Moderator shall not interrupt any member in, or prohibit him from, speaking, till he gives his light on the subject, except he break the Rules of this Decorum.

Art. 11. The names of the several members of the Association shall be enrolled by the Clerk, and called over as often as the Association requires.

Art. 12. The Moderator shall be the last person who shall speak to the subject, who may give his opinion if he please before he puts the matter to a vote; but shall have no vote himself, unless the Association be equally divided.

Art. 13 Any member who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they may think proper

Tarboro' Press.

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MINUTES

OF THE

FOURTEENTH ANNUAL SESSION

OF THE

Contentnea Baptist Association,

Held at Beaver Dam, Lenoir County, N. C.

On the 25, 26, and 27 days of October, 1844.

FRIDAY, October 25.

Pursuant to adjournment from last year, Elder James Griffin preached the Introductory Sermon from Solomon's Songs, 4 c. 12 v.: "A garden enclosed is my sister, my spouse: A spring shut up, a fountain sealed."

The delegates met together and the Association was opened by prayer; after which, they chose Elder Benjamin Bynum, Moderator, and Ichabod Moore, Clerk, and Jesse C. Knight, Assistant Clerk. Chose brethren John Smith and Wright Smith a committee on finance.

Corresponding ministers and messengers from sister Associations were invited to take seats with us. Brother William Thigpen from Kehnkee, with a file of their Minutes; also, brethren from White Oak, Josiah Smith, Edward Cox, and William Harper, with a file of their Minutes; also, brother Kimmons Barber, from the Little River, with a file of their Minutes; and brother James Osbourn, from Baltimore, took seats with us.

The letters from the churches were called for and their contents inserted in the following table.

Names of Churches, and counties wherein situated.	NAMES OF THE DELEGATES.	Baptised.	Rec. by let'r.	Restored.	Dis. by let'r.	Excluded.	Deceased.	Number in Fellowship.	Contributions.
									$ Cts
Autrey's Creek, *Edgecombe*,	John R Moore, S Wooten,* M M Crisp,*					2		35	0 75
Beaver Dam, *Lenoir*,	Parham Pucket, John Heath, S M Turner,	3	2		1		1	48	1 00
Black Creek, *Wayne*,	Wm Bass, Linsy Bell, Abraham Lamb,*			1	1		1	41	1 00
Hancock's, *Pitt*,	John Smith, Joel McGerman, D Wilson,*		1					21	1 00
Meadow, *Greene*,	Benj Bynum, Jas Beeman, Wm Williams,*	5	1			1		26	1 00
Memorial, *Wayne*,	Wash'n Hooks, Wright Bass, M Radford,*	1	2					21	1 00
Nauhunta, *Wayne*,	John Smith, Shadrach Pate,* Leonard Pate*	2		2	3	1	1	65	1 00
Newport Chapel, *Wayne*,	Thomas Price,* Saunders P. Cox,*								
Pleasant Hill, *Edgecombe*,	Wm Pearce,* Elzy Taylor, Sol'n Braswell,*		2					17	1 00
Pleasant Plains, *Wayne*,	Wright Smith,							9	0 25
Red Banks, *Pitt*,	James Griffin, Geo McGownds,* C Nelson,	1			1		2	53	1 00
Sandy Bottom, *Lenoir*,	Jos R Croom, Evans Whaley, A S Rouse,	5					1	21	0 50
Tison's, *Pitt*,	Samuel Moore,* Benjamin Corey,*						1	15	0 50
Toisnot, *Edgecombe*,	Moses Farmer, Wm Woodard,* Larry Dew*						1	37	1 00
Town Creek, *Edgecombe*,	Jesse C Knight, Tho Dupree,* W Fleming*	1	1		1			65	1 00
Union, *Edgecombe*,	Newton Taylor, K Edwards, Ely Robbins,						1	49	1 50
White Oak, *Edgecombe*,	Ichabod Moore, W M Stanton, D Daniel,	3		1			2	28	1 00
	*Absent.	21	9	4	7	4	11	551	15 50

Petitionary letters called for. None present.

Appointed our next Association to be held with the church at Nauhunta, Wayne county, N. C., to commence Friday before the fourth Lord's day in October, 1845, at 11 o'clock. Brother Parham Puckett to preach the Introductory Sermon, and if he fail, bro. Ichabod Moore.

Called for Corresponding Letters from sister Associations, when the delegates from White Oak, handed in their letter, which was read and received.

The Committee on finance reported as follows:

Balance in hand last year,		$25 50
Contributions this year,		15 50
		$41 00
Paid brother Ichabod Moore, for transcribing, superintending, and distributing the last year's Minutes,	$6 00	
Paid for printing these Minutes,	10 00	
		16 00
Balance in our treasury,		$25 00

Appointed brother Ichabod Moore our Treasurer.

Called for the Circular Letter, and appointed brethren Wm. Thigpen, Jesse C. Knight, Benjamin Bynum, James Griffin, and Josiah Smith, a committee to examine the same and report to-morrow.

A question arose in the Association relative to exchanging times of holding meetings with White Oak Association, and after some debate it was dropped.

Then adjourned till to-morrow 10 o'clock.

SATURDAY morning, met pursuant to adjournment from yesterday.

The Association was opened by prayer and praise.

Called the list and noted the absentees.

The committee appointed yesterday to examine the Circular Letter, reported that they had done so, and spoke favorable to its reception; after which it was read in the Association, and it was ordered to be printed with these Minutes.

Took up the correspondence with sister Associations, and appointed the following brethren: To White Oak, James Griffin, John Smith, and Wright Smith; to Kehukee, James Griffin, Parham Puckett, and Jesse C. Knight; to Little River, Ichabod Moore, Benjamin Bynum, and Parham Puckett; to Country Line, and Abbott's Creek Union, Parham Puckett and Benjamin Bynum.

Appointed brother James Griffin to write a Circular Letter to be printed with our next Minutes.

Appointed ministers to preach to-morrow—Elders, Josiah Smith and James Osbourn—to commence at 10 o'clock, A. M.

Appointed brother Ichabod Moore to transcribe and superintend the printing of these Minutes, and to have 400 copies printed and distribute them as usual.

The Minutes were read, and assigned by the Moderator and Clerk. Then adjourned to time and place above named.

BENJAMIN BYNUM, Mo.
ICHABOD MOORE, Clerk.

—

SABBATH morning, October 27th.—Met at the stage at 10 o'clock. Elder Josiah Smith introduced the worship of the day from Isaiah, 27 c. and 13 v.: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Elder James Osbourn followed from Revelation, 22 c. and 1 v.: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb." Good behaviour was the order of the day, and the brethren (we hope) parted in union. And may God grant a divine blessing for Christ's sake. Amen.

—

CIRCULAR LETTER.

The Ministers and Delegates that compose the 14th Annual Session of the Contentnea Baptist Association, to the churches which they represent.

Beloved Brethren: We have been thinking of many subjects since our last

meeting; but, there is none on our minds, at present, that may be of more use to God's people, than to call their pure minds to the high obligations we owe to our heavenly Father, and some of the many duties we owe to Him; and in doing this, we feel bound to make a few passing remarks relative to His divine character, and infinite goodness,

1st. God is a spirit and does not have flesh and bones as you see men have, and no worshipper of Him should draw any picture of any likeness of things on this globe, or in any other region whatever as a resemblance of the living God, as also sayeth the law.

2nd. He eternally existed of himself, & does not borrow leave to be, nor claims aid from any source whatever, for he is omnipotent in power, his love is eternal, he is allwise, and was perfectly acquainted with all things, before he pushed them into existence, as he is now or will be in any time whatever. His goodness fills the heavens and extends to all generations on earth. His mercy is forever and ever. He is also omnipotent, everywhere at the same time, and where he is not is nowhere, and at one single glance, he sees every thing in heaven and on earth. He is a God of truth, and never varies one single shade for great nor small. He also is a God of justice, and never will deviate one hair's breadth from it for friend or foe; for justice and judgment are the habitations of his throne, he is perfection of holiness and never can deviate from it one shade, for he is of oneness of mind and none can turn him. He is also a God of life and does not confer the power to bestow life to any other, and always makes Christians himself, for he is God and there is none else. His purpose is eternal, and has not met with any change since the creation of the world, nor never will until it will end; and all his works are carried on according to his eternal purpose. And in creation he displayed his goodness and power, and pronounced all the workmanship of his hands to be good. Also, God the Son possesses all the divine qualities of his Father, for he was there antecedent to the world in his Father's bosom or as one brought up with him; and his delight was with the sons of men, and even at the creation of the world was with the father, for it is said: All things were made by him, and without him was not any thing made that was made. But those that subscribe to the Unitarian principle and deny his divinity, need not upon their plan ever anticipate entering the kingdom of heaven. But we state to you that God the Father was creator, lawgiver and Judge. He, therefore, issued the law to our fore-parents in righteousness, and after they transgressed that law, he passed the sentence of condemnation upon them and their posterity in a just or righteous manner; under which law they must have remained eternally, but for his great love, wherewith he loved us in Christ, and according to his eternal purpose chose us in him before the world began; for God so loved the world, &c. And Christ is the effect of God's love to the world. Behold, behold what manner of love the Father hath bestowed upon us, &c. Moreover, sinners were objects of his eternal complacency, and when we come to view his great love wherewith he loved us even when we were dead in sins, we call on every power of our souls to praise his holy name.

And again, when we see that our ingratitude did not change his mind to us, but when we were enemies sent his Son in our stead to die the just for the unjust, and purchase eternal redemption for us, it brings to our view some of the many obligations we are under to him. But for his goodness he might have passed us by, and have executed his wrath upon us; and our fate might have been with devils and damned spirits forever and ever.

Once more, when we come to view God perfectly happy in and of himself, and all the heavenly bodies fall down before his exalted throne, and the elders cast their glittering crowns in humble reverence at his feet, and at the same time see him hold up heaven, earth, and all their

contents at his pleasure, and yet have respect to poor, helpless, lost sinners in their low diversified state, and sends his spirit to bring them from death unto life, it brings to view the many, yea, the very many obligations we are under to praise and adore him.

Having remarked thus far, we proceed to take up another part of our subject, that is, love to God. We love him because he first loved us. Again, love God and keep his commandments, for this is the whole duty of man. But we ask, can the impenitent sinner love him? The answer is obvious to every Christian; they cannot, for they are enemies to him and are not subject to his laws, neither indeed can be. Consequently, their natures are averse to his, and will be until grace interposes and changes their nature. 1st. We got our carnal nature by birthright from our earthly parents, and never can by this change the current of our minds to love God. But no doubt there are thousands anticipating happiness from human agency, and we would do well to examine ourselves whether we be in the faith. 2nd. If we love God we got that nature from our heavenly parent in the second birth, for in that birth the life of God is set up in the soul, which is a holy life averse to sin in every shape or form, let it appear as it may. And that man that calls himself a Christian and don't hate sin, don't love God; and if he does not love him, it proves at once he has not passed the new birth.

So, brethren, we know the first Christian duty we owe to God is to love him; and if so, we will keep his commandments, for it is congenial with that nature. And, brethren, when we see his great love and goodness toward us, in ransoming our souls from the pit, O how charming and how lovely is his name. 3rd. If any man love not our Lord Jesus Christ, let him be accurst. And it is in vain for any to tell us they love him, without they have seen something of the great debt they owe to him. For when we were helpless and without strength in the original mass, or before our visible appearance in time, he left his Father's courts above and came under the law to redeem them that were under the law. And although we were dormant, he gave his life a ransom for us and paid the debt we owed to his Father's law; which debt must have sunk us down to the chambers of eternal death. And seeing this was our case, we never can tell how many obligations we are under to him, nor how great a debt we owe. And moreover, when we see he has conferred on us all temporal blessings, as well as all the treasures of grace, it must still increase our love to him; and not only this, but sent the Holy Spirit into the world to convince us of sin, and of righteousness, and of judgment; and gave us an experimental knowledge of our own weak and helpless state, and showed us, that we could not save ourselves in part nor in whole, and set our sins before our faces in such a clear manner, as to make us pass judgment against ourselves, for some men's sins are open before going to judgment, and some follow after and again convince us of the insufficiency of our own righteousness, and pointed us to that blessed robe that the son of God wrought out, for he shall take of mine and shall shew it unto you, saith the good Book.

Brethren, when we take a view of what is written above, and the riches of divine grace, and the many other things not written in this letter which present themselves to our view, it is certainly enough to bring to our remembrance, that Christ is a lawgiver and a judge, and we are bound to obey him in all his sayings, for the law of Christ is the law the church should keep to the end of the world. And we say, the man that does not love God is not willing to keep his commandments, and if so, it proves clear that he does not experimentally know him.

4th. And if we experimentally know him, the next obligation we are under is, to love one another; for by it, it is to be known that we have passed from death unto life. So, brethren examine yourselves and see whether or not, you love your brethren in this cold dark time of religion,

and see whether your conduct proves it. Do you meet often together as Christians did in days past? do you love to go up to the house of God and converse about the lovely Jesus, and speak of the glory of his kingdom, and talk of his power? and do we love to be in each other's company as often as convenient and hear tell of the prosperity of the church of God? and are we often found praying for our brethren, that God would keep them from evil and preserve them to his heavenly kingdom? in a word, do we crave their welfare in this world and in the world to come? and if so, it is a true manifest token that we are taught of God to love one another, and this is the commandment of God that we should love one another, and a true evidence of our eternal happiness after we leave this world.

Now, brethren, if we have the above evidences of Christianity, it is our unbounded duty to follow the footsteps of Christ, our leader, and his people of all ages. 1st. The pillar of cloud, that went before the children of Israel to the promised land, was a figure of Christ, and you notice they followed it all their journey through, and when the cloud stood still, they stood still; and when the cloud went on, they went on. Therefore, the first Christian duty, after the above evidences, is to be baptised, we say by immersion; that, like as Christ died and was raised from the dead by the glory of the Father, even so, also we should walk in newness of life; and if we have followed him, and obeyed him, thus far, the next thing is to prove our religion by keeping the commandments of Christ; we are not to forsake the assembling of ourselves together as the manner of some (now) is.

Brethren, is not this commandment deviated from too much? Yes. And at the time of our own meetings. These things ought not so to be, but, let every Christian possess his vessel in the house of God, in sanctification and in honor; you are not to turn about after every wind of doctrine; but to be steadfast, unmoveable, always abounding in the work of the Lord. But, brethren, we see some dissenting from us and preaching, we can't tell how many professions to please, and wear a coat to fit them all.

Brethren, judge ye, whether this is according to the pattern of Christ or not; the Book says, it is not. Take not with you two coats; but some think it is to their advantage to wear a coat to fit every one. They meet and say, at the same time to a missionary Baptist, howd'ye brother; and if they meet a freewill Baptist, how d'ye, brother; and if a Methodist, how d'ye, brother; and to the non-professor, how d'ye, brother; and who they can't brother we know not. Now, brethren, is this according to apostolic practice? No: for they went to their own company; again, be not carried about by every wind of doctrine. Watch and pray that you enter not into temptation.

Brethren, this duty is too much neglected among us, for there are some that don't watch and perhaps stumble and get out of the way, and almost forget to pray, and pierce themselves through with many sorrows, and look as if they were gone back to the world. Again, watch and be sober, and abstain from every appearance of evil. But, brethren, there are some, that have forgot what they should abstain from. They should abstain from pollutions of idols, from fornication, from things strangled and from blood. Lastly, brethren, it is said, by some of our opponents, that there will not be one of the Old Side Baptist, in some ten or twenty years to be found. Who believes that? very few; but those, that are enemies of the cross of Christ.

But, brethren, we are persuaded better things of you, and things that accompany salvation, tho' we thus speak, for God will surely visit you, for the promise runs thus: at the time appointed I will come and Sarah shall have a son; and if we are not deceived, we see some symptoms of his near approach; and our combined prayer to God is, that he may, before our next annual meeting, mount the white horse of the gospel and ride through every one of

our churches and save our families, our neighbors, or, at least, such as are ordained unto eternal life.

Brethren, keep the commandments of God blameless; be of one mind; live in peace and the God of love and peace shall be with you.

Printed at the Office of the Primitive Baptist, Tarboro', N. C.

MINUTES

OF THE

FIFTEENTH ANNUAL SESSION

OF THE

Contentnea Baptist Association,

HELD AT

Nahunta m. h., Wayne county, N. C.

On the 24th, 25th, and 26th days of October, 1843.

FRIDAY, October 24.

Pursuant to adjournment from last year, Elder Ichabod Moore preached the Introductory Sermon, from 1st general epistle of Peter, 5 c. and 2nd, 3rd, and 4th verses: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;—neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The delegates met together, and the Association was opened by prayer; after which, they chose Elder Benjamin Bynum, Moderator; and Ichabod Moore, Clerk; and Jesse C. Knight, Assistant Clerk. Chose brethren Wright Smith and Allen W. Wooten, a Committee on Finance.

Corresponding ministers and messengers from sister Associations were invited to take seats with us; when brethren Wm. Hyman, John H. Daniel and John Bryan, from Kehukee, took seats with us and handed in a letter with a file of their Minutes; also, from White Oak, brethren Josiah Smith and Samuel Holt, with a letter and a file of their Minutes; also, from Little River, brethren John Canaday and James Wilson, with a file of their Minutes: also, brother Parham Pucket handed in a file of Minutes from Abbott's Creek Union, of last year. Brother Wilder also handed in a file of Minutes from the Country Line Association, and one from the Abbott's Creek Union. The above named brethren were gladly received, and took seats with us.

The letters from the churches were called for, and their contents inserted in the following table.

Names of Churches, and counties wherein situated.	NAMES OF THE DELEGATES.	Baptised.	Rec. by let'r.	Restored.	Dis. by let'r.	Excluded.	Decreased.	Number in Fellowship.
Autrey's Creek, *Edgecombe*,	John R Moore, Stephen Wooten,*					1		24
Beaver Dam, *Lenoir*,	Parham Pucket L Williams,° J Heath,*	2					2	48
Black Creek, *Wayne*,	Wm Bass,* Linsy Bell, Isham Lamb,*						2	28
Hancock's, *Pitt*,	John Smith, Wm Mumford, L Griffin,*							21
Meadow, *Greene*,	Benj Bynum, Wm Williams, Willie Jones,	3						29
Memorial, *Wayne*,	Wash'n Hooks, W Holland, Wright Bass,	2						18
Nahunta, *Wayne*,	Leonard Pate, Shadrach Pate, W Taylor,	4		1		1	2	70
Newport Chapel, *Wayne*,	Saunders P Cox, Wm Rouse, Thomas Price,	3					1	41
Pleasant Hill, *Edgecombe*,	Wm Pearce,* Elzy Taylor,* Jacob Proctor,				2			15
Pleasant Plains, *Wayne*,	Wright Smith,							9
Red Banks, *Pitt*,	James Griffin,* Geo McGownds,* A Stocks,	3						56
Sandy Bottom, *Lenoir*,	J R Croom, A W Wooten, Richard Rouse,							21
Tison's, *Pitt*,	Samuel Moore, B Briley, Benjamin Corey,*						1	14
Toisnot, *Edgecombe*,	Wm Woodard,* W Rountree,* L Dew,*						2	37
Town Creek, *Edgecombe*,	Jesse C Knight, Th Dupree,* W L Fleming							65
Union, *Edgecombe*,	J H Armstrong, N Taylor,* Ely Robbins,						2	47
White Oak, *Edgecombe*,	Ichabod Moore, W M Stanton,* J B Woodard,	1					2	28
Friendship, *Wayne*,	Jas R Parker, Jacob Herring, Benj Herring,							36
	*Absent.	18		1	2		1	607

Called for petitionary letters. One was handed in from the church at Friendship, and after examination she was found to be of our faith and order, and was received a member in our body, by the Moderator giving her delegates the right hand of fellowship.

The Committee on Finance reported—

Balance in hand last year,		$25
Paid Ichabod Moore for transcribing, superintending and distributing last year's Minutes,	$6	
Paid for printing these Minutes,	7	
	—	13
Balance in the hands of the Treasurer,		$12

Circular letter called for. None presented.

Appointed our next Association to be held with the church at Autrey's Creek, Edgecombe county, N. C., to commence Friday before the fourth Lord's day in October, 1846, at 11 o'clock, A. M., brother Parham Pucket to preach the Introductory Sermon, and if he fail, brother John Smith.

Then adjourned till to-morrow 10 o'clock.

SATURDAY, October 25.

Met pursuant to adjournment from yesterday, and after prayer and praise, appointed our delegates to sister Associations, as follows: to Kehukee, brethren Ichabod Moore, Jesse C. Knight, John Smith, Jacob Proctor, Wright Smith, Willis L. Fleming, and Parham Pucket; to Country Line and Abbot's Creek Union, Benjamin Bynum, John Smith and Parham Pucket; to the Little River, Jacob Herring, John Smith, Shadrach Pate, Parham Pucket and John R. Moore; to White Oak, Benjamin Bynum, John Smith, Shadrach Pate, John R. Moore, Washington M. Stanton and Wright Smith.

Appointed brother Benjamin Bynum, to write a Circular Letter to be printed with our next Minutes.

Called the list and noted the absentees thus *.

A question arose in the Association, from the letter from the church at Pleasant Plains; and after some preliminary remarks, it was reduced to a query in the following manner: Is it right to give to other denominations the appellation of brother and sister, or what advice will the Association give? Answer. Not right, and we advise the brethren and sisters to quit the practice.

Called for Corresponding Letters from sister Associations, when the delegates from Kehukee handed in their letter, which was read and received; also, the

delegates from White Oak handed in their letter, which was read and received.

Appointed ministers to preach to-morrow: brethren Wm. Hyman, Wilder and Josiah Smith. Worship to commence at 10 o'clock.

Appointed brother Ichabod Moore our Treasurer, and instructed him to have 400 copies of these Minutes printed, and to distribute them as usual; also to transcribe and superintend the printing the same.

The Minutes were read and assigned by the Moderator and Clerk. Then adjourned to time and place above named.

BENJAMIN BYNUM, Mod.
ICHABOD MOORE, Clk.

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SABBATH MORNING, Oct. 26.

Met at the stage at 10 o'clock. Elder Wm. Hyman introduced the worship of the day from 2nd Timothy, 2nd c. and 15th v.: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Elder Wilder followed from Psalms, 37 c. and 3 v.: "Trust in the Lord, and do good: so shall thou dwell in the land, and verily thou shalt be fed." Elder Josiah Smith followed from Psalms, 33 c. and 12 v.: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen, for his own inheritance. We hope the Lord will add a blessing to the word preached through the round of this meeting; and may it have been as seed fallen into good ground that may bring forth fruit some thirty, some sixty, & some an hundred fold; & may the Lord preserve us and keep us unto his heavenly kingdom for Christ's sake. AMEN.

MINUTES

OF THE SIXTEENTH ANNUAL SESSION OF THE

Contentnea Baptist Association,

HELD AT

Autrey's Creek m. h., Edgecombe county, North Carolina, on the 23rd, 24th, and 25th days of October, 1846.

FRIDAY, October 23rd.

1st. Pursuant to adjournment from last year, Elder John Smith preached the Introductory Sermon from 1st Timothy, 4 c. and 16 v.: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

2nd. The delegates met together, and the Association was opened with prayer and praise by brother James Griffin.

3rd. Appointed brother Benjamin Bynum, Moderator; and brother Ichabod Moore, Clerk; and brother Jesse C. Knight, Assistant Clerk; and brethren Moses Baker and Sanders P. Cox, a committee on finance.

4th. Ministers, and messengers from sister Associations, were invited to take seats with us; when brethren William Thigpen and John H. Daniel, from the Kehukee, handed in a file of their Minutes and took seats with us. From Little River, brethren Burwell Temple, John Cannady, and Rufus Temple, took seats with us, and the two latter handed in a file of their Minutes. From White Oak, brethren Robert Aman and Aaron Davis took seats with us, and handed in a file of their Minutes. From Country Line, brethren Latta and Jesse P. Parker took seats with us, and handed in a file of their Minutes.

5th. Called for the letters from the different churches in this Association, and entered their contents as appears in the following table.

Names of Churches, and counties wherein situated.	NAMES OF THE DELEGATES.	Baptised	Rec'd by let'r.	Restored.	Dis. by let'r.	Excluded.	Deceased.	Number in Fellowship.	Contributions $	Cts
Autrey's Creek, *Edgecombe*,	John R Moore, Ste'n Wooten, John Cobb,	1						35		50
Beaver Dam, *Lenoir*,	Parham Pucket, A Jones* L Williams,*				2	2		41		50
Black Creek, *Wayne*,	Wm Bass, Linsy Bell, Abraham Lamb,*		1				2	21		50
Friendship, *Wayne*,	Jacob Herring, Benj Herring,* Jas R Parker,					1		13		75
Hancock's, *Pitt*,	L Griffin, John Smith, Wm Muinford,	1					1	21	1	00
Meadow, *Greene*,	Benj Bynum, Wm Williams, Jos Rasberry,	2						29	1	00
Memorial, *Wayne*,	Woodard Holland, Washington Hooks,	2		3				19	1	00
Nahunta, *Wayne*,	John Smith, Shadrach Pate, Leonard Pate,	2		3		4		70	1	00
Newport Chapel, *Wayne*,	Sanders P Cox, Wm Rouse, H Howell,	5	1		1	1		47	1	00
Pleasant Hill, *Edgecombe*,	Jacob Proctor, Elzy Taylor, Fred Proctor,				2			13		50
Pleasant Plains, *Wayne*,	Wright Smith,							8		25
Red Banks, *Pitt*,	James Griffin, Caleb Nelson, Allen Stocks,	4		1		1	2	58		
Sandy Bottom, *Lenoir*,	J R Croom, Reddin Croom, A W Wooten,*							17	1	00
Tison's, *Pitt*,	Samuel Moore, B Briley, Benjamin Corey,*							14		50
Toisnot, *Edgecombe*,	Not represented.									
Town Creek, *Edgecombe*,	Moses Baker, Jesse C Knight, T Bynum,				3			62	1	50
Union, *Edgecombe*,	J H Armstrong, N Taylor, Ely Robbins,						4	38	1	00
White Oak, *Edgecombe*,	Ichabod Moore, W M Stanton, J B Woodard,							28	1	00
	*Absent.	17	2	7	8	9	9	637	13	50

6th. When the letter for Sandy Bottom was called for, there were two letters handed in; which the Association received so far as to have them read. And after they were read, it appeared from them that a division had taken place in that church; and brethren Benj. Bynum and Jacob Herring being well acquainted with the circumstance, by the request of the Association explained the matter in a brief manner. After which several explanatory remarks were made by several of the brethren, and the Association withdrew from the church, leaving herself the privilege to receive one or both parties back again if she chose. And after a few minutes, Joseph R. Croom petitioned for himself and sixteen other members, which was received into this Association in the name of the Sandy Bottom church, and the names of their delegates appears in the table of the churches.

7th. Petitionary letters called for—none present.

8th. Called for a Circular Letter, and one was handed in, and a committee appointed to examine the same, consisting of brethren Burwell Temple, John Cannady, John Smith, Joseph R. Croom, with the writer, and to report to-morrow.

9th. Appointed our next Association to be held with the church at Black Creek, Wayne county, to commence at 11 o'clock on Friday before the fourth Lord's day in October, 1847.

10th. Appointed brother James Griffin to preach the Introductory Sermon, and if he fail, brother Benjamin Bynum.

11th. Then adjourned till to-morrow 10 o'clock.

SATURDAY, October 24th.

12th. Met pursuant to adjournment from yesterday, when the Association was opened with prayer and praise by Elder John Cannady.

13th. Called the roll, and noted the absentees thus *.

14th. The committee appointed to examine the Circular Letter reported favorably to its reception; after which it was read, received, and ordered to be printed with these Minutes.

15th. The committee on finance report:

Balance in hand last year,		$12 00
Contributions this year,		13 50
		$25 50
Paid Ichabod Moore for transcribing, superintending and distributing last year's Minutes,	$6 00	
Paid for printing last year's Minutes,	7 00	
		13 00
Balance in the hands of the Trea'r,		$12 50

16th. Appointed messengers to sister Associations: to Kehukee, brethren John Smith, James B. Woodard, Benjamin Briley, John R. Moore, Jesse C. Knight, and Washington M. Stanton; to White Oak, Joseph R. Croom, Benjamin Bynum, and John R. Moore; to Little River, Jacob Herring, William Bass, John Smith, Sanders P. Cox, and Joseph R. Croom; to Country Line and Abbott's Creek Union, Benjamin Bynum, John Smith, and Ichabod Moore.

17th. Called for letters from sister Associations, when brethren Robert Aman and Aaron Davis handed in one from White Oak, which was read and received.

18th. Appointed brother Ichabod Moore to write a Circular Letter to be printed with our next year's Minutes.

19th. Appointed ministers to preach tomorrow, brethren John Cannady and Burwell Temple, and that preaching begin half after 10 o'clock, A. M.

20th. Appointed brother Ichabod Moore our treasurer, and to transcribe and superintend the printing and distributing these Minutes, and have 450 copies printed, and distribute them as last year.

21st. The Minutes were read and assigned by the Moderator and Clerk, and then adjourned to time and place as above named.

BENJAMIN BYNUM, Mod'r.
ICHABOD MOORE, Clerk.

SABBATH, October 25th.

Met at the stage at half past 10 o'clock,

when brother John Cannady opened the worship of the day and preached from Psalms, 127th chapter and 1st verse: "Except the Lord build the house, they labor in vain that build it: Except the Lord keep the city, the watchman waketh but in vain." Brother Burwell Temple followed and preached from Revelation, 21st c. and latter part of the 9th verse: "Come hither, I will shew thee the bride, the Lamb's wife." A large, respectable, and well behaved auditory attended the word preached, and we hope the Lord God, of his goodness and mercy, will bless the same; and our prayer is, that the meeting may prove a blessing to the neighborhood and all those who are interested in the same, for Christ's sake. AMEN.

—

CIRCULAR LETTER.

The Contentnea Baptist Association to the Churches of which she is composed, sendeth greeting:

DEAR BRETHREN: God who has been in all time, the support of his church and solace of his people, has not withheld from us in the past year, the mercies of his hand. The enlivening sun and the genial showers, the products of earth, (and perhaps as much as usual the blessings of health) the charms of nature and the sweet converse of friends, and above all the delightful interchange of Christian affection, and the consolation of the gospel of Christ, have all been extended to us by a kind Providence and an indulgent parent. And what have we rendered in return for all these benefits? Alas, brethren, nought but ingratitude, which swells above our faint praises and feeble aspirations, and lifts its brazen front on high and irreverently claims the bounties of heaven as its due. Nature, fallen and corrupt, knows nothing of God, or Christ, or heaven. Christ is as a root out of dry ground to it; the carnal mind is enmity to God. Self is the idol upon whose altar all the powers and capability of soul, spirit and body were offered up. No age, sex or condition is exempt from its operation. No effort of the mind, no energy of the body, no sacrifice of the hand can eradicate these things from the heart, for they constitute its being.—But, brethren, we have not so learnt Christ, if so be that we have heard him, and have been taught by him, as the truth is in Jesus That truth has taught us to know something of ourselves and something of God, and Christ, and heaven. Its first lesson aroused us from the slumber of carnal security in which we reposed; we awoke and found ourselves undone. The spell which bound us was broken, but we were left weak and powerless as the feeble infant when first it sees the light. Light had indeed penetrated the dark recesses of our hearts, and exposed to our view some of the pollutions there, God in his mercy withholding a full disclosure. Oh, who can know the corruption of the human heart. Time may furrow the cheeks and silver the locks of the child of God—and could his life be prolonged till time should be no more, yet the depths of that hideousness could not be fathomed by him, for it is deceitful above all things and desperately wicked.

Brethren, we cannot trust it; it has prompted us, and it will prompt us again to rely upon our own strength; whereas we are as weak and helpless now as when we first believed. The experience of every day shows us that in our weakness lies our strength, that in prosperity and in adversity, in sickness and in death, in trial and in triumph, in joy and in sorrow, in all the vicissitudes of this mortal life, the dust from whence we sprung, and to which we must return, is our proper place. Humility is the atmosphere in which the child of God breathes most freely, and in which he is enabled to do all things through Christ which strengtheneth him. But this lesson, engraven on our hearts by the spirit of God, not only taught us our weakness and nothingness, it not only laid open the fountain of our pollution, but it taught us something of God, and Christ, and

heaven; it directed us to the tree of life, whose leaves were for the healing of the nations. We had all our lives, like the rest of mankind, heard of Jesus; but our eyes had never beheld the King in his beauty. We had all our lives, heard of his mercy and kindness, but the half had not been told us. It was when all self-righteousness and self-dependence failed, when wretched, and miserable, and poor, and blind, and naked, we felt our condemnation; it was then that his mercy, in all its richness and abundance, sheltered our weary sinking souls, and filled us with joy unspeakable and full of glory. But it was not merely the kindness of Jesus in lifting us above the ruin of fallen and depraved nature; it was not alone the sense of safety from impending destruction that gladdened our hearts and tuned our tongues; the mercy of God though extending far beyond our utmost thoughts, and running over in regard to our deliverance, had not been exercised at the expense of justice; for then our cup of rejoicing could soon have been exhausted; but mercy and truth had met together, righteousness and peace had kissed each other. – Justice had received infinite satisfaction in the surety's blood. we had been introduced to the privileges and immunities of the Father's house, where Jesus reigns and where there is no law but love.

From hence the holiest duties flow,
Of saints above and saints below.

And now, brethren, as the object contemplated by a Circular Letter, is to address personally each individual member composing all the churches of the Association, and to apply the consolations as well as the precepts of the gospel to each mind and heart; as such, it not only becomes our duty to instruct and comfort the Christian, by the solacing doctrine of the election of God and all its happy consequences; but it becomes our duty also to point out to the Christian those duties incumbent on him from the relationship he sustains to God, and to urge upon him the importance of faithfully discharging them, whereby God is glorified, and the fruits of righteousness abound in the Christian life. According to our views of the plan of salvation, and the economy of God's grace, all Christians stand upon a level in Christ Jesus. They have all been redeemed at the same expense, and are all destined to the same mansions of glory. Therefore, let us consider what are the mutual duties of church members.—Every act of members, either in public or private, which is calculated to influence in any degree the discipline of the churches, it is conceived is properly embraced within the compass of the question.

The government of a church signifies something more than the business ordinarily transacted on the days of meeting. It reaches to all that salutary kind of influence, which the grave and more orderly members exercise over those of an opposite character. The conversation and example of such persons create a sort of wholesome government over others—connected with which is the very important consideration of watch care. When the primitive disciples gave themselves to the Lord, and to one another, one of the essential benefits designed to be secured was watch care. They did not unite to resist the authority of the land, which held its sword at their bosoms, nor to enhance their temporal interest. No, there was a higher and nobler object held in anxious contemplation, it was the assisting each other to lead a life so holy and harmless, both in word and deed, that their persecutors should be constrained to ackowledge they had been with Jesus; (and such brethren, should be our course in the present day, for we are proscribed and every where spoken against.) But they were too well acquainted with the natural depravity of their hearts to expect to accomplish their object, without a constant and sharp sighted watch care. Self-interest and prejudice blend in us, and we therefore need the impartial minister, who will survey our ac-

tions and point out our faults, destitute of that interest which is inseparable from righteous self. Hence we discover the necessity of brotherly rebuke, which is one of the great Christian duties inculcated by the Saviour in the 18 c. of Matt., and if those incipient measures there introduced by him, were more closely adhered to in the present day, no doubt but our churches would be more healthy and prosperous. There was a faithfulness in the performance of this duty among the primitive disciples of Jesus, which is a stranger in the church in these days of worldly conformity.

Their own liableness to err is urged as an excuse by many for neglecting to rebuke others. But the secret of the affair is, we are too unfaithful, too much afraid of the cross to discharge these duties, as it becomes the self-denying Christian. The spirit of this plea for neglecting to rebuke, when the good of wanderers requires it, would relax if not destroy every nerve of Christian discipline. David remained insensible of his crime until Nathan rebuked him; and Peter had no compunction of conscience for his profane denial of Jesus, till his penetrating eye called up the transaction of a previous hour.

When the Christian errs, which all are liable to do, & such error is pointed out to him in the spirit of meekness, he is always ready to make suitable concession. The duties named are common every day duties; but there are others to be performed by the church, as a body. Here motions are to be made and seconded, subjects to be discussed candidly and freely, and votes to be given. That manner which obtains in some churches of allowing silence to decide a great portion of the questions for consideration, we conceive to be a subject well worthy of our deliberation; and in all transactions of importance, the decision should be known by the expressed will of the church; for church acts not only relate to our peace and happiness here, as church members, but they are predicated upon the authority of Christ; and should be so conducted, that each member might express his approbation or disapprobation by his vote, which, if silence were to decide, he might not express.

It is the duty of every church to frame a decorum, or a rule of government, predicated upon the scriptures, and each new member should be well acquainted with those rules. We are aware that there are some who are opposed to decorums or creeds, alleging that the Bible is a sufficient rule of faith and practice. That we cheerfully admit, but that is no ground of objection. To those that thus object, we would say, the minister takes his text and deduces therefrom the doctrine inculcated in the scripture by making quotations, or bringing up certain passages, or subsidiaries or proofs of his views. Now if you object to the creed or decorum, the preacher should continue to quote scripture in succession, till proof arose to demonstration, and not to select certain passages; for what is a creed or rules of church government but certain passages of scripture, so that the eye may catch them at a single glance.

We have a custom among us (and one of much importance too,) for church members, when speaking in debate, to rise from their seats and address the Moderator; though sometimes with regret we see members keep their seats while speaking in conference. Now if it is the duty of a church member, when speaking in debate, to rise from his seat and address the Moderator, could there be any impropriety in having it so expressed in the rules of decorum. We expect the Moderator of a church to have all her business conducted in good order, and yet there are no rules by which he or the church are to be governed. And suppose, as is sometimes the case, that some member may be frequently absent from church meetings, until the feelings of other members become hurt; you have no rules by which you dare say to him it is his duty to attend conference.

It is true, the scripture says, not forsa-

king the assembling of ourselves together: but who is more competent to determine the times and places of assembling, than the church collectively? And we all know, that it is the duty of all church members, without some good cause of absence, to attend their church meetings. And could it do any harm to say, in a rule of the church, that it should be the duty of each male member in particular, to attend as above, and then in the event of such repeated absence, it would become the duty of the church to notice such absence.

But some will say, if members are not influenced by the love of God and a love for his cause to attend, it would be useless to coerce attendance by a church discipline. So say we. But we contend that if members, by neglecting to attend their church meetings reproach the cause and wound the feelings of other members, that the church should have some rule to reclaim them, or to cease to be accountable for their acts. For it is better for one refractory member to suffer, than for the whole church to suffer, or the cause be brought into disrepute.

To all religious bodies, there should be wholesome rules of government, to which they could at any time appeal for the adjustment of all difficulties. Finally we cannot terminate that portion of our subject, which relates to Christian duties, without mentioning some others, though not immediately connected with the gov ernment of the church Brethren, who of you but have witnessed, with gratitude to God, the reformation in the churches, in doctrine which has been brought about, within a few years, by those who have so ably defended the truths of the gospel, and by the withdrawal of the churches from the popular innovations that were corroding her vitals. And whereas, the dear children of God were deprived, to a considerable extent, of that gospel that disclaims all human merit, and predicates the salvation of the lost sinner, upon the righteousness of Jesus, as being the result of election and sovereign grace. You now have it in the fulness of the revelation of God through the ministry, by which it is apparent that we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. Yet, we have still to regret a want of reformation in Christian duties, the faithful performance of which exert so happy an influence over the churches, and reflects so high a degree of praise to our heavenly Father.

How many of us, in the enjoyment of a blessed gospel and Christian privileges, employ those means by which we are to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Who of us obey the injunction of the Saviour, "search the scriptures, for in them you think you have eternal life, and they are they that testify of me." How many of us call our families together at evening, or morning, and instruct them from the scriptures, and invoke the blessing of God upon them and us; or do we forget the great responsibility that rests upon us as the heads and directors of those the Lord has given into our charge, and for the welfare of whom we feel so much anxiety. It is therefore the duty of each Christian parent, to order his household according to the direction given in the scripture, and if we would realize the blessing, we must learn that it is in his deeds that the righteous are blessed.

But how many professing parents do we now address, whose children have never heard them pray for them, and how will our children know we desire their salvation and welfare, unless we point them to the Saviour and ask his pardoning mercy upon them. And though we may offer up our secret prayers, and shed a thousand tears before the Almighty for our children, yet this does not exempt us from that important duty, in view of which, the patriarch Joshua exclaimed, "Let others do as they may, as for me and my house, we will serve the Lord." But in passing

from these duties, we wish to impress on your minds, that your obligation to perform them, arises not from the relationship you sustain to man, but to God. And if the love and mercy of God, made manifest to us through Christ, have imposed these duties upon us, how can we omit them? for it is through the manifestation of God's mercy, that we have a knowledge of Jesus Christ, whom to know is life eternal.

But, brethren, the knowledge of Christ, though constituting eternal life, is as imperfect as the knowledge of ourselves. Here we know but in part—we see through a glass darkly,—the full display of the brightness of the Father's glory is not adapted to human sense, for no man can see God and live It was only by being veiled in a body of flesh, that the Godhead could become visible to, and acceptable to mortal touch: hence, the words of our Lord, "He that hath seen me, hath seen the Father; and yet the grandeur of Jesus cannot be fully comprehended by us, for he was without sin. Clogged with the infirmities and frailties of his people, we may follow stumblingly in his footsteps. Our longing eyes may trace indistinctly the pathway to glory, which he has marked out; but it is reserved for another state of being, to see him as he is, and to know him as we are known. We have learned to admire his wisdom and his righteousness in the scheme of redemption, where nothing is left to human imbecility or to blind chance; but all our interests, temporal and eternal, are bound up in the sure mercies of David, where our own righteousness is cast aside as a worthless thing, and in its stead we have the soul sustaining the substantial assurance, that the Lord is our righteousness. Brethren, do we want more? Can our hungry souls long for better food?

Is not the grace of God adapted to every exigency and to all our necessities? Certainly it is. And can we desire again to be in bondage to the weak and beggarly elements? No, the knowledge of Christ is far superior to earthly paradise. The knowledge of Christ is heaven, for where Christ is, there is heaven. Now Jesus dwells with his church, his bride; he reigns in Zion, and if we are his, our names are written in heaven. He bears our names on the palms of his hands, our bodies are the temples of the Holy Ghost. Yes, those vile bodies, though defiled with sin, to the dust, are the habitations of the spirit of Christ; for if we have not the spirit of Christ, we are none of his. These same bodies, after they have suffered the penalty annexed to transgression, when every thing earthly shall have been swallowed up in the grave, these same corruptible bodies shall be raised incorruptible, and fashioned like unto the body of Christ.

Here we have but an imperfect view of the glories of that state, like the infant upon whose feeble vision surrounding objects make but a slight and transient impression. Here it doth not appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. It is by this hope we are saved, saved from the allurements and temptations of the world, saved from its follies and extravagancies, saved from the promptings of our own deceitful and wicked hearts; and indeed but for this hope, why do we encounter the scoffs and derision of an ungodly world? Of what advantage all our suffering and patience, if the dead rise not?

But, brethren, be not deceived; so bright a dawn cannot be shrouded in eternal night, so blissful an expectation cannot terminate in disappointment; for Christ has risen from the dead, and as he is our life when he shall appear, then shall we also appear with him in glory. This cheering, this glorious hope, should encourage us to endure, with patience, the tribulations of the way, to render our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service.

Finally, brethren, let us remember, lay

members as well as ministers, that death will soon put a period to our active duties, that in a few short years the labors of the young of this body, as well as the aged, will terminate, and we shall be called to render up an account of our stewardship.

The grace of our Lord Jesus Christ be with you all. AMEN.

34

MINUTES

OF THE SEVENTEENTH ANNUAL SESSION OF THE

Contentnea Baptist Association,

HELD AT

Black Creek m. h., Wayne county, N. C.,

On the 22nd, 23rd, and 24th days of October, 1847.

FRIDAY, October 22nd.

1st. Pursuant to adjournment from last year, Elder James Griffin preached the Introductory Sermon from Acts, 24 c. and 25 v. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, go thy way for this time; when I have a convenient season, I will call for thee."

2nd. The delegates met together, and the Association was opened with prayer and praise, by brother Ichabod Moore.

3rd. Appointed brother Benjamin Bynum Moderator, and Ichabod Moore Clerk, and Jesse C. Knight Assistant Clerk. And brethren John Smith and Wright Smith a Committee on Finance.

4th. Ministers and messengers from sister Associations, were invited to take seats with us; when brethren C. B. Hassell, A. B. Baines, Wm. Hyman, John Daniel, Blount Cooper, Moses Joyner, Daniel Land and Wm. Thigpen, from the Kehukee took seats with us, and handed in a letter and a file of their Minutes. From Little River, Ely Holland, Burwell Temple, Robert N Gurly, and Needham Whitley, handed in their letter and file of Minutes and took seats with us. From White Oak, brethren Aman and Jabesh Smith, who took seats with us and handed in a file of their Minutes. From Country line, Wm. Burns and Wm. Benson handed in a file of Minutes and took seats with us. From Abbott's Creek Union, some brother handed in a file of their Minutes. All of the above named brethren were gladly received.

5th. Called for the letters from the different churches in this Association; and entered their contents as appears in the following table.

6th. Called for petitionary letters, when one was handed in from Swift's Creek, Craven county, and after it was read, examination took place; and when we found her to be of our order she was received into our body; the Moderator giving the delegate the right hand of fellowship.

7th. Appointed our next Association to be held with the church at Sandy Bottom, Lenoir county, to commence at eleven o'clock, on Saturday before the fourth Lord's day in October, 1848, and brother Ichabod Moore to preach the introductory Sermon, and if he fail, brother John Smith.

8th. Then adjourned till to-morrow half after nine o'clock.

Names of Churches, and counties wherein situated.	NAMES OF THE DELEGATES.	Baptised	Rec'by let'r.	Restored.	Dis.by let'r.	Excluded.	Deceased.	Fellowship.	Number in	Contributions $	Cts
Autrey's Creek, *Edgecombe*,	John R. Moore,						1	31		1	00
Beaver Dam, *Lenoir*,	Not represented.										
Black Creek, *Wayne*,	Wm Bass, Linsy Bell, Abraham Lamb,							21		1	25
Friendship, *Wayne*,	Jacob Herring, Benj Herring,* R Parker,							13			75
Hancock's, *Pitt*,	John Smith, Wm Momford, B. Bland,	8					1	28		1	00
Meadow, *Greene*,	Benj Bynum, Wm Williams, W Jones,				1			28		1	00
Memorial, *Wayne*,	Woodard Holland, W Hooks, W Bass,							19			75
Nahunta, *Wayne*,	John Smith, Shadrach Pate, J Gardner,	1				2		68		1	00
Newport Chapel, *Wayne*,	Sanders P Cox,* Wm Rouse, J B Green,							45		1	00
Pleasant Hill, *Edgecombe*,	Jacob Proctor,* Fred Proctor, R Gay,*				1			12			50
Pleasant Plains, *Wayne*,	Wright Smith,							8			30
Red Banks, *Pitt*,	James Griffin, Josia Nelson, M Tison,	1		1	1	1	5	53		1	00
Sandy Bottom, *Lenoir*,	J R Croom, A W Wooten, Evans Whaly,*							17		1	00
Swift Creek, *Craven*,	L Wayne, N Whitford, H Willie,							18		1	00
Tison's, *Pitt*,	Benjamin Briley, Benjamin Corey,*						1	13			75
Toisnot, *Edgecombe*,	Larry Dew, William Munford,						16	21		1	00
Town Creek, *Edgecombe*,	Moses Baker, Jesse C Knight, T Bynum,						2	60		1	50
Union, *Edgecombe*,	J A Armstrong,* N Taylor, Elzy Taylor,			1		1	1	37		1	00
White Oak, *Edgecombe*,	Ichabod Moore, W M Stanton, J B Woodard.				1			27		1	00
	*Absent.	10		3	4	4	27	522		16	80

SATURDAY, October 23rd.

9th. Met pursuant to adjournment from yesterday; and the Association was opened with prayer and praise by Elder C. B. Hassell.

10th. Called the roll and noted the absentees thus*.

11th. The committee on finance report:

Balance in hand last year,		$12 50
Contributions this year		16 80
		29 30
Paid Ichabod Moore for transcribing, superintending and distributing last year's Minutes,	$6 00	
Paid for printing last year's Minutes,	12 00	
		18 00
Balance in the hands of the Trea'r,		$11 30
Paid for printing this year's Minutes	$8 00	
Paid for printing letter,	5 00	

12th. Appointed messengers to sister Associations; to Kehukee, brethren J. C. Knight, Shadrack Pate, Moses Baker, John Smith, James Griffin, I. Moore, Wm. Momford, J. Nelson, C. Taylor, B. Briley and Wm. Bass. To Little River, J. Herring, Josiah Gardner, Wm. Bass, John Smith, Woodard Holland, S. Pate, and Wm. Rouse. To White Oak, Benjamin Bynum, James Griffin, Wright Smith and John Smith. To Country Line and Abbott's Creek, Benjamin Bynum and J. R. Croom.

13th. Appointed ministers to preach on Sunday: Brethren C. B. Hassell, Burwell Temple and Wm. Hyman.

14th. Appointed a committee of three, viz: Jacob Herring, J. R. Croom, and Allen W. Wooten to visit the church at Beaver Dam, Lenoir county; and know of her if she will receive a committee of seven, consisting of brethren, Ichabod Moore, John Smith, J. C. Knight, James Griffin, Moses Baker, Wright Smith and Josiah Gardner, for the purpose of enquiring into the truth of some reports which have been published against her pastor, and aid in settling the matter, and if so, what day she will receive the committee of seven; and the committee of three to let the committee of seven know the time when to attend, and that all the parties have power if received to bring in evidence, and report to the Association next year.

15th. Appointed the Friday before the third Sunday in November next, a day of fasting and prayer, (for the purpose,) that the Lord would grant us another revival of religion and send forth more faithful

laborers into his vineyard, &c.

16th. Published in these Minutes the times and places when and where our sister Associations hold their meetings.

1st. The next session of the Kehukee, is to be held at Great Swamp, 4 miles north of Greenville, Pitt county, to commence Saturday before the 1st Sunday in October, 1848.

2nd. Little River Association, is to be held at Pleasant Spring, 8 miles south of Raleigh, to commence on Friday before the last Sunday in September.

3rd. White Oak, is to be held at Hadnot's Creek, 30 miles south of Newbern, to commence on Saturday before the 3rd Sunday in October.

4th. Country Line is to be held in Caswell county, some 30 or 40 miles north of Hillsboro'; the place where Abbott's Creek Union is to be held not recollected. But we think some thirty miles south of Jamestown.

17th. Appointed Ichabod Moore our Treasurer, and to transcribe and superintend the printing of these Minutes; and have 450 copies printed and distribute them as usual.

18th. The Minutes were then read and assigned by the Moderator and Clerk, and adjourned to time and place above named.

BENJAMIN BYNUM, Mod'r.
ICHABOD MOORE, Cl'k.

Sabbath, October the 24th., met at the stage at 10 o'clock, when brother William Hyman opened the worship of the day from the gospel by John, 15 c. 1st, 2nd and 3rd. "I am the true vine, and my Father is the husbandman; every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth the more fruit." Brother C. B. Hassell followed and preached from 2nd Timothy, 2 c. and 19. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his," &c.

A large, well behaved, and respectable portion of the community, heard the word preached, and we hope the Lord blessed the word preached by his servants through the round of our meeting, and join with us in prayer that it may prove a blessing for Christ's sake. Amen.

LETTER.

Pleasant Grove, Pitt county, N. C.
November 13th, 1847.

The Contentnea Association having no Circular Letter, the writer of the following letter being specially requested to publish it, hopes it will be nothing amiss to print this with the Minutes out of his own means; not as the letter of the Association, but his own.

Beloved brethren, under the auspices of a benign Providence, we have the privilege of addressing you by way of a letter. Owing to the great number that have been written upon various subjects, we have been somewhat difficulted in making our choice, upon a matter of so much importance; but as we do not recollect seeing one written upon the goodness of God, we prefer that subject to any before us at present.

1st. To deny the existence of God would place any reader under the character represented by the Psalmist: The fool said in his heart, there is no God. But as none of you deny him, we will not remark upon that part of the subject. One of the titles or names by which he is called, is good. Thou, Lord, art good. The Lord is good to all, and his tender mercies are over all. 1st. His goodness is portrayed in the works of creation. If we look to the heavens, they are the workmanship of his hand, and they are good; look to the planetary worlds and behold his goodness in creating them, and fixing them upon their orbits, as so many diamonds to set forth his glory, wisdom, and power, and to call our attention to their unvarying and steady course; for none of them violate the laws of nature, or the command which he has given them. When we look upon the sun, we see the goodness and glory of God, for without it the world would be of no use to man, but would be in a state of

desperation and darkness, not producing vegetation or bringing forth her fruits for the benefit of man. But the sun resembles his creator in divers ways; there are three component parts in him, the light, the matter, and the heat; and if either of these were removed, he would be incomplete and could not be a sun, and therefore would not set forth the goodness of God, which he has been pleased to make known to me by exhibiting himself in a trinity of persons. There are three that bare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. So you see if it were possible to take away from the sun, the light, the matter, or the heat, there would be no sun. Even so if the Father, Son, or Word, could be removed, no God; since these three are one, and without which he never could have made himself known to the sons of men in the pardon of sins.

God is good in all his works, in creating the beasts of the field, the fishes of the sea, and the fowls of the air; and last of all, man in his own image, for to govern the rest of his works. Also he placed him in a happy and peaceful station giving him the pre-eminence over all but the tree of life. Here was the creation of God complete, and much of his goodness and power known; but from the scriptures, or any thing we can learn, he was not made known to Adam in a trinity of persons, while he occupied this happy state, nor do we see why he should be, while in this perfect or happy state; for he was in possession of enough of the goodness of God, for the time then being. But we do not understand he (man) stayed in this blessed and happy place very long, and although he was made good and happy and pronounced so by his Creator, he, through an act of his disobedience, forfeited his station and exposed himself with his posterity, to the judgments of God, from under which, he had not power to emancipate himself; and but for the goodness of God, might have been left to his own sad fate, and might have wandered in eternal obscurity without learning any more of God's goodness; but might have experienced his wrath and indignation, without the least particle of his goodness.

But brethren, behold what manner of love the Father hath bestowed upon us, that we might be called the sons of God: for before man fell or Adam's dus was fashioned to a man, the Lord in his goodness and mercy had devised a plan to save him, and had laid help upon one that was mighty to save; for when he saw there was none to help, Christ interposed and became surety for his people to pay the debt which they owed, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by our Lord Jesus Christ. Verily, the goodness of God is not only known in creation, but also in preservation, by the care he takes over the fishes of the sea, beasts of the field and fowls of the air; but for him they could not have air to breathe in, and if they had they could not exist without him. For notwithstanding the great variety of insects and animals in all creation. God has provided food for them all, and none of them fall without his notice; he is perfectly acquainted with all and every part of his work.

But the goodness of God is more abundantly made known to the creature man; first, his universal goodness to all, and secondly his special goodness to his people. 1st. His universal goodness extends to every man, woman, and child, living on either quarter of the globe. This is clear from St. Paul's remarks to the heathen at Athens; for saith he, in him (God,) we live, move, and have our continual being. Also every good and perfect gift comes down from the Father of lights, with whom there is no shadow of turning. If he find man a place to dwell upon, it is owing to his goodness; or if he clothes him in any or in all countries, or when he established the clouds, or takes the water of the sea and spreads it over the earth, or sends any

national blessing upon any people, as to grant them plenty or an abundant harvest, or defends their coasts from invasions. either foreign or domestic; or confers upon any people sciences or arts, honors, wealth, happiness, or no matter what good thing it may be; it shows that people his universal goodness, as all are partakers thereof. For God in his providence sendeth forth the rain on the just and unjust.

While writing upon this memorable or momentous subject, we cannot forget our country. Behold, brethren, the goodness of God shadowing over our nation; for not more than 72 years ago this people was under the crown of England, with a yoke of bondage laid upon them, only amounting perhaps to about three millions of souls, and the most powerful nation on earth to contend with; without any banks, or but little money to pay her way. God put it into the minds of our ancestors to proclaim independence, while he gave her such men as Washington, Franklin, Jefferson, and many others, to carry on and maintain the independence which this nation had proclaimed, God fighting her battles and carrying on her brave men to triumph, victory and glory, until she was delivered from bondage, and became a temple of liberty, and a retreat for perhaps the oppressed of all nations.

Look, brethren, at his care over her. and how he has blessed her with plenty and to spare to other nations, when they have need. Look at her flag, hoisted with conquest; look how she was protected from England in the war 1812. See how her navy went to conquest, and look to New Orleans. After which, see what a long time of peace, till our children that were grown, knew not the sound of war, neither the troubles thereof.

But, brethren, since our last meeting we have met with difficulties with our neighbor, and have got into a war; but we are happy to state, that God in his goodness, is still with our nation; he has granted and bestowed upon us another abundant crop, and is still fighting our battles. Our army is still victorious. But, brethren, let us unite in humble prayer, if it is according to his goodness and will, that peace may be made upon amicable terms; also pray for our soldiers who are exposed to the troubles of war. Many things more, but our limits forbid; and we will leave this part of our subject by saying, let every nation, every tribe on this terrestrial ball, humbly fall down before his face, and crown him Lord of all, for his universal goodness; and especially our native people, who have now grown to (perhaps) 20 millions.

2nd. Having touched upon the plan of salvation on another page of this letter, we shall now go on to show it was according to God's purpose. 1st. There is nothing new in his purpose, for it is eternal; and his people are saved according to his own purpose and grace, given them in Christ Jesus before the world began; and as God is eternal, so is his purpose; and also is his goodness, and his wisdom, and his love the same. And as God was wise enough to look through eternity into time, and see all the events thereof, and the depraved and fallen, or alienated state he would be in after it, he also was wise enough to draw a plan to him, which was according to purpose.

It appears clear from the scriptures, that it is of works or grace one, and not of both; if of both works and grace united together, then both would reign in salvation, and not one; and the glory of our salvation would be part of works of righteousness which we performed, and part of grace from some other source; and of course we would not ascribe it to God's grace, nor his goodness, wisdom, love, mercy, or power. But it is not by works of righteousness which we have done, but according to his (God's) mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed abundantly upon us through Jesus Christ our Saviour.

So we learn from the word of God, and from experience too, men are saved by

grace, and not by works; nor by works and grace blended together. And as we have said above, salvation is of grace without works, we will try to tell you some of our knowledge of what way we are saved, and some faint sketches of God's goodness in our salvation. God's people being objects of his eternal love, he was moved to give his Son, his well-beloved Son, who was in his bosom; the Son or Word having his affections placed upon the same people his Father's was, gave himself that he might redeem them from all iniquity and purify them, &c. There was a covenant entered into, or a council held, and in this all the terms of man's salvation, and that according to purpose too, through the blood of the everlasting covenant, and the council of peace was between them both. And that Jesus Christ is God's salvation to the end of the world. And again, mine eyes have seen thy salvation. This council or covenant was antecedent to the world; and God chose his people in him (Christ.) before the world began.

The covenant of grace is brought to view under the metaphor of Noah's Ark. You see the ark was prepared, and every particle of its contents in it; before one drop of rain fell, or any part of the storm appeared. And God shut them in, after which, this vessel received no more nor lost one particle of what was in it.

Again, the sheet that was let down to St. Peter, when upon the top of the house, is a clear view of the plan of redemption, and shows the unchangeableness of it. The sheet was held by four corners, which shows God's empire, and his choice extended to the four quarters of the Globe. 1st. Notice, it was in heaven and all its contents in it. 2nd. You will notice it was let down three times, which (we think points out God's dispensations and goodness with his people. 1st. To the giving of the law to Moses; 2nd. From then to the coming of Christ; 3rd. To the end of the world. And we want our readers to particularly notice, the sheet received no more in it, nor turned anything out of it; but all was carried up into heaven ag in. And also notice, all that was carried up into heaven, was brought down.

The two above figures, (if we have gained your assent, that they are figures of the gospel plan) go to show us that God's people were in Christ before he created man. 2nd, that Christ was in heaven. 3rd, when he came down from heaven they were in him and through all time; and that not one that was in him never was lost out of him, notwithstanding all the opposition of men, or devils, or all combined together. But at the last day all will be drawn up into heaven from whence they came; which shows clear that the plan of redemption was laid in righteousness, carried on in justice and judgment, according to the wisdom of God, and to the praise of the glory of his grace, who first trusted in Christ. For Moses was faithful as a servant, but Christ as a Son over God's house, whose house ye are.

Again, we will endeavor to point out some of God's goodness in the atonement. The law of God is spiritual and required a spiritual obedience and offering, for a satisfaction thereto. Well, man did not have it, neither did angels. And when Jesus Christ looked, he wondered that there was none to help; and when the thing was full and clearly decided, angels owing their obedience to God, and man fallen and under the curse of the law, and consequently not able to help himself, Christ saith my own arm hath brought salvation, and my fury upheld me. Bu, to execute the plan of redemption according to engagement, when the fullness of the time was come, he left the bosom of his Father and manifested himself in the flesh in human form, for the first man was of the earth earthy, but the second was the Lord from heaven; (which shows clear he was in heaven before he came to earth,) to live a life of obedience to the law which man had transgressed. Which law he obeyed in the

time he lived on earth, and said he had finished the work his Father gave him to do. But there must be an offering for sin, and none could offer it but Jesus Christ; and he in his goodness performed that painful task, and bore our sins in his own body on the tree of the cross, and died, the just for the unjust.

Well, all hands will own that Jesus has died. 1st. One says he died for every individual in the world, and has given every man a chance to be saved if he will, and if he is not saved it is his own fault. If there should be any such readers as these, we refer them to the remarks made above, relative to the ark, and sheet, and gospel plan, showing them there were no alterations made in God's works of salvation. 2nd. There are some others who believe he (Christ) is a common Saviour of all men, and a special Saviour to them that believe. This and other passages of scripture may point to God's people, as they were chosen out of every nation, kindred, and people; and some of them called, while others are yet in their sins, or have no knowledge of being released from sin.

Now we will try to show you how he did die, for it is generally given up that Christ was decisive on the point when he said, I lay down my life for the sheep. Then you cannot think he died for the goats. Again, the goats are represented as being in the last day put on the left hand, and ordered away into everlasting fire, &c. Can you think Christ died for them? And again, the tares and the wheat is another clear view of this subject. So let them both grow together until harvest. But, say the reapers or servants, shall we get them up! Let them both grow together until harvest, which is the end of the world. Then will I, said Jesus, send the angels and they shall gather the tares and bind them in bundles to be burned; but the wheat I will gather into my barn. Can you think Jesus died for the tares? The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he &c. selleth all that he hath and buyeth that field. Is it not possible he could have bought the field for the treasure that was in it? And if the devil had sown any seed there, left them out of the purchase.

A man may have a field he would sell, with a flock of sheep in it; his neighbor wants the flock but cares but little for the field; but for the sake of the flock, he buys the field. Is it not possible another might have goats in it? Do you think the purchaser bought the goats? No. In his goodness can't he let them stay in the field, and partake of what it produces?

Yes, after Jesus Christ had bought the world, could he not in his goodness have let all the children of the wicked one remain in the field, without buying them? So let it be borne in mind, he laid down his life for the sheep. While on the other hand he said, you believe not on me, because ye are not of my sheep. Can you think Christ tasted death for them? So we see the doctrine of a general atonement won't hold out.

Lastly, God's goodness in calling and justifying his people. As the Father finished the work of creation, and pronounced it good, so the Son has finished the work of redemption and has rested from his labors, as God did from his. The Holy Ghost takes up the work of regeneration, and is carrying it on, and will continue to carry it on till every one of the people of God are called and justified. How can a man know he is justified before a seat of justice, till he is called or arrested and carried there? He cannot when guilty. Well, the people of God are guilty, and gone astray; the Spirit finds them, and performs a work in the heart; that is, to take away the stony heart and give them a heart of flesh.

When this is done, there is a hatred to sin, a longing desire and love for holiness; and the person never fails to be diseased, or sin-sick; and is always burthened and

feels weak, and wants to get out of company, and tries hard to cure himself by some remedy that he can find. But the disease gets no better by that, but rather grows worse, until he thinks he shall die if he can't get relief. He sometimes thinks there is none to pity him, he weeps, and mourns, and grieves, because he has sinned against a good and gracious God. He also feels quite unworthy, and becomes quite helpless; he hungers and thirsts, and none comforts him; he sees himself lost, and can't find a Saviour. He passes judgment on himself, he believes God is just, and he unjust; God holy and he unholy. Yes, in a word, he is in great distress and all the physicians on earth can't cure him, if Jesus in his goodness does not pity him, and send such a one word. The dying Israelite was healed by looking to the brazen serpent, so is the sin-sick soul healed by looking to Jesus, for he never has lost one patient yet, nor never will. The above are some of the symptoms of those that have been called, and the position men get in before they are pronounced right.

So then, dear brethren, you have many evidences; yea, very many, of God's goodness, in your preservation and salvation; and now try to honor God's cause, for it is precious. Fill your seats at the places appointed, or where you worship him; be affectionate one to another, and love one another, and do good one to another; and let not strife or vain glory separate you. Search the scriptures, for they are a rich treasure; let the wife be obedient to her own husband, let the husband love his wife, and be not bitter against her. Let the children obey their parents, and the servant his own master; and let none be drunken, but be sober, be vigilant, and very careful to adorn the profession you have made; for the prize is to him that overcomes, for they shall go into the city of God, and shall no more come out.

Brethren, the grace of our Lord Jesus Christ be with you. Amen.

ICHABOD MOORE.

MINUTES OF THE

South Carolina Primitive Baptist Association,

CONVENED AT THE ARARAT BAPTIST MEETING HOUSE,

In South Carolina, Fairfield District, on Saturday before the fourth Lord's day in October, 1840, *it being the 24th day of that month.*

The introductory sermon was preached by Elder John Youmans, from John vii. 37: Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

1 Read letters from eight churches, enrolled the names of the delegates, and minuted the state of each church.

2 Elected brother Asa Bell moderator, and brother John L. Simpson clerk.

3 Agreed to adopt the form of a constitution and rules of decorum prepared by brother McGraw.

4 Appointed two committees: 1st, a committee of finance to receive contributions, viz. brethren William Nelson and Sam'l Hammons. 2nd, a committee to write a circular letter and letter of correspondence, viz. brethren Marshal McGraw and Vincent Bell.

5 Appointed a committee on requests and queries, and to arrange the order of preaching for the following day, viz. brethren John Good, Joseph Vaughne, and Vincent Bell.

Adjourned till Monday morning 10 o'clock.

The Sabbath was spent in preaching to a very large and attentive congregation; and from the feeling manifested, we trust the seed sown on that day will produce much fruit to the glory of God.

Monday, 10 o'clock. The Association met according to adjournment.

6 Agreed unanimously, that the volume containing the Baptist confession of faith and catechism sets forth the doctrinal sentiments of the Association.

7 Appointed a delegate to go to the forming an Association in Wake county, North Carolina, and if they are of our faith, to unite with them in council, viz. brother John Good, and brother D. Wooten to be his alternate, and brother McGraw to write the letter to [illegible]m.

8 On motion, agreed unanimously to correspond with the Springfield Primitive Baptist Association, Georgia; and appointed brethren Marshal McGraw and Vincent Bell, and in case of the failure of either, brother D. Wooten as delegates; brother V. Bell to write the letter.

9 Appointed brother Vincent Bell to prepare the next circular letter, viz. that for the year 1841.

10 Called for, read and approved the circular letter.

11 Called for, read and sanctioned the corresponding letter to the Springfield Primitive Baptist Association.

12 Called for, read and approved the letter of general correspondence with Associations of the Primitive or Old School Baptists.

Collected money to defray the printing of the Minutes, which was put into the hands of the clerk.

Resolved, that we employ our friend George Howard, publisher of the Primitive Baptist, to print our Minutes, and that he be instructed to stitch them in pamphlet form, and put them up in bundles proportioned in size to the money sent up by each church, and direct them to their post offices.

Resolved, that the clerk be requested to employ Mr. Howard to do the same.

Resolved, the next session of this body be held (if divine Providence permit,) with the Bethsaida Primitive Baptist church, in Kershaw district, and that it begin on the Saturday before the second Lord's day in October next.

Resolved, that we recommend to all of our denomination and to the community at large the Primitive Baptist paper as containing the truth, agreeably to the word of God.

Resolved, that we fill all the fifth Sundays in the following year with union meetings at one meeting house or other within the bounds of this Association.

We would gratefully acknowledge the grace of God manifested in the midst of us in the unanimity of sentiment, brotherly love and harmony which have prevailed through the whole course of our session, both in the preaching of the gospel and in the transaction of the business of the Association. We also would thank God and our brethren of Ararat, for the kindness and hospitality manifested to the Association by the church and its members.

Appointed brethren D. Wooten and Samuel Hammons messengers to the Fork

Shoal Association, and brother Wooten to write the letter of correspondence.

Agreed that a packet of minutes be sent to all the sister Associations with whom we correspond.

Appointed Friday before the first Sabbath in March next, as a day of fasting and prayer to Almighty God for the out pouring of his spirit and on account of the errors afloat in the world.

STATE OF THE CHURCHES.

Ministers names are in CAPITALS, licensed preachers in *italics*. Those marked with an asterisk (*) were not present. A dash (—) denotes a church without a pastor.

Churches.	Districts.	Post Offices.	Ministers and Delegates.	Bapt'zed.	Rec'd. by let.	Dismissed.	Restored.	Excomm'd.	Dead.	Total.	Amount for Minutes.	Lord's day of preaching.	By whom supplied.
25 Mile Creek,	Fairfield,	Taylorsville,	ASA BELL, Matthew Wooten,	0	0	0	0	0	0	18	2 00	1	Asa Bell.
Jackson's Creek	Richland,	Columbia,	DANIEL WOOTEN, Arch'd Cambell,	0	0	0	0	0	0	24	2 00	2	Dan'l Wooten.
Crooked Run,	Fairfield,	Brown's,	MARSHAL McGRAW, *W. Bell*,	9	0	0	1	0	0	33	1 50	2	A. Bell, M. McGraw.
Ararat,	Fairfield,	Cookham,	*J. L. Simpson*, Jos. Vaughne,	5	0	0	0	0	1	27	2 00		A. Bell.
Mount Olivet	Darlington	Effingham,	AMOS HILL, JOHN GOOD, L. Morris,	0	4	0	0	0	1	15	1 25	2 &4	A. Hill, J. Good,
Colonel's Creek	Richland,	Columbia,	J. B. HIGGINS,* *Wm. Higgins*,* *Sam'l. Hammons*,	0	0	0	0	0	0	84	2 00	1	Jacob B. Higgins.
New Salem,	Darlington	Effingham,	STEPHEN JONES,* S. Sansbury, G. Kerby, E. B. Smith,	1	4	3	0	0	1	17	1 00	1 &3	Ste'n Jones
Bethsaida,	Kershaw,	Camden,	*Wm. Nelson*, Lewis Cook,*	0	0	0	0	0	0	20	2 00	1	D. Wooten.
				15	8	3	1	0	3	238	13 75		

CONSTITUTION

Of the South Carolina Primitive Baptist Association.

WHEREAS we, the Primitive Baptist churches, having disclaimed fellowship with the new schemes and principles of the day; feeling it our duty as well as our great privilege to unite in an associate capacity, have agreed to the following rules of confederation; holding believers' baptism by immersion, and laying on of hands in ordination; holding particular election of grace by the predestination of God in Christ; effectual calling by the Holy Ghost; free justification through the imputed righteousness of Christ; and progressive sanctification through God's grace and truths, as is declared in the scriptures of the Old and New Testaments, which we believe contain a perfect rule for both faith and practice; and final perseverance of the saints in grace; and the resurrection of our bodies after death; and life without end.

Article 1st. We take the only true and living God to be our God; three persons, Father, Son, and Holy Ghost.

Art. 2nd. We take the holy scriptures of the Old and New Testaments, as the revealed mind and will of God, to be the rule of our faith and practice; believing that nothing can be added to them that can aid the spread of the gospel.

Art. 3rd. This Association shall be known by the name of the South Carolina Primitive Baptist Association, and shall be composed of two members from each church in our union, and they should be such as the churches think best qualified to represent them.

Art. 4th. The delegates shall present letters certifying their appointment by a Primitive Baptist church, with the numbers of their church as usual; and they shall be entitled to a seat with us, provided they do not violate the rules further laid down in this constitution.

Art. 5th. The Association shall have a Moderator and Clerk, chosen from among themselves by the suffrage of the members present; and they shall continue in office till the next Association is formed.

Art. 6th, The Association thus formed shall have no power to lord it over God's heritage, nor shall they have any ecclesiastical power over the churches, nor shall they infringe any of the internal rights of any church in this union; they shall be considered only an advisory council, of no higher judicature than the churches.

Art. 7th. The Association when organized, shall be governed by a regular & proper decorum.

Art. 8th. New churches may be admitted into this union, who shall petition by letter and delegates; and upon examination (if found orthodox and orderly) the Moderator shall manifest their reception by giving the delegates the right hand of fellowship.

Art. 9th. Every query sent by the churches shall be deliberated, and every motion seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Art. 10th. The Association shall endeavor to furnish the churches with the Minutes of their proceedings; each church contributing voluntarily for that purpose, shall be furnished with the number of Minutes in proportion to their money.

Art. 11th. The Minutes when printed shall be regularly filed by the Clerk, and shall be kept by

him for the use of the Association, and he shall endeavor to have said book present at each session.

Art. 12th. The Minutes of the Association shall be read (and corrected if need be) and signed by the Moderator and Clerk before the session rises.

Art. 13th. Amendments to this constitution may be made at any time when two-thirds of this body think necessary to do so.

Art. 14th. The Association shall have power as follows, (viz.) 1st, To provide for and preserve inviolably a chain of union among the churches, and to give them all necessary advice in matters of difficulty, and inquire into the cause why the churches fail at any time to represent themselves in this union. 2nd, To appoint any member or members by and with his or their consent, to transact any business they may see necessary, consistent with this constitution. 3rd, To withdraw their fellowship from any church in this union, which violates the rules of this Association, or deviates from the orthodox principles of religion. 4th, To invite any of the distant Primitive Baptist brethren in the ministry as assistants in their deliberations who may be present at their sitting. 5th, The Association shall have power to adjourn themselves to any future time and place they think most proper and beneficial.

Art. 15th. Any church petitioning for a letter of dismission, on being found orthodox and orderly their request shall be granted.

Art. 16th. All letters of dismission shall state the faith the church is of, and say they are regularly dismissed from us when joined to another Association of the same faith and order.

Art. 17th. No person of other denominations shall sit in council with us, neither shall any leading question on the State Convention and its kindred institutions be discussed in our Association.

RULES OF DECORUM

Of the South Carolina Primitive Baptist Association while in Conference.

1 The Association shall be opened and closed by prayer.

2 A Moderator and Clerk shall be chosen by the suffrage of the members present.

3 The Moderator shall be deemed a judge of order, and shall have a right to call to order at any time: But any member not satisfied with his decision on a point of order, may appeal to the Association on the same day, but not at any other time.

4 It shall be the duty of the Clerk to make out and keep a regular record of the proceedings of the Association, and to preserve a regular file of the Minutes.

5 In no case is the Moderator entitled to vote except only in a tie.

6 All motions seconded shall be first attended to, except there be postponed business; then *it* shall be first.

7 But one shall speak at a time, and he shall rise to his feet; nor shall he speak more than three times on the same subject without leave of the Association.

8 There shall be no reflections cast on a brother for speaking nor while speaking, unless he depart from the subject; then it shall be the duty of the Moderator to call him to order.

9 There shall be no whispering by the members, or leaving of their seats, except in cases of necessity; and then it must be by leave of the Moderator.

10 The term *brother* shall always be used in speaking in conference.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association to the churches they represent, send Christian love:

Dearly beloved Brethren: You will see by the annexed tabular view of the churches and church members represented in the South Carolina Primitive Baptist Association, that we number only eight churches and 238 individuals.

The smallness of our body is an evidence that ours is not a religion that the world at large is running after. "If ye were of the world, said our Saviour, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John, xv. 19. Our New School brethren (if it be proper at all to call them brethren,) go for numbers. They go for toling by their new measures, the unregenerate world at large into a church state; and for working with the wild sinners, by means of human invention, at their protracted meetings till they get them tamed and even domesticated. And both they and our Methodist brethren boast that the Old (what they call Calvinistic) Baptists are becoming very scarce.

But, dear brethren, let not this circumstance in the least discourage you. For greater is he that is for us than they that are against us. There are even more devils than there are true gods. We are taught in the sacred scriptures that there is only one living and true God, whereas there is a plurality of devils. Only eight souls were saved when God saw fit to destroy the world with a flood. If only ten righteous persons had been found in Sodom, it would have been spared; but only three were found worthy to escape. The world has always been on the side of the grand enemy of Christ and his church; and to bring men, in an unregenerate state into the church, is to bring traitors and enemies into the camp of Israel, who would far better be kept without. Our Saviour said, Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, & narrow is the way, which leadeth unto life, and few there be that find it. Mat. vii. 13, 14, so that numbers are no evidence that men are right. The true church has always been a little flock.

Dear brethren, the attention of the world

is turned to the subject of the divisions that are taking place in the churches; and because we have so long delayed taking a stand against the innovations of the New School system, we are charged with being infected with a schismatical spirit, and with being ourselves the innovators. But the New School movements, and especially the new measures for getting up what they call revivals, have been introduced within the memory of every person of twelve or fifteen years of age, and that we have borne with them thus far, is no argument that we should bear with them always. Not till the year 1832 did the New School clergy introduce their protracted-meeting and camp-meeting schemes among us: and we had objections to them on the ground that the preachers, at those meetings bent all their efforts to the solitary object of getting people into the church. And forasmuch as this was the main and only object aimed at in those meetings, they interdicted and suppressed the preaching of our old Calvinistic doctrine at those meetings, lest it should offend the natural man (who savours not the things that be of God) and prevent his coming forward to join the church. But although they did not then disown the old evangelical doctrine of the Particular Baptists, but merely said it was inexpedient to preach it, as it would keep back the revivals that they were getting up by the new measures, it was easy to foresee that their course would lead to the denial of the truth of that doctrine (which has since been done by the New School preachers and laity.) Although, J. M. Barns and his party did at first merely say, The preaching must be practical and not doctrinal, it is now affirmed by New School preachers, that the Baptist Confession of Faith is a book of heresies and ought to be burnt.

And, brethren, what is the effect of practical preaching, or mere lectures about doing, on the morals of society? Such preaching is not aimed to make the tree good. Of course it cannot conduce to practical religion or Christian morality. Our Saviour's direction is, cleanse first that which is within the cup and platter, that the outside of them may be clean also. And he says, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. But mere systems of morality, or preaching about temperance societies, missionary societies, theological education societies, &c. &c. are in no wise calculated to awaken sinners to a sense of their ruined and helpless condition by nature, nor lead to a true and genuine repentance for their sins; and therefore cannot conduce to Christian morality and order among professed Christians. The practical preaching, of which the New School boast, defeats the avowed object in view, defeats practical religion. For a morality or practical religion, that is not founded on right principles, can never be stable. Such moralists or practical religionists, not building their hopes on the right foundation, will always be stumbling, And nothing can be less conducive to morality than making religion a mere practical thing; Mat. v. 20, 1st Cor. iii. 11, 12. ib. vi. 13, 14. Phil. iii. 5, 6, 9. Herein lies the difference between the Old School and the New School systems.

1. We hold that man is in a lost and ruined condition by nature; that he has no help or remedy within himself; and that his getting religion wholly lies with, and depends on, God, to whom he ought to come in the deepest humility.

They hold that mankind are not so lost and ruined by the fall, but that they can help themselves; and that if they want any more help than they have in themselves they must just come to the preachers, who have already prayed off the sins of some hundreds of thousands of sinners, while they were kneeled down around them in public.*

2. We hold that the preachers should speak to the people as they are moved by the Holy Ghost; and that they should preach to them the preaching that God bids them. Jonah, iii. 2, 3. Exodus, iv. 12, 15th. Jer. i. 17, 18, 19.

They hold that they should preach as they are taught in the seminaries; and that these are the places to make them workmen that need not be ashamed, rightly dividing the word of truth.

3. We hold that there is but one Mediator between God and man, viz. the man Christ Jesus, who gave himself a ransom for all, and of course for the people as well as the preachers; and that if a sinner feels his need, he is to come to God in the name of

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*This was affirmed from the pulpit by a New School preacher at the Poplar Spring meeting house, viz: that hundreds had got their sins absolved while they had been kneeled round about the preacher, and he was praying for them in public; he believed he might say thousands, he said, but hundreds he was sure of were living the lives of Christians, i. e. giving of their substance to the institutions.

Christ, who has said he will pray the Father for his people. John, xvi. 26.

They say that all their preachers are mediators between God and men; that if the sinner feels his need, he must come to the preachers and they'll go to God for him, and carry his case to a throne of grace; that they are the men to make known his case to God the Father.

Their practice avows this, if they do not express it in so many words,

4th. We hold that God is a sovereign in all his dispensations and doings, both with regard to the things of time and the things of eternity.

They hold that a sovereign God is a partial God, and unworthy of the homage of rational and intelligent beings.

5th. We hold that the true awakened sinner will endeavor to conceal his concern about religion, and that such an one should be directed to retire into secrecy to pour out his wants before God in the name of Christ.

But they make people's going up or not going up in public to be prayed for the test whether they do really want religion or not, and they thus impliedly say that they (the mourners) must let God & the preachers know they want religion by some overt and public act, otherwise they shall have no interest in the prayers of the preachers; which seems to imply that unless the people come up they won't know particularly whom they should pray for, nor will God know particularly whom to bless: and by this measure they seem hardly to believe in the omniscience and omnipresence of God, on whom the mourner is dependent for the pardon of his sins.

6th. We hold that God does all his pleasure, agreeably to Dan. iv. 35. All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? besides innumerable other passages of scripture, as Acts, ii. 23. ib. iv. 28. Eph. 1. 11. Heb. iv. 17.

They hold that you may defeat him;—that you can keep back a revival that God could carry on if he had no opposition.*

7th. We hold that the divine Spirit or paraclete is the necessary agent to effect the conversion of the sinner, agreeably to John, xvi. 13. 14.

They say the preachers are the only agents necessary to convert the sinner;—that the sinner is wrought on by moral persuasion, and the preachers, by their preaching, must convince the sinner of the necessity he is under of being religious (that is, of joining the church and a temperance society, &c.) and that they are to hold enquiry meetings, and go to the mourners on the anxious benches, and make application of the word preached publicly, by whispering some secret message from the Lord in their ear; or to use the words of the Bethel Association in her Circular Letter of 1831, by whispering in their ear what God has revealed to the Evangelists "in person, or by angels, visions, or some miraculous way;" and that they are to protract their meeting and sing up the mourners from day to day, till they get their souls converted; by which they mean, till they get them into the church.

8th. We hold that God sends his gospel to those whom he designs shall receive it.

They hold that this shows that we are practical antinomians, and destitute of religion ourselves; otherwise we would desire to spread the gospel: that this not being a day of miracles, we are not to look for God to do any such thing; and that *men* are to send the gospel to the heathen.

9th. We hold that justification before God is through faith alone: and that Christ's righteousness is imputed to the true believer and becomes his righteousness, and agreeably to Rom. iii. 22. that the righteousness of God which is by faith of Jesus Christ, is unto all and upon all them that believe.

They say that this shews that we are theoretical antinomians; and that Christ's righteousness alone is not sufficient for a sinner's justification before God; that we must join a temperance society, as well as be believers in Jesus; otherwise our faith is without works, and therefore dead.

10th. They hold that deception and fraud are pious, provided the ends to be attained by them are good; that you may wilfully mislead and deceive your neighbor by telling him a wilful falsehood, (at least a little lie,) provided you can gain him over to the New School party by so doing. But we hold that Christians are bound, on every occasion, to speak the truth; that God has licenced no man nor any set of men, to do evil that good may come of it; nor can they find any thing in the New Testament to warrant a Christian's lying, except it be the case of Ananias and Sapphira, recorded in vth chapter of Acts, which, (though they may say it affords a warrant for lying,)

*This very doctrine was advocated by Mr. J. Davis, at William Stone's, of which circumstance there are living witnesses.

we think the other way, i. e. that it should be a caution against lying in the affairs of religion or of churches.

11th. We go for having something equivalent to Thus saith the Lord, for every principle we hold, and ever practice we pursue as professed Christians and as church members.

They hold principles that cannot be proved by the word of God, and pursue practices for which there is not the shadow of authority in sacred scripture. For, whereas Christ commissioned his disciples only to preach the gospel and baptize disciples or real converts, they go for preaching, praying off the sins and baptizing all that they can get willing to submit to the ordinance.

12th. They go for getting adherents to their system and to their preachers, by all the means within their power.

We go for getting adherents to *Christ*, by proclaiming the gospel as it was proclaimed by Christ and his Primitive disciples.

13th. We think the poor should not be neglected in the daily ministrations; and want none to join us but such as are volunteers, or feel it to be a duty without our persuasions or enchantments.

They seem to think that if they can only get the chance to baptize the people, it will be like administering an oath of allegiance to them*;—that they will after receiving baptism at their hand, sustain the preachers in their career: And they may almost be said to compass sea and land to make proselytes: And for this purpose they resort (as we have said) to the expedient of pious frauds, or making wilful misrepresentations especially to gain over the wealthy and those who are able to contribute of their worldly substance for the education of ministers, &c.

These are some of the characterestic distinctions between the Old School and the New School principles and practices.

But, brethren, let us not give way to a temptation to keep pace with them in making proselytes, by opening the doors of our churches, too wide for the reception of members. Already do we see the evils of getting the unconverted into the churches. It is more important that what church members we have be of the right stamp; and as brother Willis Beckham has expressed it, that they be men that will go to death in the good cause, such as do not join for fashion's sake, or to be on the big and popular side, but are willing to be of the despised few for Christ's sake and the gospel's.

We might indeed glance at the practical effect of their system on their proselytes and adherents, but we design to be brief. We will say, however, that their system and doings tend to introduce Roman Catholicism into our country, inasmuch as it tends to exalt the clergy and to depress or abolish the rights and prerogatives of the laity. This is manifest in all their peculiarities, as their presuming to have the people to do penance, by coming up and kneeling down around them in public to get absolution, and their pretending to be mediators between God and men in their declaring (contrary to the expressed sentiments of the Baptists of all former ages, and as laid down in our summary of discipline,) that the office of an evangelist exists in the present day, and that those who are evangelists are authorized to preach and baptize independently of the control of any separate church; in their adhering to their clergymen notwithstanding their knowing of instances of their wilful prevarications and falsehoods; which is precisely a principle of the Roman Catholics, who hold that a priest can administer absolution to others who is himself under mortal sin, and that the virtue and authority of his ministrations lies in his commission from the pope and not in any divine authority, or spiritual power received from God.

The religion of many of their laity is just a church-going and sacramental religion. There is but little like religion to be seen in their private lives. And although when a priest stays with them at their houses, they have him to go to duty, as they call it, numbers of them have family prayers at no other time, nor engage in religious conversation, except a little perhaps with their preacher; about church affairs, opinions, &c. Some of them do not believe in experimental religion at all, and some of them who are regular communicants are addicted to swearing in common conversation.

The most that is required of them by their leaders is, that they join the benevolent institutions of the day, that they offer to God sacrifice in money and worldly pelf, rather than that they be men denying themselves ungodliness and worldly lusts, and living soberly, righteously, and godly in the present evil world. In short, theirs is a system without a cross. If their system causes them to bear any cross at all,

*Hence they call the ordinance of baptism a sacrament, i. e. a military oath.

it is by causing contempt and anger to rankle in their bosom, that the few unpopular adherents of the Old School side should have the audacity to disapprove of their principles and doings, when the world is dancing after their pipe.

But, brethren, is this the state of the Primitive Baptists? Are they not evil spoken of, for adhering to the Old School principles? Are not your good things yet a head and to be received after your warfare here shall have ended? Are you for joining in the popular current, and merely floating down the stream, as the generality of the people and of professors seem to be bearing?

Brethren, we know that this is not the present state of the Primitive Baptists, but that they are soldiers; and are in a state of warfare. And we would say to you, Bear up a while. Forsake not the standard of the Lord Jesus. Be men of private prayer. Take to yourselves the whole armor of God. And after you shall have girded yourselves and served your divine Master a little longer he will say, Eat and drink. Luke, xii. 37. and xvii. 8. or, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. Matt. xxv. 21, 23. But as for those who say in their heart, My Lord delayeth his coming; and begin to beat the men servants and maidens, and to eat and drink, and to be drunken; the Lord of those servants will come in a day when they look not for him, and at an hour when they are not aware, and will cut them in sunder, and will appoint them their portion with the unbelievers. Luke, xii. 45, 46. Then may some be awfully disappointed, who will expect to be received on the ground that they had joined the church, and had been punctual in attending the preached word and ordinances. Lord we have eaten and drunk in thy presence, and thou hast taught in our streets, perhaps they will say. But he will say, I tell you I know you not whence ye are: depart from me all, ye workers of iniquity. Luke, xiii. 26.

THE CORRESPONDING LETTER

Of the South Carolina Primitive Baptist Association, to her sister Associations with whom she corresponds.

Dearly beloved Brethren in the Lord: You are all aware of the new movements of many of the Baptist denomination, —that they have been departing by little and little from our ancient doctrine and discipline until they have substituted another gospel than the ancient, and have nearly or altogether laid aside ecclesiastical discipline. The New School preachers began this apostacy from the Primitive faith, by first interdicting doctrinal preaching at their protracted-meetings and camp-meetings; not by denying our doctrine to be true, as that would have caused an alarm in many, and an early protesting against their doings, and a withdrawing of the orthodox from them, and would of course have proved a check on their career of proselyting. But if they disbelieved our old Calvinistic or predestinarian doctrine, they artfully and insidiously concealed it, and merely said it was inexpedient to preach it at their revival meetings, as it would tend to check and keep back the revivals that they were carrying on. The preaching, they said, must be practical, that is, must be merely respecting the people's doings.

We were loth to make a break with a people who called themselves Baptists, and seemed for a time, no doubt to be bidding them God speed, although we were sentimentally opposed to their doings. Brethren, we acknowledge that we were culpable on the side of forbearance, but we thought that it was Christian forbearance that we were exercising. We thought that the excitement that they were producing would wear itself out, and that the many apostacies of their artificially made converts that were continually taking place, would discourage the preachers, and cause them to desist from their proselyting and artificial revival course.

But our expectation in this has been disappointed. They were all the time making themselves strong enough to make a stand in opposition to us and to the old predestination or apostolic principles. By relaxing in discipline, they have got a considerable number of their man-made proselytes to continue church members or nominal professors of religion, and to stand up for them and their new measures, and oppose the doctrine of our confession of faith and oppose its advocates even so far as to excommunicate them from our churches, if they were men of influence or ministerial talents. And the rotten hearted professors (of which description of persons there will always be more or less in the visible church) that had crept into our churches before the artificial excitement or new measures were introduced, have gone over to what is now the big side and have turned

against their old pastors. And, brethren, the ungodly world at large are becoming sacramental and church going Christians; (if it be not a perversion of the term to call such persons Christians at all.) But in no wise does the world seem to be becoming any more moral than it was before. They (the people of the world) whilst they lived out of the church, used to reverence Christians and to acknowledge that they were right and that they themselves were wrong in not attending to the matter of religion. But now, the wicked who have been got into the church, seem to look on us with an evil eye, and to pretend that they are right and that we are wrong, viz. in our doctrinal views and in not contributing to the numerous lucrative and speculating institutions of the day. They hold, as you may see by our Circular Letter, that the Confession of Faith is a book of heresies and ought to be burnt. Their preachers scruple not to affirm this: and it is a maxim that holds good in all ages, that like as the priests are so will the people be.

And now, brethren, if we should any longer remain among them we should be disobeying the injunction of our Lord and Master, who says, COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins. Brethren, we are a little band, and a feeble and a despised few, living mostly in the vicinity of an institution for making parsons. Indeed the missionary runagates remind us of what was said of the locusts in Egypt in Moses' time, viz. that they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field through all the land.

Brethren, why has God permitted these evils to come upon his church? Why doubtless it is to try the faith of his own people—to prove them whether they will stand up for him against the gainsayers and against the wicked world now got into a church state,—and to keep them busy and employed in his service, so that they may find no time to loiter, and parley with sin or give way to the tempter. For we are assured that all things work together for good to them that love God, to them who are the called according to his purpose. He thus in his providence calls us to the duties of Christian soldiers and servants. He saith not yet to us, "Go, sit down to meat;" but rather, "Make ready wherewith I may sup, and gird thyself and serve me; and afterward thou shalt eat and drink. Luke, xvii. 7, 8.

If God is the governor of the universe, and we are correct in our view with regard to his end and object in permitting the temporary reign of such an evil in the visible church, our course is obvious:—We should stand at our posts. We should endeavor to acquit ourselves as good soldiers in his cause—to be men of spiritual fervor and of practical religion: and let it be our endeavor that it may be said of us when we get to heaven, These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. These are they which were not defiled with women or false churches: for they are virgins (that is, are not defiled with scandalous sins or false opinions.) These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

Brethren, let us endeavor to love one another with a pure heart fervently. Let our love be without dissimulation. Let us abhor that which is evil and cleave to that which is good, and be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. None of these things are we to look for in hypocritical or New School professors. Therefore we ought to let them abound in us, according to our abilities; and to let our light so shine before others, that they beholding our good works may glorify God in the day of visitation. Therefore, beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. And to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

With sincere regard and affection, we are, dear brethren, yours in the fellowship and bonds of the gospel.

ASA BELL, Moderator,
JOHN L. SIMPSON, Clerk.

Printed at the Office of the Primitive Baptist, Tarborough, N. C.

MINUTES OF THE
So. Carolina Primitive Baptist Association,

As her second meeting, which was held at Bethsaida church, commencing on the 9th of October, 1841, and continuing to the 11th.

The introductrory sermon was delivered by brother Asa Bell, from the 1st chapter of John, and part of the 39th verse. The words were these: Come and see.

Repaired to the school house to carry on the business of the Association: and, after prayer by brother Hill, prepared to receive the letters. Appointed brethren W. Nelson and D. Wooten to read the letters.

CHURCHES.	DISTRICTS.	POST Office.	MINISTERS & DELEGATES.	Baptised.	Rec. by let'r.	Dis. by let'r.	Restored.	Excomm'd.	Dead.	Total.	Contributions. dls.	cts	Dists of Preaching.	By whom supplied.
25 Mile Creek,	Fairfield,	Taylorsville,	Asa Bell, Isaac Perry,	2					1	18	62		1	A. Bell.
Jackson's Creek,	Richland,	Columbia,	Daniel Wooten, A. Campbell,		2				1	28	25			
Crooked Run,	Fairfield,	Brown's,	Marshal McGraw, Vincent Bell,	2			1		2	36	00		3	M. McGraw.
Ararat,	Fairfield,	Cookham,	J. L. Simpson, J. Vaughn,	2	2			3	1	24	00		4	M. McGraw.
Mount Olivet,	Darlington,	Effingham,	Amos Hill, J. Good,	2	2					21	18			Hill—Good.
Colonel's Creek,	Richland,	Columbia,	J. B. Higgins, Wm. Higgins,	2	3			1	3	85	50			J.B Higgins
New Salem,	Darlington,	Effingham,	J. Langston, E. B. Smith,			4			2	13	50			
Bethsaida,	Kershaw,	Camden,	W. Nelson, J. Jackson,	1					1	22	00			D. Wooten.
				9	7	4	5	6	8	247	8	05		

Elected brother Asa Bell moderator, and brother J. L. Simpson clerk.

Read the Rules of Decorum.

Appointed two committees, one of finance and one on requests and queries. First, a commitee of finance, viz. Amos Hill, Wm. Nelson.

Second, a committee on requests and queries, viz. M. McGraw, J. B. Higgins, D. Wooten and J. Vaughn.

Appointed messengers to the Fork Shoal Association, viz J. Vaughn and Wm. Higgins, and brother Wm. Nelson to write the letter. Appointed brethren to correspond with the Springfield Association, viz. M. McGraw and V. Bell, and brother D. Wooten to write the letter. The same committee appointed on requests and queries are appointed to examine the Circular letter, and amend it if needed.

Appointed brother D. Wooten to write the next Circular letter.

Appointed the delegates of this church with J. Vaughn, L. Morris, and J. Langston to arrange the preaching for the following day.

After prayer by brother Nelson, adjourned till Monday 10 o'clock.

The Sabbath was spent in preaching to a very large and attentive congregation; and we hope from the feeling manifested, that the spirit of the Lord was with us; and we hope the seed sown on that day, will take root downward and bring much fruit to the glory of God.

Monday, 10 o'clock, the Association met according to adjournment. And, after prayer by brother J. B. Higgins, proceeded to the business of the Association.

Read the Minutes that were made on Saturday. Called the names of the delegates Called for the report on requests and queries, and the committee reported that they found nothing worthy of attention; only the request of the New Salem church, for the Association to be held with their Church at her next meeting; which we grant unto them, and will convene on Saturday before the third Sabbath in October, 1842.

Read the letter of correspondence to the Fork Shoal Association, and received the same.

Called for and received the letter to the Springfield Association.

Resolved, that we read our constitution at the commencement of every session of this body.

Called for, read and received the circular letter.

Called for the report of the committee of finance, and they report that they have received eight dollars and 6 cents from the churches for Minutes, which we place in the hands of the clerk.

Received and took up a petition from brethren Lewis Cook and John Young, formerly members of the Bethsaida church, stating their aggrievances against said church; and, after mature deliberation, agreed and appointed a committee to visit the church and labor with both parties to bring about a reconciliation between them. And therefore we appointed brethren J. B. Higgins, Vincent Bell and M. McGraw to visit them on the Saturday before the first Sabbath in November next.

Resolved, that we recommend to the churches composing this body, that they endeavor to procure and keep in hand a church fund in order to defray the expenses of our corresponding messengers to other Associations.

Resolved, that we appoint brother Asa Bell to preach the next introductory sermon, and in case of his failure, brother M. McGraw.

Resolved, that we agree to fill all the fifth Sundays in our Associational year with union meetings, commencing at Colonels's Creek, to begin on Friday before the fifth Sunday in this month.

We, the South Carolina Primitive Baptist Association, would return our sincere thanks to God, and the church and vicinity of Bethsaida church, for their kind and hospitable treatment during our session. We feel thankful to Almighty God, for the peace and harmony that prevailed among us during our meeting.

ASA BELL, Moderator.
John L. Simpson, Clerk.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association to the churches they represent sendeth Christian salutation.

DEAR BRETHREN: The revolving wheels of time have rolled the period in which it is your right to expect our annual address. The foundation of our address to you, from which we intend to make a few remarks, may be found on record in the 24th ch. 31st v. of our Lord's gospel recorded by St. Matthew. The passage reads thus: And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

We believe, brethren, when our Lord spake these words, though he was yet in the flesh, he had reference to his second coming, viz. to judge this world in righteousness. Then looking forward to the other world, we will see a great gathering by the angels, which will be despatched from heaven, and they shall come clothed with power sufficient to raise the dead and gather together the whole posterity of Adam. We here see these angels are to be sent by the consent and power of God, and that too with a great sound of a trumpet; and at the sound of this trump the nations of the earth shall come forth. And thus we understand from this text, that the redeemed of the Lord shall first be gathered together; for mind the text says, his angels shall gather together his elect from the four winds, from one end of heaven to the other.

In the first place, we shall consider, the great events that shall take place, when these shall be sent forth at the sound of the trump of God. Then it must be, brethren, that we must all appear to give an account for our stewardship whilst here; and not only so, but the whole family of Adam will be there. Rev. 20th ch. 12th v. And I saw the dead, small and great, stand before God. And there, we believe, will be a wonderful mixed multitude, such as never was seen before. For there will be a mixture of saints and of sinners, in the generations then alive; besides all the saints and sinners in former generations, will rise up amongst them. Oh, what a wonderful assembly of saints and sinners will there be in these our United States, and what will these our United States be, when compared to the whole family of Adam. But this innumerable concourse of people will quickly be sentenced to their places of final abode. Then the saints shall immediately be caught up to meet their Lord in the air. But the wicked must hear that sentence pronounced against them, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.

Oh, brethren, when our Lord and Saviour does come again, he will put an end to this world, for the earth and the works thereof are to be burnt by fire. 2 Pet. 3

ch. 10 v. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Yes, brethren, the first appearance of him will put an end to the business of this world. All trades and employments and worldly diversions will be dropped in a moment and for ever.

Then the wearied shepherd will not give another cry, or a look towards his flock; though some of them strayed from the fold. And the shepherds of Christ's mystical sheep will submit their flocks into the hands of him who is able and willing to save them with an everlasting salvation. Neither will the ploughman make out his begun furrow, nor will the huntsman pursue his game one step further. And ere the Son of God quits this world, he will put an end to it, by the general conflagration, viz. by setting it on fire. Then shall the mountains and vallies be consumed to ashes, rocks and hills shall melt away, the moon shall be turned into blood, the sun shall not give his light, and the stars of heaven shall fall as a fig tree shaken of a mighty wind casts her untimely figs. So shall the coming of the Son of man be. Again. These angels shall be sent with a great sound of a trumpet, and we believe at the last loud sound the Son of God will appear in his glory, seated on his great white throne. Then, brethren, we believe all the redeemed of the Lord, will shout for joy, seeing their Lord seaten on a throne of his own glory. He then, like a good shepherd that divideth his sheep from the goats, will put the sheep on the right hand and the goats on the left. Then he shall say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then he will say to those on his left hand, Depart, ye cursed, into everlasting fire, &c.

We discover, brethren, this glory here spoken of was prepared from the foundation of the world. For whom was it prepared? We believe for all the elect, and not another one. For mind, the angels that are spoken of in the text, are to gather together his elect from the four winds, from one end of heaven to the other. We hear Paul saying, Rom. 8 ch. 30 v. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Again, we hear Paul saying, Rom. 11 ch 7 v. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. Again, hear the words of our text: And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect.

We don't believe when the elect are gathered together there will be any distinction amongst them. For it is said, Jesus Christ will present his bride before his Father without spot or wrinkle. These are they that have borne his image, these shall not be forgotten, though they have been once neglected and evil spoken of. Though some of them have lain long in their mother dust, and have been forgotten by all living, yet Jesus Christ has not forgotten them. He was himself once in a low condition. But he shall appear in glory, and so shall they also appear with him. All the reproach that was cast on them will then be wiped off for ever. He will then own them as his, before his Father and the holy angels. He, i. e. Christ, is to bring them into his Father's house, there to dwell for ever more; and therefore he owns them before his Father. Why? because they come thither only in his right. Then they are to become the companions of angels for ever, and this is the recommendation of them to the company of angels, viz. that they are the servants of Christ.

Again. The grounds of his special property in them, shall then be opened and appear. Again. They shall be mine, saith the Lord of hosts, in that day when I come to make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then they are his by his Father's gift to him, his by purchase, his by his own consent, his by the participation of his spirit and spiritual marriage, his spouse and the members of his mystical body. Again, we also discover in the separating the elect from among the wicked, those found alive will be found as the tares amongst the wheat, in the parable; and those in their graves will be found lying among the wicked too. But at the sound of the trumpet, they shall all come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. And then those redeemed out of all kindreds, tongues, nations, and people, and

who have had to adopt the language of old, and say, Wo is me, that I sojourn in Meshech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. Ps. 120 5 6 v.

Yes, brethren, these elect of God are scattered throughout this wide world; and there are but few places can show, but as it were a remnant at a time. But at his second appearance, the eastern and the western saints, the northern and the southern saints, shall all be gathered into one glorious company. The evening of the world is come, and the flock of Christ have all got safe home. Then, brethren, we will all sing redeeming grace and dying love. All trouble and sorrow will be forever gone, sickness and death will be passed away, and all the redeemed of the Lord shall enjoy his peaceful presence for ever and ever. And again, he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other

Here, brethren, we discover his i e Christ's angels are to gather together his elect. We believe the very ones the Father, Son, and Holy Ghost covenanted together for the salvation of, and grace given to, in Christ Jesus from the foundation of the world. Here is something savours of election. Again, we hear St. Paul saying, Eph. 1 ch. 11 v. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

We believe, brethren, all those whom God hath predestinated unto life, and those only, he is pleased in his own appointed and accepted time, effectually to call, by his word and spirit, out of that state of sin and death, which they are in by nature. Christ enlightening their minds spiritually and savingly to understand the things of God. Again, Acts, 26 ch. 18 v. to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins. Acts, xxvi. 18. God has said he will take away the heart of stone, and give unto them an heart of flesh. And we believe he renews their wills by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ. Yet they are made willing by that grace given them.

Here we see grace is given in the effectual calling of God, and when God calls one of his elect sheep that he chose in his Son before time began, they are made by grace to hear his voice. This is what we understand to be the effectual and special calling of God's free and special grace alone, &c. We don't believe it was from any thing that was foreseen in man, who is altogether passive therein, until being quickened and renewed by the holy spirit, he is thereby enabled to answer this call, and to embrace this grace offered and conveyed in it. 1 Cor. 2 ch. 14 v. But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

Again, we hear Paul saying, Rom. 8 ch. 7 v. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So, brethren, we see while a man is in a carnal state, he is at enmity with God. Now the natural man cannot see that it is impossible for him to do any thing that is good in the sight of God, but he thinks he does more good things and knows more about the things that pertain to the spirit, than him that has been taught of the spirit; forgetting that they are comparable to the idols, of which it is said, they have eyes and see not, and ears and hear not, and hearts but don't understand.

These are some of the reasons why we see so many unrenewed men and women stumbling at the doctrine of election, and even hear men who are accounted spiritual guides, while pretending to preach say, if the doctrine of election be true, we might take away the Bible, for they had no use for it. Now it seems as if such men had forgotten what Christ and his apostles had said about this doctrine. We hear one of them saying, 2 Tim. 1 ch. 9 v. Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.

Here, brethren, is some of that despised doctrine, which carnal professors call a mystery, and for our holding which doctrine cease not to say, we who profess to believe in the doctrine, believe that idiots and infants are forever lost. But we are persuaded if these people, (who profess to be preachers,) were called on for proof of these accusations of theirs, they could give none. Brethren, we would here say to our accusers, we disavow the doctrine they

accuse us with; for we believe infants who die in a state of infancy, are regenerated and saved by Christ through the spirit who worketh when and where and how he pleaseth. And thus we believe all other elect persons who are incapable of being outwardly called by the ministry of the word are saved, viz. they are regenerated and saved by the blood of Christ. We believe these are a part of the elect that are spoken of in our text. And these at the sound of the alarming trump, will come forth. Though their little dusts have lain long in their graves, yet at that alarming sound of the angels their little bodies will come forth and be re-united with that soul that has been enjoying felicity in the ocean of God's love, for perhaps hundreds and thousands of years.

Ah, brethren, if we are so blest as to ever reach those blest mansions above, we there shall see our blessed Saviour, Jesus Christ, who bled and died on the cross that he might save us. And not only so, brethren, but we shall meet with all our kindred saints and elect babes that have long gone before us, and then all the redeemed of the Lord will join in a song of allelujas to God and the Lamb for ever. Then, brethren, seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness. Let us consider him who endured such contradiction of sinners against himself, and that for his chosen and covenanted ones.

Then, brethren, let us endure hardness as good soldiers, looking forward to that day when we shall see all the elect of God set free; free from sickness, sorrow and pain, free from persecution, free from hardness of heart and stupidity of mind. Let us remember, brethren, our blessed Saviour was thus tempted; yea, he was not only tempted, but persecuted by false professors and that even unto death. But, brethren and sisters, you have not yet resisted unto blood striving against sin. If we endure chastisements, then God dealeth with us as with sons. And we would say to you, bear up a little longer, and your warfare shall be ended. Yea, be strong in the Lord and in the power of his might, and be wise as serpents and harmless as doves. Mat. x. 16. ASA BELL, Moderator.

John L. Simpson, Clerk.

Office of the Primitive Baptist, Turboro', N. C.

MINUTES

OF THE

So. Carolina Primitive Baptist Association,

AT HER THIRD MEETING,

Which was held at New Salem church, Darlington Dist. commencing on the 15th of Oct. 1842, and continuing to the 17th.

The Introductory Sermon was delivered by brother Marshal McGraw, from Deuteronomy, 32nd chapt. and 9th verse: For the Lord's portion is his people, Jacob is the lot of his inheritance.

Repaired to the school house to carry on the business of the Association, and after prayer by brother Amos Hill, prepared to receive the letters. Appointed brethren Jno. Timmons and Stephen Jones to read the letters.

Appointed brother Stephen Jones, Moderator; and brother George Simpson, Clerk.

Called for corresponding letters of sister Associations, when brother Moses Daniel appeared from Springfield Primitive Baptist Association, Georgia, with letter and packet of Minutes. Read and received the letter, and extended to brother Daniel the right hand of fellowship.

Query, from Crooked Run church. Are the words committee & resolved scriptural or legislative? If not scriptural, should they appear on the face of our Minutes. Moved and seconded, that the word agreed be adopted in the place of committee and resolved.

Collected $5 for printing our Minutes.

After prayer by brother Daniel Wooten, adjourned till Monday morning 10 o'clock.

The Sabbath was spent in preaching to a very large and attentive congregation; and we hope from the feelings manifested, that the spirit of the Lord was with us; and we hope the seed sown on that day, will take root downward and bring much fruit to the glory of God.

Monday, 10 o'clock, the Association met according to adjournment; and, after prayer by brother Marshal McGraw, proceeded to the business of the Association.

Appointed messengers to the Fork Shoal Association, viz: Vincent Bell and L. J. Vaughn, and in case of failure of either, brother Lewis Perry; and brother Daniel Wooten to write the letter. Appointed messengers to the Springfield Association, viz: brethren Marshal McGraw and Daniel Wooten, and in case of failure, brother George Simpson; and brother Marshal McGraw to write the letter.

Agreed to appoint union meetings as follows: 1st, at Crooked Run, to commence Friday before the 5th Lord's day of the present instant; at Colonel's Creek, Friday before the 5th Lord's day in January, 1843; at Mt. Olivet, Friday before the 5th Lord's day in May; at Bethsaida, Friday before the 5th Lord's day in July; and that the brethren unite their efforts to bring about a reconciliation with the last named church.

Called for, read and received the Circular Letter.

Appointed brother Stephen Jones to write our next Circular Letter.

Agreed that our next meeting be held with the Crooked Run church, (Fairfield district,) to commence Saturday before the 2nd Lord's day in November, 1843; and brother Jones to preach the Introductory Sermon, and brother Hill his alternate.

Called for, read and received, Corresponding Letters to sister Associations, and handed them over to the messengers.

On motion agreed, that we request brother E. B. Smith to revise our Minutes for the press, and forward them on to the Publisher of the Primitive Baptist for publication.

We, the So. Carolina Primitive Baptist Association, would return our sincere thanks to God, and the church and vicinity of New Salem church, for their kind and

MINUTES

OF THE

South Carolina Primitive Baptist Association,

AT HER SIXTH ANNIVERSARY, HELD WITH THE

BETHSAIDA CHURCH, KERSHAW DISTRICT, S. C.

Commencing Saturday before the first Lord's day in October, 1845.

1st. The Introductory Sermon was delivered by Bro. D. Wooten, from St. John, 14th chap. part of 6th verse: "I am the way, and the truth, and the life."

2nd. After intermission, repaired to the school house, called and read the letters from the churches, and enrolled the names of the delegates.

3rd. Opened a door for the reception of newly constituted churches, and Pilgrim's Rest came forward with delegates and letter, and was unanimously received.

4th. Elected Bro. M. McGraw, Moderator, and J. L. Simpson, Clerk.

5th. Called for corresponding letters from sister Associations, and a petitionary letter for correspondence from Bear Creek Association, N. C., by the hands of their messengers, brethren George Little, Hosea Pressler, Wm. M. Rushing, and Obed. H. Sinclair, was handed in and joyfully received, by the Moderator giving them the right hand of fellowship and inviting them to a seat with us.

6th. Read our Constitution and Rules of Decorum.

7th. Agreed that we discuss all requests and queries in the body.

8th. Appointed brethren W. Nelson, Kirkland D. Wooten, H. Price, and J. Mickle, to arrange the preaching to-morrow.

9th. Adjourned till Monday morning, 9 o'clock. Prayer by Bro. Rushing.

10th. The Sabbath was spent in preaching to a very attentive congregation; and we trust the good seed sown on that day will produce a copious harvest to the glory of God.

11th. Monday morning, 9 o'clock, met according to adjournment, and after prayer by Bro. Pressler, commenced the business of the Association.

12th. Read the Minutes of Saturday, and called the names of the delegates.

13th. Appointed messengers to sister Associations, viz. to Springfield, brethren McGraw, V. Bell, W. Nelson, D. Duncan, and J. Mickle to write the letter. To the Lexington, V. Bell, J. C. Lucas, J. L. Simpson, Bro. V. Bell to write the letter. To Bear Creek, D. Wooten, W. Nelson, A. Hill, V. Bell, M. McGraw; Bro. M. McGraw to write the letter.

14th. Called for, read, and adopted the Circular Letter.

15th. Appointed the next meeting of this body to be held with the Beaver Dam church, Kershaw district, 12 miles west of Camden, to commence, by divine permission, on Saturday before the 2nd Lord's day in Oct. 1846; Bro. V. Bell to preach the Introductory Sermon, and Bro. A. Hill his alternate.

16th. Appointed union meetings as follows, viz. 1st. at Colonel's Creek, on Friday before the 5th Lord's day in November next; 2nd, at Mount Olivet, Darlington district, in March, 1846; 3rd, at Pilgrim's Rest, Lexington district, in May; 4th, at Big Creek, Anderson district, in August.

17th. Called for, read, and approved letters of correspondence to sister Associations, and handed them over to the messengers.

18th. Received $8 15 for the printing of our Minutes, and handed it over to the Clerk.

18th. Agreed to publish a letter written by Elder James Osbourn, directed to the S. C. Primitive Baptist Association, with the Minutes of this session.

19th. Agreed that we adopt the N. C. Sonnets, as the standard Hymn Book of this Association.

20th. Agreed that Mr. George Howard be directed to print our Minutes in the Primitive Baptist paper, & forward as many as he can to each church for their money.

21st. Appointed Bro. W. Nelson to write the next Circular Letter, and Bro. V. Bell his alternate.

22nd. Requested Bro. M. McGraw to prepare our Minutes for the press, and request the Constitution and Rules of Decorum to be printed with these Minutes.

23rd. On the suggestion of the Crooked Run church in her epistolary communication, agreed to take up and reconsider the queries sent last year by that church to the Association.

First Query. Suppose a member of a New School church, who has been baptized by a New School preacher since the fellowship has been broken between us and them, and the division has occurred, were to propose to connect himself in his immediate fellowship with an Old School church, would it be consistent with church order and the principles of the Old School Baptists, to receive him without his being baptized again?

The Association agreed to the following items in reference to said query:

1st. Agreed, that the reason we gave a negative answer to this query was, not that the New School preachers do not administer the ordinance of baptism according to the Primitive and apostolic mode; but because we consider that they do not receive candidates to church ordinances after the due order: (of course that goes to make theirs not a church of Christ.) Forasmuch as the wholesale manner of receiving members at their protracted meetings and camp meetings is virtually equivalent to receiving them without pretending to require a profession of repentance and faith; and their asking for church membership a few leading questions when pretending to examine them with regard to their experimental knowledge of religion, is a mere pretence to conform to the old established principles of the Baptists in that particular: and forasmuch as that we who call ourselves Primitives, being professedly God's people, and continued by him in this world, we know not for what other purpose than to oppose innovations and errors, and vindicate truth and gospel order; therefore we thought it our duty publicly to set our faces against their irregularities and disorders.

Agreed 2nd, that the answer to the query should have been more full in the Minutes of last year, and reasons assigned why we answered it as we did; and that the practice which that answer was intended to recommend was, that in case a candidate who had been baptized by a domestic missionary, (what they call an evangelist,) or a New School Baptist preacher, since the division occurred, were to present himself to an Old School church for reception among them, he would be brought under examination before the church, touching his experimental knowledge of religion; and that if the church approved the candidate in that respect, he be baptized again by a regular administrator.

Agreed 3rd, that the Baptist Associations have always claimed the privilege of withdrawing fellowship from all those, (even though within their body,) who walk disorderly or become heretical or

unsound in principle; yet such bodies act within their sphere, only when they act as advisory councils; and that they "should "not presume to impose their sentiments "on their constituents under pain of ex-"communication, nor anathematize those "who do not implicitly submit to their determinations": a conduct this that "would "be nothing less than spiritual tyranny, and "better comport with the arbitrary spirit of "popish councils than with" the pretensions and character of a Primitive Baptist Association, composed of the representatives of independent churches owing subjection and obedience to Christ alone.

24th. Agreed that the delegates from the Crooked Run church have leave to withdraw the second query.

25th. Agreed that we return our thanks to God and the people of this vicinity for their kind hospitality to us during this meeting.

26th. After prayer by the Moderator adjourned.

MARSHAL McGRAW, Mod'r.
J. L. SIMPSON, Clerk.

CONSTITUTION

Of the South Carolina Primitive Baptist Association.

Whereas we, the Primitive Baptist churches, having disclaimed fellowship with the new schemes and principles of the day; feeling it our duty as well as our great privilege to unite in an associate capacity, have agreed to the following rules of confederation; holding believers' baptism by immersion, and laying on of hands in ordination; holding particular election of grace by the predestination of God God in Christ; effectual calling by the Holy Ghost; free justification through the imputed righteousness of Christ; and progressive sanctification through God's grace and truths, as is declared in the scriptures of the Old and New Testaments, which we believe contain a perfect rule for both faith and practice; and final perseverance of the saints in grace; and the resurrection of our bodies after death; and life without end.

Article 1st. We take the only true and living God to be our God; three persons, Father, Son, and Holy Ghost.

Art. 2nd. We take the holy scriptures of the Old and New Testaments, as the revealed mind and will of God, to be the rule of our faith and practice; believing that nothing can be added to them that can aid the spread of the gospel.

Art. 3rd. This Association shall be known by the name of the South Carolina Primitive Baptist Association, and shall be composed of two members from each church in our union, and they should be such as the churches think best qualified to represent them.

Art. 4th. The delegates shall present letters certifying their appointment by a Primitive Baptist church, with the numbers of their church as usual; and they shall be entitled to a seat with us, provided they do not violate the rules further laid down in this Constitution.

Art. 5th. The Association shall have a Moderator and Clerk, chosen from among themselves by the suffrage of the members present; and they shall continue in office till the next Association is formed.

Art. 6th. The Association thus formed shall have no power to lord it over God's heritage, nor shall they have any ecclesiastical power over the churches, nor shall they infringe any of the internal rights of any church in this union; they shall be considered only an advisory council, of no higher judicature than the churches.

Art. 7th. The Association when organized, shall be governed by a regular and proper decorum.

Art. 8th. New churches may be admitted into this union, who shall petition by letter and delegates; and upon examination (if found orthodox and orderly) the Moderator shall manifest their reception by giving the delegates the right hand of fellowship.

Art. 9th. Every query sent by the churches shall be deliberated, and every motion seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Art. 10th. The Association shall endeavor to furnish the churches with the Minutes of their proceedings; each church contributing voluntarily for that purpose, shall be furnished with the number of Minutes in proportion to their money.

Art. 11th. The Minutes when printed shall be regularly filed by the Clerk, and shall be kept by him for the use of the Association, and he shall endeavor to have said book present at each session.

Art. 12th. The Minutes of the Association shall be read (and corrected if need be) and signed by the Moderator and Clerk before the session rises.

Art. 13th. Amendments to this constitution may be made at any time when two-thirds of this body think necessary to do so.

Art. 14th. The Association shall have power as follows, (viz.) 1st, To provide for and preserve inviolably a chain of union among the churches, and to give them all necessary advice in matters of difficulty, and inquire into the cause why the churches fail at any time to represent themselves in this union. 2nd, To appoint any member or members by and with his or their consent, to transact any business they may see necessary, consistent with this constitution. 3rd, To withdraw their fellowship from any church in this union, which violates the rules of this Association, or deviates from the orthodox principles of religion. 4th, To invite any of the distant Primitive Baptist brethren in the ministry as assistants in their deliberations who may be present at their sitting. 5th, The Association shall have power to adjourn themselves to any future time and place they think most proper and beneficial.

Art. 15th. Any church petitioning for a letter of dismission, on being found orthodox and orderly their request shall be granted.

Art. 16th. All letters of dismission shall state the faith the church is of, and say they are regularly dismissed from us when joined to another Association of the same faith and order.

Art. 17th. No person of other denominations shall sit in council with us, neither shall any leading question on the State Convention and its kindred institutions be discussed in our Association.

RULES OF DECORUM

Of the South Carolina Primitive Baptist Association while in Conference.

1. The Association shall be opened and closed by prayer.

2. A Moderator and Clerk shall be chosen by the suffrage of the members present.

3. The Moderator shall be deemed a judge of order, and shall have a right to call to order at any time: But any member not satisfied with his decision on a point of order, may appeal to the Association on the same day, but not at any other time.

4. It shall be the duty of the Clerk to make out and keep a regular record of the proceedings of the Association, and to preserve a regular file of the Minutes.

5. In no case is the Moderator entitled to vote except only in a tie.

6. All motions seconded shall be first attended to, except there be postponed business; then *it* shall be first.

7. But one shall speak at a time, and he shall rise to his feet; nor shall he speak more than three times on the same subject without leave of the Association.

8. There shall be no reflections cast on a brother for speaking nor while speaking, unless he depart from the subject; then it shall be the duty of the Moderator to call him to order.

9. There shall be no whispering by the members, or leaving of their seats, except in cases of necessity; and then it must be by leave of the Moderator.

10. The term *brother* shall always be used in speaking in conference.

STATE OF THE CHURCHES.

Ordained preachers names are in SMALL CAPITALS—licensed, in *italics*. The first column shows the number that have been baptized during the past year—the 2nd,

those received by letter—3rd, by disavowal of New School principles—4th, restored—5th, dismissed—6th, dead—7th, excommunicated—8th, total number—9th, contributions for Minutes—10th, days of preaching.

Churches	Districts.	Post Offices	Ministers and Delegates.	Bapt'd	R. by let	R'y dis	Reslo'd	Dism'd	Dead.	Excom.	Total.	Com.	M	D. of p.
25 Mile Creek,	Fairfield,	Taylorsville	No representation,									50		
Jackson's Creek,	Richland,	Columbia,	No representation,									50		
Crooked Run,	Fairfield,	Brown's,	Marshal McGraw, J. Mickle,			1					37	1 00		
Ararat,	Fairfield,	Cookham.	J. L. Simpson, W. Beckham,	1				1			48	1 00	4	2
Mt. Olivet,	Darlington,	Pleas't V'w,	A. Hill, A Hill, Junr.			1			2		17	75		
Colonel's Creek,	Richland,	Columbia,	Charles Frost,							1	62	35		
New Salem,	Darlington,	Effingham,	L. Morris, W. Sammon.	3							14	50	3	
Behsaida,	Kershaw,	Camden,	*W. Nelson*, S. Kirkland,								12	1 00	2	
Crane Creek,	Richland,	Columbia,	V. Bell, H. Price,						1		8	50	4	
Beaver Dam,	Richland,	Camden,	D Wooten, R W. Warren,					1			16	75	3	
Big Creek,	Anderson,	Stantonville	D. Duncan, F. Eubanks,	2				4			21	50		
Pilgrim's Rest,	Lexington,	Lex'n C. H.	*J. C. Lucas*, D. J. Lucas,	1	1	6					45	1 00		1
				6	3	8		5	4	22	272	8	35	1

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association, at her sixth annual meeting, convened with the Bethsaida church, from the 4th till the 6th October, 1845, to the churches they represent sendeth Christian love.

Beloved Brethren: After our usual manner we again address you by way of a Circular Letter. But we fear that the custom of addressing the churches by way of circulars is of so long standing, that they are looked for by you more as a form, than through an earnest desire for instruction in righteousness.

Beloved brethren, "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" Then how necessary it is for us to make the word of God the man of our counsel, and the guide of our conduct?

We have selected a passage of scripture as a foundation for our present address which is this: "Thou shalt not plough with an ox and an ass together." Deuteronomy, 22nd, 10th. We find that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2nd Tim. 3rd. 16th, 17th. In this passage we learn that there is no scripture given in vain, but that "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19th. 7th. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12th. 13th. And on this occasion we are commanded, saying, "Thou shalt not plough with an ox and an ass together."

There being five paragraphs at the beginning of that many verses, each verse constituting a law, or command, we cannot gather any train of ideas from the foregoing passages, or from the context; we must therefore take up the passage as it stands on record.

We believe that the Mosaic economy was a dispensation of types and shadows, pointing to something under a gospel dis-

pensation, and that all the sacrifices and offerings pointed to Jesus Christ and his church, they being but one. St. John, 17th, 21st, 22nd, 23rd. And as the whole human family is set forth under two general characters, the saint and the sinner, the just and the unjust, the church of Christ and the church of antichrist, we believe the ox and the ass set them forth to a fraction.

The ox clearly sets forth or represents Christ and his church every way. He comes into the world by a clean lineage; and Jesus came into this world by the power of the Holy Ghost, and is called "That holy thing." St. Luke, 1st. 35th. And the members of Christ's mystical body, that is, the church of Christ, come into the world individually under the covenant of grace, and are of the promised seed. (Romans, 9th, 8th.) That is, "they which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed." "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isaiah, 53rd. 10th. In short, the ox is clean in every shape. God commanded the Israelites to offer the ox in sacrifice to God, and it is said, "when thou (God) shalt make his soul (Jesus Christ) an offering for sin." Isaiah, 53rd. 10th. Thus we see both the ox as the type, and Christ as the antitype was sacrificed for sin.

The Israelites were commanded to eat the ox, and Jesus says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." St. John, 6th, 53rd. And as the ox parts the hoof and chews the cud, when the sinner forsakes or is drawn from the crooked ways of sin and folly, as it were he parts the hoof, and frequently feasts his soul on the bread of eternal life by faith in the same promise of God. Or the ox in this respect sets forth the church of Christ when, after she has been led off from the word of God by the church of antichrist, (or the asses of the present day,) she obeys the injunction of her Lord and master and comes out from among them. And if the ox loses his cud he becomes very sick and will finally die, unless he gets another to answer its place; so if the child of God loses the promises of God, how sick his soul becomes. But thank God we have a good and a skilful physician always at hand, and his word is so richly stored with promises, and he always administers timely relief to the truly penitent, and has said, "I will never leave thee, nor forsake thee." "In a little wrath I hid my face as it were for a moment, but my loving kindness I will not utterly take away from you." And as the ox could not be sacrificed to God without some expense and cost to the owner, so "we are redeemed by the precious blood of Christ, as of a lamb without blemish and without spot." And seeing these things are so, we should not consider any sacrifice of carnal appetite or worldly pleasure too great for us to make to the glory of God, and the prosperity of Zion.

The ass is an unclean beast in every shape. He is a stupid animal at best. He does not chew the cud nor does he part the hoof, and yet he feeds on grass as the ox, thus plainly representing the church of antichrist. They are unclean in every shape, not being "children of promise, but of the flesh." Christ says, "I pray for them: (the children of promise:) I pray not for the world; but for them which thou hast given me; for they are thine. And not being illuminated by the divine spirit they are so stupid that Christ says to them: "Why do ye not understand my speech? even because ye cannot hear my words. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." St. John, 8th. 43rd, 44th. Thus we see the church of antichrist is so stupid that they cannot hear the words of Christ with the ear of the understanding. "Having ears they hear not, and eyes but they see not, and hearts but they do not understand." And being of their father

the devil they are like him, never having departed from the crooked ways of sin and folly. They may say as the people of old said: "For we have made lies our refuge, and under falsehood have we hid ourselves." Isaiah, 28th. 15th. "For they being ignorant of God's righteousness, and going about to establish their own righteousness." They make a flaming profession of the religion of Jesus, and feast their carnal souls thereon. "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them, for with their mouth they do show much love, kut their hearts goeth after their covetousness." Ezekiel, 33rd. 31st. "But in vain do they worship me, teaching for doctrines the commandments of men." St. Matth. 15th. 9th. "Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." St. Matth. 15th. 14th. "For God shall bring every work into judgment, with every secret thing whether it be good, or whether it be evil." Eccl. 12th. 14th. And if they lose their profession by apostacy and exclusion from the church of Christ, (even justly,) how it inflames their wrath against those that have dealt honestly with them on the side of God and truth. And their refuge is so large that they will say or do any thing to gain popularity or wealth, or make their cause appear fair before men. "When the overflowing scourge shall pass through, then ye shall be trodden down of it. For the bed is shorter then that a man can stretch himself on it, and the covering narrower then that a man can wrap himself in it." Isaiah 28th, 18th. 20th. Even reason itself teaches us that we should not yoke two pointed opposites to plough in the gospel field, and how much more should we adhere to the command of God? Judge ye.

We believe that ploughing here sets forth the using of the means for the spread of the gospel, such as preaching, prayer, church discipline, as well as all other means warranted in the word of God. "The field is the world, the good seed is the children of the kingdom; but the tares is the children of the wicked one; and the enemy that sowed them is the devil." St. Matth. 13th. 38th. "Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown; and the fruit of thy vineyard be defiled. Thou shalt not wear a garment of divers sorts, as of woolen and linen together." Deut. 22nd. 9th, 11th. And we are exhorted, "Break up your fallow ground and sow not among thorns." Jeremiah, 4th. 3rd. Again, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord till he come and rain righteousness upon you." Hosea, 10th, 12th. And shall we presume to trample on the command of God, by yoking the church of Christ and the church of antichrist together, when they are two pointed opposites? Or, shall we sow the vineyard (or church of Christ) with divers seeds? And yet some will sow the communion table with different denominations. And if this should become a general thing in the visible church, the result will be the fruit of the vineyard will be defiled, and not such as the gospel produces. Real Christians thus situated must give way some and consent to doctrinal sentiments pointedly opposed to those revealed in the gospel, and thus the faith required of those who would be united to the visible church will be reduced to a historical or theoretical faith. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with belial? or, what part hath he that believeth with an infidel?" 2nd Cor. 6th, 14th, 15th. "Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Wo unto them that are wise in their own eyes, and prudent in their own sight!" Isaiah, 5th. 20th, 21st. "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way."

Hosea, 10th. 13th. And shall we fly in the face of the authority of heaven, and plough with an ox and an ass together? God forbid.

And they will not only yoke the different denominations at the communion table, but also in the sacred stand and sow the same church (if it should be called a church) with divers seeds. And not only so, but in their monied societies they will yoke not only the ox and the ass together, but will add the horse and the mule, (or all denominations) and even take some species that have never been accustomed to the yoke, we say the dog and the sow, (or the people of the world.) "For the dog has turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2nd Peter, 2nd. 22nd. And being thus united in the moneyed, and unscriptural societies, (or refuge of lies,) and teaching for doctrines the commandments of men, they place a profane swearing man at the head of it and style him, "*Mr. President;*" and boast of such societies being great means of great revivals of religion, and that these societies are performing that which the gospel has ever failed to do. And can we unite with or fellowship such a mixed multitude, in using such unscriptural means? "The fruit of the wicked (tendeth) to sin." Proverbs, 10th, 16th. After running with you in this way they are liable to turn against you. Hence St. Peter said, "Wherein they think it strange that ye run not with them to the same excess of riot, *speaking evil of you.*" 1st Peter, 4th. 4th. And the more friendly they appear, the more we should be on our guard with them, for they will fly to their refuge to misrepresent us, and the doctrine of the gospel to mislead us, and break our peace, and if possible to get a victory over us. And their refuge is so large that they will say or do any thing for the sake of popularity or gain. And hence Christ says, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that if it were possible, they shall deceive the very elect." Hence we consider them the most treacherous and dangerous people we ever saw.

Thus we see how exactly the stupid ass fits the church of antichrist, or the monied institutions of the day and all that fellowship them. Wherefore St. Paul says, "And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." 2nd Corinth, 6th. 16th, 17th. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Again, "Touch not, taste not, handle not; which all are to perish with the using; after the commandments and doctrines of men. Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the sanctifying of the flesh." Col. 2nd. 21st, 22nd, 23rd. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; *speaking lies in hypocrisy*, having their conscience seared with a hot iron." 1st Tim. 4th. 1st, 2nd. Read also 2nd Tim. 3rd chap. from 1st to 8th verse.

Beloved brethren, we hope better things of you, though we thus write, on things that accompany salvation. But seeing these things are so, we should obey the injunction of our Lord and master who says, "Search the scriptures, for in them you think you have eternal life, but they are they which testify of me." And again, "Watch and pray that ye enter not into temptation." And we would say to you, these things should not move us, knowing that persecution is a part of the Christian inheritance. "Yea and all that will live godly in Christ Jesus shall suffer persecution." We should therefore, take to ourselves the whole armor of God, and set our faces Zionwards and against every opposition. "And run with patience the race that is set before us, looking unto Jesus who is the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." And we should, ever press forward toward the mark for the prize of the high calling of God in Christ Jesus. For we know that all things work together for good, to them that love God, to them who are the called according to his purpose.

And now may the peace, and spirit of God rest in and upon you all and guide you into all truth is our prayer for Christ's sake. Amen. MARSHAL McGRAW, Mod'r.

J. L. SIMPSON, Clerk.

[The letter of Elder Osbourn, mentioned in these Minutes, was inserted in No. 15, present volume of the Primitive Baptist.]

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MINUTES

OF THE

South Carolina Primitive Baptist Association,

AT HER SEVENTH ANNIVERSARY, HELD WITH THE

BEAVER DAM CHURCH, KERSHAW DISTRICT, So. Ca.

Commencing on Saturday before the second Lord's Day in October, 1846.

1st. The Introductory Sermon was delivered by brother Amos Hill, from Hebrews, 13th chap. 14th verse: "For here have we no continuing city, but we seek one to come."

2nd. After a few minutes intermission, repaired to the school house. The Association was opened by prayer by brother Daniel Wooten. Called for and read the letters from the churches and enrolled the names of the delegates.

3rd. Elected brother Marshal McGraw, Moderator; and brother William Nelson, Clerk.

4th. Called for corresponding letters—none.

5th. Read the Constitution and Rules of Decorum.

6th. Agreed that we discuss all requests and queries in the body.

7th. Agreed to leave it with the church at this place to arrange the preaching for to-morrow.

8th. Appointed messengers to sister Associations, viz: To the Springfield Association, brethren David Duncan and Marshal McGraw; brother Jonathan Mickle to write the letter. To the Lexington Association, brethren John L. Simpson, J. C. Lucus, B. Taylor; brother William Nelson to write the letter. To the Bear Creek Association, brethren Daniel Wooten, Amos Hill, William Nelson; brother J. L. Simpson to write the letter.

9th. Called for, read, and adopted the Circular.

10th. Adjourned till Monday morning, 9 o'clock. Prayer by brother Amos Hill.

11th. *Sabbath morning.* The services of the day were introduced by brother Marshal McGraw, from Revelation, 20 chap. 12 verse: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works."

Followed by brother William Nelson, from Genesis, 35 chap. 3rd verse: "And let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

Followed by brother John L. Simpson, in a very animating exhortation, singing and prayer.

After a few minutes intermission the services of the day were continued by brother Daniel Wooten from Galatians, 4th chap. 1 and 2 verses: "Now I say that the heir as long as he is a child, differeth

nothing from a servant though he be lord of all; but is under tutors and governors until the time appointed of the Father."

Followed by brother Samuel Hammonds, from the 46 Psalms, 4th and 5th verses: "There is a river the streams whereof shall make glad the city of God. The holy place of the tabernacles of the most high God is in the midst of her, she shall not be moved; God shall help her and that right early."

The congregation by far the greater part were not only attentive in observing good order, but were serious and from appearances, we are comforted with the belief that the word of our God was precious to many souls present.

12th. *Monday morning*, 9 o'clock. Met according to adjournment. Prayer by brother Amos Hill. Commenced the business of the Association.

13th. Called the roll and those absent marked defaulters.

14th. Read the Minutes of Saturday.

15th. Received seven dollars twenty-one cents and one fourth, for the printing of our Minutes, and handed the same to the Clerk.

16th. Agreed that Mr. George Howard be requested to print our Minutes in the Primitive Baptist paper, and as many in pamphlet form as he can for the money sent.

17th. Took the query from Jackson's Creek church: Is the washing of feet considered a public ordinance of the christian church under the New Testament dispensation?

18th. Agreed that the query be continued until our next annual meeting, leaving it for the consideration of the Churches composing this body; at which time the churches, by letter, or verbally by their delegates, will each give their views respecting the query.

19th. Called for, read and approved, letters of correspondence to sister Associations, and handed them over to the messengers.

20th. Appointed the nex meeting of this body to be held with the Jackson Creek Church, Richland District, eight miles east of Columbia; to commence by divine permission on Saturday before the second Lord's day in October, 1847.

21st. Appointed brother Jonathan Mickle to write our Circular, the subject to be the duty of the preachers to the churches, and the duty of the churches to the preachers; brother Daniel Wooten his alternate.

22nd. Appointed brother William Nelson to preach the Introductory Sermon; brother Marshal McGraw his alternate.

23rd. Appointed Union Meetings as follows: at Mount Olivet, Darlington District, on Friday before the fifth Lord's day in November; the second Union Meeting to be held with Colonel's Creek church; the third Union Meeting with Pilgrim's Rest church; the fourth Union meeting with the Big Creek church.

24th. Agreed that our Corresponding Letter to our sister Associations be inserted in our Minutes.

25th. Agreed that in case any brother appointed by this Association as a messenger to a sister Association should fail to attend the meeting of such, he will be expected at the next annual meeting of this body to state to the Association the reason of such failure.

26th. Whereas, the Twenty-five Mile Creek church has failed to represent herself in the Association for two meetings, Agreed to appoint brother John L. Simpson, brother Jonathan Mickle and brother Daniel Wooten, to visit said church and learn the cause of failure, and report at our next Association.

27th. We, the South Carolina Primitive Baptist Association, do return our sincere thanks to God, the Beaver Dam church, and vicinity, for their kind and hospitable treatment during our session. We feel thankful to Almighty God for the unanimity of spirit that has prevailed among us during our meeting.

Adjourned to the time and place above mentioned.

Prayer by brother Marshal McGraw.

MARSHAL McGRAW, Mod'r.
WILLIAM NELSON, Clerk.

STATE OF THE CHURCHES.

Churches.	Districts.	Post Offices	Ministers and Delegates.	Bapt'd	R by let	By dis	Resto'd	D's'd.	Dead.	Excom	Total.	Com.	D of p	By whom supplied.
25 Mile Creek,	Fairfield,	Taylorsville	No representation,									50		
Jackson's Creek,	Richland,	Columbia,	SAMUEL HAMMONDS, Jas. Lee,	1	1				1		22	50	2	S. Hammonds.
Crooked Run,	Fairfield,	Brown's	MARSHAL McGRAW, J. Mickle,								38	50	2	M. McGraw.
Ararat,	Fairfield,	Cookham	J. L. SIMPSON, Geo. Simpson.*	1							48	75	4	M. McGraw.
Mt. Olivet,	Darlington,	Pleas't V'w.	AMOS HILL. James Sansbury,								18	50		A. Hill.
Colonel's Creek.	Richland,	Columbia,	*Uriah Lee.* Charles Frost,								8	50	3	S. Hammonds.
New Salem,	Darlington.	Effingham,	*Wm Simmons.* L. Morris*								13	50	3	A. Hill.
Bethsaida,	Kershaw,	Camden,	WM. NELSON, Isom Jackson,								12	100	2	W. Nelson.
Crane Creek,	Richland,	Columbia,	Henry Price, H. Cornelius,	1							9	50	4	D. Wooten
Beaver Dam,	Kershaw,	Camden,	D. WOOTEN, J. Warren,		4				3		18	96	3	——
Big Creek,	Anderson,	Stantonville	D. DUNCAN, E. Eubanks,			3		1		5	15	50	1	D. Duncan.
Pilgrim's Rest,	Lexington,	Lex'n C. H.	*B. Taylor*, W. Scofield,							1	16	100	1	M. McGraw.
			*Did not attend.	4	5	3		1	4	6	217	721		

Ordained preachers names are in SMALL CAPITALS—licensed, in *italics*. The first column shows the number that have been baptised during the past year—the 2nd, those received by letter—3rd, by disavowal of New School principles—4th, restored—5th, dismissed—6th, dead—7th, excommunicated—8th, total number—9th, contributions for Minutes—10th, days of preaching.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association unto the churches in her connexion:

DEAR BRETHREN: Permitted by the tender mercy of our God, we have had the pleasure of meeting once more in an associate capacity according to appointment, we have been favored with nearly a full representation of the churches in our Union; and by this means we are made acquainted with the present standing and condition of the churches, composing our Association at the present time. The business of the Association has been transacted in peace and in order; Christian fellowship seemed to pervade the Association. We thank God our heavenly Father, who through our Lord and Saviour Jesus Christ by the office work of the Holy Spirit, the comforter, still continues faith upon the earth, the faith once delivered to the saints; so there are a few walking in the way the fathers trod, and from the evidence given in letters addressed by the churches to our Association, confirm us in the belief that these are the children of the heavenly king, and these alone are they who sing as they pass on:—

We are travelling home to God,
In the way the fathers trod;
They are happy now, and we
Soon their happiness shall see.

The above is the pleasant part of the relation that we are able to make to you. But O, dear brethren and sisters, there is other information received by your Association from the churches, which must bow the head of every humble child of God who hears such sad tidings. The Zion of our God mourns, a pretty general complaint in the churches of coldness. O brethren and sisters, is there not a cause?

Dear brethren and sisters, one and all without exception, we ask you each one for your own self, see if prepared to answer the following questions: Have I or am I living in the discharge of my duty as an humble child of God? Do I feel to have a conscience void of offence toward God and my fellow man? Am I engaged in obedience to the command of my divine Master in observing all things whatsoever he has commanded? Do I meet with my brethren and sisters in the house of God punctually at our regular stated meetings? Am I engaged in the duty of cultivating peace in the church of Christ, with the household of faith and with all mankind, as far as in my power lies? Am I letting my light so shine in the world that others may be constrained to glorify my Father in heaven? Do I feel to esteem my brethren and sisters, in honor, prefering them? Am I engaged in the duty of love in watching over my brethren and sisters, and feel that I am clear of the sin of exposing them by exhibiting their faults to others and publicly unto the world? Do I feel to prefer to suffer for the truth sake as it is in Jesus, with my brethren and sisters and the church? Have I discharged my duty towards him who ministers in word and doctrine unto me? Have I made myself acquainted with his condition in life in a temporal point of view, and while he has been engaged in ministering to me in spiritual things, have I ministered to him in temporal things? Have I kept myself clear from wounding his feelings, by not being absent at our regular church meetings? To sum up the whole, have I been engaged in every good work, for the glory of God and comfort of his church and people.

Now, brethren and sisters, if we feel free to give an answer to the above questions in the affirmative, we feel assured, you have comfort notwithstanding there is a general coldness complained of. But if we have, from a sense of neglect of duty, to answer in the negative, then we say, here is the cause of coldness. Now if the cause is removed, the effect will cease; then, brethren and sisters, by the help of our God let us make an effort to remove the cause; and once the cause is removed, the effect will cease, and then we may look for a refreshing from the presence of our God. We know that the creature, when affected with a sense of the goodness of God, after all that it can do is free to acknowledge itself an unprofitable servant.

But brethren and sisters, let us not be weary in well doing.

As we intended brevity, we will now come to a close by giving the apostolic exhortation. Brethren, as faithful soldiers of the Lord Jesus Christ, stand to your post, quit yourselves like valiant soldiers. Wherefore, take unto you the whole armor of God, that you may be able to withstand in the evil day; and having done all, to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. And above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the spirit, watching thereunto with all perseverance and supplication for all saints.

May the God of all truth and grace bless you all with all spiritual blessings, while advancing on your pilgrim journey to the heavenly Canaan. Finally, brethren and sisters, we bid you all farewell, having the comfortable hope of meeting you all in glory.

MARSHAL McGRAW, Mod'r.
WILLIAM NELSON, Clerk.

CORRESPONDING LETTER.

The South Carolina Primitive Baptist Association to the Springfield, Bear Creek, and Lexington Primitive Baptist Associations, send Christian love.

DEARLY BELOVED BRETHREN IN THE

Lord; In these times of divisions and contentions among the professed followers of Jesus Christ, we hardly know how to address brethren, or to keep up an epistolary correspondence with them, without giving them to understand on what kind of platform we stand as a religious denomination. Ever since our first recollection until about some fourteen or fifteen years ago, we knew of but one denomination of Baptists in this country, and that was what we now call the hard-shell. Whenever we saw a Baptist, even if he was a total stranger, we took it for granted that he was of the old Petrobrusian or Calvinistic school. Such of us as were then destitute of religion, did not like him much the better for what we took it for granted were his principles. However, whatever he was or was not, we could not help it; we had to let him pass just as he was. He did not seem anxious to win our love or good opinion by a temporising course. But some fourteen or fifteen years ago a number of Baptist brethren in the ministry in this country, made a new off-set (so to speak) in the matter of religion and of church affairs; they seemed to be bent on getting up what they called revivals of religion by human efforts alone, doctrinal foundation on which to build religion, was considered by them as worse than nothing and vanity. They went altogether for raising superstructures and for having large churches, let the materials be of what sort they might; as if they did not know, or did not consider, that a strong basis is essential to the stability of the edifice built upon it. From their course they seemed to think that laying a doctrinal foundation was working under ground and out of sight, and to be doing nothing to any purpose. They were determined, if possible, to see immediate visible effects of their word, and that was to see the people flocking up in troops to submit to the ordinance of baptism and be united to the church.

And though there was a great deal more preaching, by the gathering together of preachers and the protracting of meetings, and larger congregations flocked out to attend them, than we had usually seen among the Baptists; the visible effects did not appear in the way that the ancient fathers and mothers in Israel desired to see them. Instead of our witnessing more clearness in religious experiences, more consistency of life, and more thoroughness of views; there was in our apprehension, an evident diminution in all these respects. And even they, who for the time ought to have been teachers, seemed to be such, that some one had need to teach them which were the first principles of the oracles of God.

These things we wondered at and deplored in secret, for a time we kept silence, but the fire burned within us till we had to speak out. But no sooner did the leprosy (as they called it) in us break out, than they put some of us away out of their camp; others they laid under an interdict, and other some they merely treated with a cold indifference, or avoided as if we had had some infectious disease. But whenever we could meet with one of our own sort, we would interchange our views and feelings with regard to the dark dispensation the visible church was getting under.

At length we had an itching to form ourselves into an associate capacity, that the world might know that there was such a people as we were. And this we did, and have continued unto the present, though a feeble folk and are laboring under many discouragements from without.

Now, brethren, you may guess what sort of people we are, and if you are of the same family in Christ with us, we pray you to come and see us. We would be glad to hear from you often and to see some messengers from your body, especially, brethren that can preach for us when they come. We have appointed our beloved brethren, whose names you will find in the foregoing Minutes, to bear this communication to you and to inform us, of your state; send us some written communication to inform us how you are getting on. But, above all, we would be glad to see some of

the ministering brethren from your body. We reckon, that if we could, we would be like saint Paul, when he saw the brethren that came to meet him as far as Appii forum and the three taverns, we would thank God and take fresh courage.

Together with this communication, we forward you our corresponding letter to you of last year, so that you see that we have not grown cold or indifferent toward our brethren of sister Associations; although there has been a temporary failure in the regular correspondence. By divine permission, our next annual meeting will be held at the Jackson Creek church, Richland district; and begin on the Saturday before the second Lord's day in October. October 12th, 1846.

MARSHAL McGRAW, Mod'r,
WILLIAM NELSON, Clerk.

MINUTES OF THE

Galloway Primitive Baptist Association,

At its first Session held at Bethlehem meeting house, in Edgefield District, S. C. on Friday the 14th of January, 1842.

WHEREAS, a few of the churches have separated themselves from the missionary institutions of the day, and have agreed to form themselves into another body, known by the name of the Galloway Primitive Baptist Association:—Pursuant to appointment, delegates from said churches met at Bethlehem meeting house, on Friday before the third Sunday in January, 1842. Brother Marshal McGraw delivered an appropriate introductory sermon from Deuteronomy, 32 ch. and verse 9: For the Lord's portion is his people; Jacob is the lot of his inheritance.

When brother John Galloway was called to the chair, and B. E. Clark chosen clerk; and the churches called in the order stated below. The delegates handed in their letters, and their names were enrolled as follows:

Churches.	*Ministers & Delegates.*
Mount Calvary Lexington district, 23 members,	J. S. Smith, J. V. Sawyer.
Water Pond, Barnwell district, 23 members,	J. Galloway, C. Plunket.
Bethlehem, Edgefield district, 9 members,	G. Matthews, B. E. Clark.

The churches being assembled, adopted the following constitution.

1 *Article.* This body shall be known as the Galloway Primitive Baptist Association.

2 *Article.* The objects of this Association are, union of the churches, the good of man, and the glory of God.

3 *Article.* This body shall be composed of delegates from the churches in the following rates: each church shall be entitled to two delegates, the appointment of these delegates shall be signified by letter from the churches, these letters shall contain the number baptised, received by letter, restored, dismissed, excommunicated, and dead, throughout the preceding year, with the total number. Other churches of the same faith and order may be admitted into union.

4 *Article.* The Association shall have a Moderator, clerk, and treasurer, who shall be chosen out of the number of delegates by ballot, and continue in office until a new election shall be made.

5 *Article.* This Association disclaims any authority over the churches. It only possesses the privilege of recommending to them any measure that may be thought proper for the advancement of its objects, of inquiring into the state of the constituent members; & if it shall appear upon information, that any of them have departed from the faith of the gospel, as set forth in the declaration of our faith in the gospel in the declaration of faith and practice appended to this constitution, of withdrawing from any of them, if after affectionate and gospel labor to recover them from their errors they remain irreclaimable.

6 *Article.* This Association may hold correspondence or form connection with any other religious bodies of the same faith and order, for the promotion of its objects; yet so as to leave the churches that compose it free to act in the case as they may think proper.

7 *Article.* This Association shall have power to make by-laws for its government.

8 *Article.* Any alteration in this constitution may be made by a vote of two thirds of the members present at a stated meeting; provided such alteration shall have been submitted to the churches for their consideration. Assigned by the delegates.

James S. Smith.
John V. Sawyer.
John Galloway.
Charles Plunket.
Garrot Mathews.
Benjamin E. Clark.

Considering the Association now formed, proceeded to elect officers; and on count-

ing the ballots, it appeared brother John Galloway was elected Moderator, and B. E. Clark, clerk. Brother Vincent Bell prayed, when the following declaration of our views of the gospel was proposed and adopted.

1st. We believe that the scriptures of the Old and New Testament contains the revelation of God's will to man, and constitute the obligatory rule for man in all his relations, as a creature and a member of society.

2nd. We believe that the scriptures reveal the existence of one only living and true God, subsisting in three distinct persons, known by the name of the Father, Son and Holy Spirit; and these three are one in essence possessing equal attributes.

3rd. We believe that God who made all things created man upright, but man have sought out many inventions; that all have sinned and have come short of the glory of God, and that by the deeds of the law no flesh living shall be justified before God.

4th. We believe that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life.

5th. We believe that Jesus Christ, the only begotten Son of God, was made flesh and that he was born of the Virgin Mary, that he suffered, bled, died, was buried, and rose again, and is now at the right hand of his Father making intercession for his people, and will come again a second time without a sin offering unto salvation.

6th. We believe that Jesus Christ in his perfect work magnified and made honorable the divine law, became the end of it for righteousness to every one that believeth, that God can be just and the justifier of the ungodly that believe in Jesus, and that whosoever will may come and take of the waters of life freely.

7th. We believe in the regeneration of the soul by the spirit of God in its sanctification by his word, and in the eternal glorification of soul and body after the judgment day.

8th. We believe that the salvation of the sinner is by grace through faith, and not of works.

9th. We believe that good works are to be maintained for necessary purposes, since God has before ordained that his people should walk in them.

10th. We believe that all that the Father hath given the Son shall come to him, and will be raised up at the last day; and that those that sleep in Jesus, God will bring with him, that they may be ever with the Lord.

11th. We believe that there will be a general resurrection of the dead, and a general judgment, the result of which will be a final reward to all men according to the deeds done in the body; and that the wicked shall go away into everlasting punishment and the righteous into life eternal.

12th. We believe that the preaching of the gospel is an ordinance of God, and should be liberally supported by his people.

13th. We believe that baptism is an ordinance of the gospel, and consists in the immersion of the body of a sinner in water, upon his profession of faith in Christ Jesus.

14th. We believe that it is the duty of all baptized believers to unite together in the church relation.

15th. We believe that Jesus Christ has instituted a church on earth, and that separate bodies of baptized believers in Christ, associated together as local convenience admits, upon the principles of the gospel for the worship of God and mutual edification of its members, are parts of this church and constitute churches of Christ.

16th. We believe that each of these churches is independent in point of government of every other, though they should be united in harmony, and love, and in common effort for mutual benefit, of the promotion of the cause of God.

17th. We believe that the officers of Christ's churches are bishops and deacons; by bishops we understand elders, pastors, having the spiritual charge of a church. By deacons we understand those that have the charge of the temporalities of the church.

18th. We believe, that civil government is an ordinance of God, and that we should give it our support.

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BY-LAWS,

Or, Decorum for the Association.

1st. A sermon introductory to the business of the Association, shall be delivered at 12 o'clock on the first day of each session, by a minister appointed at a previous meeting.

2nd. Immediately after the sermon is ended, the delegates shall assemble in some convenient place, when the Moderator, or another at his request, shall open the meeting by prayer.

3rd. The letters from the churches shall be called for and read, when the clerk shall enrol the names of the delegates and minute the state of the churches. The names of the delegates shall then be called, and the absentees marked.

4th. If there are any applications for admittance into union, the delegates bearing such applications shall present them, when they shall receive immediate attention.

5th. The Moderator, Clerk, and Treasurer, shall then be chosen.

6th. The constitution, declaration of faith, and rules for the government of the Association, shall then be read.

7th. Letters and messengers from corresponding Associations shall be read and received.

8th. The standing committees shall then be appointed by the Moderator, of which there shall be the following: 1st. Committee for the arrangement of preaching. 2nd. Committee of revision. 3rd. Committee on the Treasurer's account. 4th. Committee on the state of religion. 5th. Committee on the Minutes of the corresponding Associations.

9th. The Moderator shall preside, keep due order, state all matters that are to be considered by the Association, ascertain & declare all decisions that shall and may be made. He shall be the judge of order, though an appeal may be made from his decision to the body; when he desires to be heard, he shall put some one in his place and then he may give his views.

10th. The clerk shall enrol the names of the delegates, minute the state of the churches, keep the proceedings of the body, and prepare a fair copy of the whole of each session for the press.

11th. The Treasurer shall take charge of all the moneys and specialities belonging to the Association, and dispose of them as the Association shall direct; he shall at each session of the body present a written report of the state of his office, to be examined by the committee on the Treasurer's accounts.

12th. The business of the Association shall be opened and closed each day of its session by prayer.

13th. The members of the Association shall appear at the hour appointed by the body on each day of its session, and no member shall depart without leave from the body.

14th. The members will be expected to keep their seats, and pay profound attention to the business of the Association when in session; they will not without pressing necessity, leave the house, nor then without leave from the Moderator.

15th. The order of business will be conformed to the arrangements of the previous session, as shall appear on the Minutes. But when any article is disposed of, any new business may be brought up before the body, on a motion that may be seconded; and when the whole business on the Minutes shall be disposed of, then any new business may be brought upon motion seconded.

16th. When any motion is made and seconded, it shall be stated by the Moderator, for full and free discussion; the decision of which shall be made by a majority of votes, as must be in all other decisions; in an event of an equal division, the Moderator shall have the casting vote.

17th. When a member has any thing to offer to the body, he shall rise from his seat and address the Moderator as brother Moderator, and confine his remarks under discussion; if more than one shall rise at the same time to speak, the Moderator shall name the one who has the preference, being regulated by priority in rising, if this can be ascertained.

18th. Each member shall have the liberty of speaking three times on the same subject and no more, without special permission from the body.

19th. Whilst a subject is under discussion, no motion shall be allowed except for postponement, amendment, or adjournment.

20th. Any of these rules may be altered or amended by two thirds of the members present at any meeting of the Association.

JOHN GALLOWAY, Mo.

B. E. Clark, Clerk.

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1. For Minutes the Water Pond sends $2 50, Mt. Calvary church sends $2 00, Bethlehem church sends $2 00.

2. Resolved, That we request corresdence with the following Associations: The South Carolina, the Fork Shoal, and the Springfield.

3. Appointed the brethren John Galloway, Jos. S. Smith and J. V. Sawyer to bear the corresponding letter to the South Carolina Association; and Jos. S. Smith to bear the corresponding letter to the Fork Shoal Association; and brother Wm. Hardy to bear a letter to the Springfield Association.

4. The next Association to be held at Mt. Calvary church, Lexington district,

to commence on Friday before the first Sabbath in October next.

6. Appointed Brother Garrot Mathews to write the next circular letter.

7. Appointed Brother John Galloway to preach the next introductory sermon.

8. Resolved, That the clerk furnish the publisher and printer of the Primitive Baptist with a copy of the foregoing for publication, and printing Minutes.

9. Brother Galloway prayed, and the Association adjourned.

JOHN GALLOWAY, Mo.
B. E. CLARK, Clerk.

Times of our Church meeting: Water Pond, first Sunday and day before; Mt. Calvary, second Sunday and day before; Bethlehem, third Sunday and day before, in each month.

Preaching continued on the Sabbath, by the brethren Bell, McGraw, and Galloway, in the order of their names.

JOHN GALLOWAY, Mo.
B. E. CLARK, Clerk.

Primitive Baptist, Tarboro', N. C.

MINUTES

OF THE

Lexington Primitive Baptist Association,

SECOND SESSION,

Convened at Mount Calvary church, Lexington Dist. So. Ca. on the 30th September, and continued to 1st October, 1842.

1. At 12 o'clock, M. the Introductory Sermon was preached by bro. John Galloway from Jeremiah, 23rd ch. 1st verse: Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord.

2. The delegates assembled in the meeting house, and after prayer by bro. John Galloway. the delegates of the churches composing this Association were respectfully called, their names enrolled, and the state of each church minuted.

3. Elected bro. John Galloway, Moderator; Nathaniel Jones, Clerk; and Benjamin E. Clark, Treasurer.

4. Constitution, Rules of Faith, and Decorum being read by the Clerk, proceeded to business.

5. Communications from sister Associations in correspondence with this body were called for.

6. The Moderator announced the following committees, (viz:) B. E. Clark and Charles Plunkett, on revision; John P. Cullum and J. J. Smith on the state of religion.

7. Resolved, that the name of the Galloway Primitive Baptist Association be changed so as to read. The Lexington Primitive Baptist Association of So. Ca.

8. The Circular Letter was offered, read, received, and ordered to be published.

9. Resolved, that this Association have correspondence with the Springfield Association, Fork Shoal, and the South Carolina; and that Nathaniel Jones is appointed to write a letter of correspondence and have it appended to these Minutes, as an invitation of correspondence with the Springfield, Fork Shoal, and the South Carolina Associations.

10. The Corresponding Letter was read, received, and ordered to be published.

11. Resolved, that the next Association be held on Friday before the second Sabbath in October, 1843, in lieu of the 1st of September.

October 1st, 1842.

12. The Association convened at 11 o'clock, A. M. The Moderator called to order, and prayer by the Moderator. Proceeded to business.

13. The committee on the state of religion beg leave respectfully to report:—

That they have had the same under consideration, and find religion in a cold and declining state; and we exhort the body, therefore, to pray the Lord of the harvest to send forth more laborers into his vineyard.

14. Appointed bro. John Galloway and Garret Mathews to bear Minutes and Corresponding Letter to the South Carolina Association. Bro. J. J. Smith was appointed to visit the Fork Shoal Association, with Minutes and Corresponding Letter; and B. E. Clark and John V. Sawyer to bear Minutes and Corresponding Letter to the Springfield Association.

15. Resolved, that the next Association be held at Bethlehem church, Edgefield Dist. South Carolina, on Friday before the second Sabbath in October, 1843.

16 Appointed bro. John Galloway to write the next Circular Letter.

17. Appointed bro. William B. Villard to preach the next Introductory Sermon, and in case of failure, J. Galloway.

18. Resolved, that the present Clerk of this Association be authorised to revise and prepare the Minutes of this body for printing, and deliver them over to bro. B. E. Clark to superintend the same.

19 Resolved, that bro. B. E. Clark, Treasurer, be authorised to make a contract with Mr. Editor Durissoe, at Edgefield Court House, to execute the printing of these Minutes

20 Resolved, that this Association tender their thanks to the brethren and friends of this church and vicinity generally, for their kind benevolent entertainment of this body during the present session.

21. Prayer by the Moderator, and the Association adjourned.

JOHN GALLOWAY, Mod.
NATHANIEL JONES, Clerk.

STATE OF THE CHURCHES.

CHURCHES.	DELEGATES.	Baptised.	Rec. by let'r	Restored.	Excomm'd	Dead.	Blacks.	Whites.	Total.	Money for Minutes	Times of church meetings.
Water Pond,	J. Galloway, C. Plunkett,		1					24	24	1 00	1st Sunday & Sat'y before.
Mt. Calvary,	J. V. Sawyer, N. Jones,			1	1	1	4	23	27	1 00	2d Sunday & Sat'y before.
Bethlehem,	A. McGraw, B. E. Clark.						9		9	1 00	3d Sunday & Sat'y before.
			2	1	1	1	4	66	69	00	

Preaching continued on the Sabbath to a large, respectable, and attentive congregation, with some evident signs of good effect.

LETTER OF CORRESPONDENCE.

The Lexington Primitive Baptist Association of South Carolina, sendeth Christian salutation to her corresponding sister Associations.

DEAR BRETHREN IN THE LORD, (of the Old School;) We feel it our duty to form some communications with you in relation to our religious concerns. We have separated ourselves from all the money schemes of the day, in order to try to retrace our steps that we have diverged from the practices of the original Baptists of South Carolina, and have brought ourselves into confusion by too long pursuing the course with the New School Baptists; and in doing so, it seems that we are very destitute of clergymen to preach for us. We therefore, dear brethren, request of you to visit us, to preach and pray with and for us, in this destitute state. We hope that these few hints given you, dear brethren, will take some of your special attentions, that you may visit us; which perhaps may be the means of cheering and strengthening of our drooping spirits. We therefore humbly request your united prayers for the unity and prosperity of Zion.

CIRCULAR LETTER.

DEAR BRETHREN, of the Primitive faith and order: We do not know how to address you in a better way, than in the words of our blessed Saviour: *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom*

These words should be a great encouragement to the Christian, for Christians are but few, though there are a large number who are professors, but from what can be seen it is to be feared they are not all possessors of the one thing needful; for those who can make themselves Christians, or those that are made Christians by man, are not the little flock spoken of in the 12th chapter of Luke.

Brethren, we should not fear because we cannot number so largely as some do; for we want to number such as the spirit hath quickened and made alive. These are the little flock, they were not made Christians at a camp meeting, a protracted meeting, (or distracted meeting;) but they

were given to Christ in the covenant of grace.

Brethren, we fear not because we are a little flock; we fear God, fear him who is able to cast into hell; we are not to fear him who can kill the body and after that cannot do any more. Brethren, we should fear to disobey the commands of God, for the Lord has told us in his word to shun every appearance of evil; and he has likewise told us, to come out and be separate, and taste not, handle not the unclean thing; and then there is a promise to the person who does obey.

Every good farmer knows that a good fence is the best way to keep out swine But while there are some rotten rails mixed in amongst the sound ones, the hogs will keep getting into the field and interrupt the grain; but take out the sound rails and make a good fence, and when one rail is found to be rotten take it out and keep a tight fence; likewise the church should keep a tight discipline, for if one member is rotten hearted, or crooked, try him by the plumb line, and if he can be made fit to fill up the place, well; if not, cast him out Brethren, how many rotten rails will it take to make a good fence? More than we can enumerate, for if we keep putting in rotten ones, it is but a rotten fence still. And if there should be a sound rail now and then it is to no purpose, for a few sound rails amongst so many rotten ones cannot keep the fence tight and strong. Therefore, we hope these few hints will be received by all our dear brethren; and if so, we hope they will obey the commands of our heavenly Father where he has said, COME OUT OF HER, MY PEOPLE.

Brethren we see by reading the scriptures a little few are spoken of in many places; as, fear not, little flock—many are called, but few are chosen, &c. And these are the ones which have the promises, therefore we should rejoice and praise our God for his goodness, as it has been his good pleasure to call us from darkness to light, and from sin to holiness; and of late has put it into some people's minds to obey his commands. Brethren, we hope you will take the meaning of the good farmer, and the good and bad fence; we think a word to the wise is enough; the bretoren are those that remain in the other ranks.

To our distant brethren, especially our ministering brethren, we request some of them if it can be convenient, to come and see us; we are but few, and among the few not many preachers of the right stamp; for those that go for camp meetings and protracted meetings to make Christians to brag about, when they make their returns to *head quarters*. We do not want them to visit our meeting house to preach, they can come and hear and welcome. We would be glad to see and hear any of the brethren of our faith and order. Brethren, it is a cold time with us; but let us trust in the Lord, and pray to him, and try to humble ourselves before him and wait his time to favor Zion; for he is God, and he cannot change; but we must, if we are in our sins We therefore pray the Lord to revive our drooping spirits, and to his name be the praise forever Amen.

Tarboro' Press.

MINUTES

OF THE

Lexington Primitive Baptist Association,

THIRD SESSION,

Held with the Bethlehem church, Edgefield district, S.C. on the 6th, 7th, and 8th Oct. 1843.

1st. The Introductory Sermon was delivered by Elder Wm B Villard, from St John, 15th, chapter, 1st and 2nd verses: 1. I am the true vine, and my Father is the husbandman 2 Every branch in me that bringeth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit.

2nd. Elected brother John Galloway, Moderator; B. E. Clark, Clerk.

3rd Called for letters Read the letters and minuted the state of the churches.

4th. The rules or by-laws were then read.

5th. Called for correspondence. Received from the Springfield Association etter and minutes by their messenger.

6th Appointed the following committee on revision, C. Plunkett and B. E. Clark; on religion. Wm. B. Villard and G. Matthews.

7th Appointed messengers to the following Associations; G. Matthews, to the Springfield: Wm. B Villard, to write to and visit the Ebenezer and Fork Shoal.

Brother Villard prayed and the Association adjourned till 10 o'clock to morrow morning.

8th. Saturday morning, 10 o'clock. The Association met according to adjournment. Prayer by the Moderator.

9th. The Committee on religion state, that they see nothing to complain of but coldness; and would advise the plan of correspondence to warm up our zeal.

10th. The committee on revision state, they have read the letters and have had the same under consideration, and see no need of any alteration.

11th. The Circular Letter was then called for, read and received, and ordered to be published in the minutes.

12th. Appointed Wm. B. Villard to write the next Circular Letter.

13th. The corresponding letters were read and received.

14th. Brother J. Galloway to preach the next Introductory Sermon.

15th. Resolved, that the present Clerk of this Association prepare a copy of the proceedings of this body for the press

16th. The next Association will be held with the Water Pond church, Barnwell Dist. S. C. 8 miles N E of Aiken, to commence on Friday before the second Sabbath in Oct. 1844.

17th It is the pleasure of this body to tender this church and its vicinity their thanks for the kind reception in which they have been received and entertained during the present session. The Moderator then closed by a short address.

The Moderator prayed and the Association adjourned.

Preaching continued on the Sabbath by the brethren, Villard, Johnson, and Galloway, in the order of their names, to a very attentive congregation, and we hope to some good effect.

STATE OF THE CHURCHES.

Churches.	Districts.	Delegates.	Baptised.	Rec bylet'r.	Dis bylet'r.	Excomm'd.	Restored.	Dead.	Total No.	Money for Minutes.	Times of church meetings.
Water Pond,	Barnwell,	J. Galloway, C. Plunkett,		1	1	5			18	1 50	1st Sunday & Sat'y before.
Mt. Calvary,	Lexington,	Thos. Jones, J. P. Cullum,					1		28	1 22	2d Sunday & Sat'y before.
Bethlehem,	Edgefield,	W. B. Villard, B. E. Clark,	1	3					13	1 50	3d Sunday & Sat'y before
			1	4	1	5	1		1 59	4 22	

CIRCULAR LETTER.

Dear Brethren and Sisters, of the Primitive order: We address you on this occasion from 17 and 18 verses of the 14 chapter of Christ's gospel by Matthew: And they say unto him, we have here but five loaves, and two fishes. He said, bring them hither to me. Notice how many were fed from this small morsel in its natural appearance. We do not consider his power by any means. We acknowledge that he cannot yet feed his people with the gospel of his grace, without all this outcry for money to help him to carry on the work of his grace in the salvation of sinners; and in sending his gospel when and where he may please.

As he is king in his own kingdom, he has an undoubted right to govern his subjects, in giving them laws, precepts, and commands, accordingly to his own pleasure, as he is the head and representative of his church, her law giver and representative power. Yet we hear a very great out cry to the people for their money, to assist him in this all important work, as though he had become weak, or his arm shortened, or needed our money to accomplish his work in the salvation of sinners. Nay, brethren, he needeth not any thing of our earthly treasure; for he telleth us, that the world with the fullness thereof are his. This is proof enough that he needeth not any thing of us to do his work; but we are poor, helpless creatures, depending upon him for every thing we need. Therefore, let us look unto him by prayers and suplications, that he would revive oud drooping spirits, and cheer our languir hearts. And to his name be the praise forever Amen.

JOHN GALLOWAY. Mo.
B. E. Clark, Clerk.

MINUTES

OF THE

Lexington Primitive Baptist Association,

CONVENED WITH

THE WATER POND CHURCH,

BARNWELL DISTRICT, S. C.

October 11th, 1834, and days following—fourth session.

The Introductory Sermon was delivered according to appointment by Elder John Galloway, from the cx. Psalms of David, and first clause of the third verse: "Thy people shall be willing in the day of thy power." After which, the delegates assembled in the house, and after prayer by Elder Wm. B. Villard, Sen. proceeded to business.

1st. Read letters from the churches in union, enrolled the names of the delegates, and minuted the state of the churches.

2nd. Elected Elder John Galloway, Moderator; and B. E. Clark, Clerk and Treasurer.

3rd. The Constitution, Articles of Faith, and Decorum, were then read.

4th. Called for corresponding letters, when brother James Hembree, Sen., came forward and presented the body with a packet of Minutes with their letter included; which was joyfully received, and the messenger given the right hand of fellowship, and made welcome to a seat with us.

5th. On application received into union the following churches, to wit: Sardis church, Beaufort district, St. Luke's parish, S. C.; also the Black Creek church, Beaufort district, St. Peter's parish, S. C.; which were gladly received, and the delegates given the right hand of fellowship, and made welcome to seats with us.

6th. Appointed the following committees, viz: on revision, J. V. Sawyer and B. E. Clark; on preaching, Wm. B. Villard, Sen., Willis Piper, and J. Galloway.

7th. Appointed messengers to the following Associations, viz: To the Springfield, Ga., John V. Sawyer, and James Creed; to the Ebenezer, Ga., Elders, Wm. B. Villard, Sen. and John Galloway; to the Fork Shoal, S. C., B. E. Clark and C. Plunket; and Wm. B. Villard, Sen. to write the Corresponding Letter.

8th. Called for the Circular Letter, which was prepared by Elder Wm. B. Villard, Sen.; which was read & approved.

9th. Appointed John Galloway to prepare the next Circular Letter, and Wm. B. Villard, Sen. to preach the Introductory Sermon. After prayer by brother Youmans, the Association adjourned until tomorrow morning, 10 o'clock.

10th. Saturday morning the Association met according to adjournment. Prayer by the Moderator.

11th. Called the names of the delegates.

12th. Corresponding Letter prepared by Elder Wm. B. Villard, Sen. was called for, read, and adopted, and ordered to be printed in the Minutes.

13th. Called for, and received, the report of the committee on revision.

14th. Called for the report of the committee on religion, which was also received.

15th. Our next Association will be held

with the Black Creek church, Beaufort district, St. Peter's parish, to commence on Friday before the first Sabbath in October, 1845.

16th. Called for contributions for Minutes.

17th. Resolved, that we have our Constitution, Articles of Faith, and Decorum, printed again in our Minutes.

18th. The body return this settlement their thanks for their kindness towards the body during the present session.

Preaching continued on the Sabbath by the brethren Wm. B. Villard, Sen. and John Galloway, in the order of their names.

The Association adjourned. Prayer by the Moderator.

JOHN GALLOWAY, Mod'r.

B. E. Clark, Clerk.

STATE OF THE CHURCHES.

Churches.	*Districts.*	DELEGATES' NAMES.	*Baptised.*	*Rec. by let'r.*	*Restored.*	*Dis. by let'r.*	*Excluded.*	*Dead.*	*Total.*	*Contrib'n's for Minu's.*	
Mt. Calvary,	Lexington,	J. V. Sawyer, J. Creed,							27	1	50
Water Pond,	Barnwell,	J. Galloway, Willis Piper,							18	1	50
Bethlehem,	Edgefield,	W. B. Villard, Sen., B. E. Clark		1			1		13	1	50
Black Creek,	Beaufort,	Chas. Anderson, W. Y. Smith.							51		50
Sardis,	Beaufort,	Ste. Youmans, John Johnston,							24		50
									133	$5	50

CIRCULAR LETTER.

Dear Brethren: The time of our little Association's meeting together draws near, and we know of no other, or better subject to call your attention to, than that of standing fast in the liberties wherein Christ has made us free from the rudiments of this present evil world. As Old School Baptists, we all hope that we have, in a good degree attended to the voice of Christ, when he says, what I say unto one, I say unto all, watch, lest ye enter into temptation.

Now, brethren, we must neads think we are in a day of temptation, and trial, when there are so many inducements thrown out to draw off our attention from the original principles of the gospel; some saying, lo here, and lo there he is, each one pressing for his favorite scheme. We just claim to plead the Redeemer's cause as laid down in the scriptures, without adding, or diminishing, or in any wise removing the ancient landmarks.

They boast much of light, and vision, and we mourn the corruption of the age; may our God humble us all, in shewing us what man can do, when he exalteth himself instead of being as in dust and ashes, for the sins of our fallen natures. Brethren, we can say nothing better to you, than that you believe not every spirit, but rather try the spirits, for there are many; and there are also many ways to perdition, but only one to heaven, and happiness, which is Jesus Christ, and him crucified for our sins, and raised again for our justification. Press forward, brethren, to our high and heavenly calling, and may the Great Shepherd of the flock defend you. Amen.

CORRESPONDING LETTER.

Dear Brethren in the Lord: It is incumbent upon us in an associate capacity to address you in this our correspondence. But we are somewhat cramped, from the order of our little body, which calls for our correspondence before the close of our meeting. We can therefore say nothing with propriety, farther

than things now lay before us. We have through the tender mercies of our God been so far abundantly blessed with peoce, and harmony. We also sincerely hope that God is about to move upon us by the waters of life being poured upon us. We feel ourselves much strengthened, and trust that God is about to make bare his omnipotent hand towards us. Two churches joined us out of Beaufort district, namely, the Sardis Primitive church, out of St. Luke's parish, old school order; and the Black Creek, of the old school and Primitive order, out of St. Peter's parish; and both in the above named district. It is to be hoped they will prove a blessing to us. We are also happy to inform you, dear brethren, that we hear that the third church from down below us, is in a state of readiness to join our little Association. These, and the like occurrences, dear brethren and sisters, will under God be followed we trust with something like the copious showers of his abundant grace, mercy and goodness amongst us.

Brethren, let us take upon us the whole armor of God our Saviour, the weapon of all prayer of faith, hope, and charity. Our next Association as to time and place, will appear on our Minutes. And now may the grace of God preside over all with whom we correspond, and may God be a blessing to us all, in our further deliberations. Your affectionate brethren in the gospel of his dear Son.

JNO. GALLOWAY, Mod'r.
B. E. Clark, Clerk.

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CONSTITUTION.

1 *Article.* This body shall be known as the Lexington Primitive Baptist Association.

2 *Article.* The objects of this Association are, union of the churches, the good of man, and the glory of God.

3 *Article.* This body shall be composed of delegates from the churches in the following rates: each church shall be entitled to two delegates, the appointment of these delegates shall be signified by letter from the churches; these letters shall contain the number baptised, received by letter, restored, dismissed, excommunicated, and dead, throughout the preceding year, with the total number. Other churches of the same faith and order may be admitted into the union.

4 *Article.* The Association shall have a Moderator, Clerk, and Treasurer, who shall be chosen out of the number of delegates by ballot, and continue in office until a new election shall be made.

5 *Article.* This Association disclaims any authority over the churches. It only possesses the privilege of recommending to them any measure that may be thought proper for the advancement of its objects, of inquiring into the state of the constituent members; and if it shall appear upon information, that any of them have departed from the faith of the gospel, as set forth in the declaration of our faith in the gospel in the declaration of faith and practice appended to this Constitution, of withdrawing from any of them, if after affectionate and gospel labor to recover them from their errors they remain irreclaimable.

6 *Article.* This Association may hold correspondence or form connection with any other religious bodies of the same faith and order, for the promotion of its objects; yet so as to leave the churches that compose it free to act in the case as they may think proper.

7 *Article.* This Association shall have power to make by-laws for its government.

8 *Article.* Any alteration in this Constitution may be made by a vote of two-thirds of the members present at a stated meeting, provided such alteration shall have been submitted to the churches for their consideration.

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ARTICLES OF FAITH.

1st. We believe that the scriptures of the Old and New Testament contain the revelation of God's will to man, and constitute the obligatory rule for man in all his relations, as a creature and a member of society.

2nd. We believe that the scriptures reveal the existence of one only living and

true God, subsisting in three distinct persons, known by the name of the Father, Son, and Holy Spirit; and these three are one in essence, possessing equal attributes.

3rd. We believe that God who made all things created man upright, but man have sought out many inventions; that all have sinned and have come short of the glory of God, and that by the deeds of the law no flesh living shall be justified before God.

4th. We believe that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life.

5th. We believe that Jesus Christ, the only begotten Son of God, was made flesh and that he was born of the Virgin Mary, that he suffered, bled, died, was buried, and rose again, and is now at the right hand of his Father making intercession for his people, and will come again a second time without a sin offering unto salvation.

6th. We believe that Jesus Christ in his perfect work magnified and made honorable the divine law, became the end of it for righteousness to every one that believeth, that God can be just and the justifier of the ungodly that believe in Jesus, and that whosoever will may come and take of the waters of life freely.

7th. We believe in the regeneration of the soul by the spirit of God in its sanctification by his word, and in the eternal glorification of soul and body after the judgment day.

8th. We believe that the salvation of the sinner is by grace through faith, and not of works.

9th. We believe that good works are to be maintained for necessary purposes, since God has before ordained that his people should walk in them.

10th. We believe that all that the Father hath given the Son shall come to him, and will be raised up at the last day; and that those that sleep in Jesus, God will bring with him, that they may be ever with the Lord.

11th. We believe that there will be a general resurrection of the dead, and a general judgment, the result of which will be a final reward to all men according to the deeds done in the body; and that the wicked shall go away into everlasting punishment and the righteous into life eternal.

12th. We believe that the preaching of the gospel is an ordinance of God, and should be liberally supported by his people.

13th. We believe that baptism is an ordinance of the gospel, and consists in the immersion of the body of a sinner in water, upon profession of his faith in Christ Jesus.

14th. We believe that it is the duty of all baptized believers to unite together in the church relation.

15th. We believe that Jesus Christ has instituted a church on earth, and that separate bodies of baptized believers in Christ, associated together as local convenience admits, upon the principles of the gospel for the worship of God and mutual edification of its members, are parts of this church and constitute churches of Christ.

16th. We believe that each of these churches is independent in point of government of every other, though they should be united in harmony, and love, and in common effort for mutual benefit, of the promotion of the cause of God.

17th. We believe that the officers of Christ's churches are bishops and deacons: by bishops we understand elders, pastors, having the spiritual charge of a church. By deacons we understand those that have the charge of the temporalities of the church.

18th. We believe that civil government is an ordinance of God, and that we should give it our support.

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BY-LAWS,

Or, Decorum for the Association.

1st. A sermon introductory to the business of the Association, shall be delivered at 12 o'clock on the first day of each session, by a minister appointed at a previous meeting.

2nd. Immediately after the sermon is ended, the delegates shall assemble in some convenient place, when the Moderator, or another at his request, shall open the meeting by prayer.

3rd. The letters from the churches shall be called for and read, when the Clerk shall enrol the names of the delegates and minute the state of the churches. The names of the delegates shall then be called, and the absentees marked.

4th. If there are any applications for admittance into union, the delegates bearing such applications shall present them, when they shall receive immediate attention.

5th. The Moderator, Clerk, and Treasurer, shall then be chosen.

6th. The Constitution, Declaration of Faith, and Rules for the government of the Association, shall then be read.

7th. Letters and messengers from corresponding Associations shall be read and received.

8th. The standing committees shall then be appointed by the Moderator, of which there shall be the following: 1st. Committee for the arrangement of preaching. 2nd. Committee of revision. 3rd. Committee on the Treasurer's account. 4th. Committee on the state of religion. 5th. Committee on the Minutes of the corresponding Associations.

9th. The Moderator shall preside, keep due order, state all matters that are to be considered by the Association, ascertain and declare all decisions that shall and may be made. He shall be the judge of order, though an appeal may be made from his decision to the body; when he desires to be heard, he shall put some one in his place and then he may give his views.

10th. The Clerk shall enrol the names of the delegates, minute the state of the churches, keep the proceedings of the body, and prepare a fair copy of the whole of each session for the press.

11th. The Treasurer shall take charge of all the monies and specialities belonging to the Association, and dispose of them as the Association shall direct; he shall at each session of the body present a written report of the state of his office, to be examined by the committee on the Treasurer's accounts.

12th. The business of the Association shall be opened and closed each day of its session by prayer.

13th. The members of the Association shall appear at the hour appointed by the body on each day of its session, and no member shall depart without leave from the body.

14th. The members will be expected to keep their seats, and pay profound attention to the business of the Association when in session; they will not without pressing necessity, leave the house, nor then without leave from the Moderator.

15th. The order of business will be conformed to the arrangements of the previous session, as shall appear on the Minutes. But when any article is disposed of, any new business may be brought up before the body, on a motion that may be seconded; and when the whole business on the Minutes shall be disposed of, then any new business may be brought up on motion seconded.

16th. When any motion is made and seconded, it shall be stated by the Moderator, for full and free discussion; the decision of which shall be made by a majority of votes, as must be in all other decisions; in an event of an equal division, the Moderator shall have the casting vote.

17th. When a member has any thing to offer to the body, he shall rise from his seat and address the Moderator as brother Moderator, and confine his remarks under discussion; if more than one shall rise at the same time to speak, the Moderator shall name the one who has the preference, being regulated by priority in rising, if this can be ascertained.

18th. Each member shall have the liberty of speaking three times on the same subject and no more, without special permission from the body.

19th. Whilst a subject is under discussion, no motion shall be allowed except for postponement, amendment, or adjournment.

20th. Any of these rules may be altered or amended by two-thirds of the members present at any meeting of the Association.

JOHN GALLOWAY, Mod'r.

B. E. Clark, Clerk.

MINUTES

OF THE

Lexington Primitive Baptist Association,

CONVENED WITH THE

BLACK CREEK CHURCH, BEAUFORT DISTRICT, S. C.

October 3rd, 1845, and days following—fifth session.

The Introductory Sermon was delivered by Elder William B. Villard, Sen. from the 10th chapter of Matthew, latter part of the 8th verse: "Freely ye have received, freely give." After which the delegates assembled in the house, and after prayer by Elder John Galloway, proceeded to business.

1st. Read letters from the churches in union, enrolled the names of the delegates, and minuted the state of the churches.

2nd. Elected Elder John Galloway, Moderator; and Stephen Youmans, Clerk and Treasurer.

3rd. The Constitution, Articles of Faith, and Decorum were then read.

4th. Called for corresponding letters—none.

5th. On application received into union the following churches; to wit: Prince William, Beaufort district, Prince William parish, So. Ca.; also, Mount Pleasant church, Barnwell district, So. Ca.; which were gladly received, and the delegates given the right hand of fellowship, and made welcome to a seat with us.

6th. Appointed the following committees, (viz.) On revision, Elder Wm. B. Villard, Sen. and Charles Anderson; on preaching, Wm. Hardy and David Prescher.

7th. Called for the Circular Letter, which was prepared by Elder John Gallow; which was read and approved.

8th. Appointed Jacob G. Bowers to prepare the next Circular Letter; also, to preach the next Introductory Sermon, and Elder John Galloway his alternate.

9th. Called for and received the report of the committee on revision.

10th. Called for the report of the committee on preaching, which was received.

11th. Our next Association will be held with Mount Pleasant church, Barnwell district, near Good's mill, on Jackson's branch, 20 miles below Barnwell Court House, to commence on Friday before the first Sunday in October, 1846.

12th. Prayer by W. Y. Smith and adjourned till to-morrow morning 10 o'clock.

Saturday morning, met according to appoint—proceeded to business.

Resolved, that we have our Circular Letter printed in the Minutes.

13th. Called for contributions for Minutes—received $5 87½, as stated below.

14th. The body returns this settlement their thanks for their kindness towards the body during the present session.

Preaching continued on the Sabbath by the brethren Stephen Youmans, Elder John Galloway, Elder Wm. B. Villard, Sen. Elder John Galloway, and Jacob G. Bowers, to a large and attentive audience, in the order of their names.

The Association adjourned. Prayer by the Moderator.

JOHN GALLOWAY, Moderator.
STEPHEN YOUMANS, Clerk.

STATE OF THE CHURCHES.

Churches.	Districts	Delegates' Names.	Baptised	Received by let'r.	Restored	Dismissed.	Excepted	Dead	Total.	Contribu's for Minis's		By whom attended.
										$	cts	
Mt. Calvary,	Lexington,	James Creed,	1			1			26	50		J Galloway.
Water Pond,	Barnwell.	John Galloway, C. Plunket;							17	75		J.Galloway.
Bethlehem,	Edgefield,	W B Villard, Sen. W Hardy					2		131	15		J.Galloway.
Sardis,	Beaufort,	S Youmans, J. Johnston,	4				1		36	47		S Youmans
Black Creek,	Beaufort,	C. Anderson, W. Y. Smith,							50	00		J.G Bowers
Prince William,	Beaufort,	J. G Bowers, D. Rivers,							99	50		J.G Bowers
Mt. Pleasant,	Barnwell,	David Preacher,							50			J. G. Bowers
5			5			1	3		413	87		

CIRCULAR LETTER.

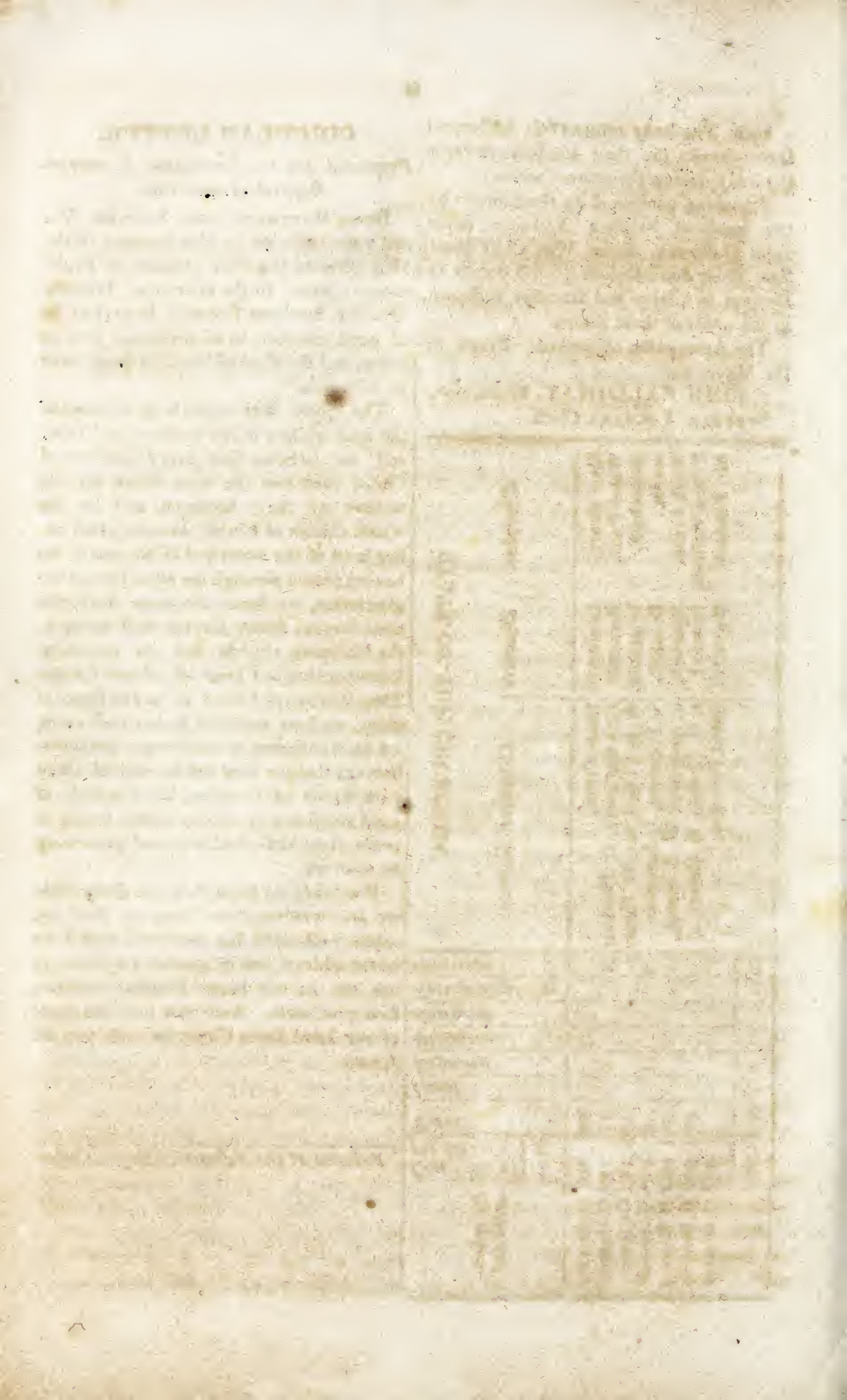
Prepared for the Lexington Primitive Baptist Association.

DEAR BRETHREN AND SISTERS: We call your attention on this occasion to the 11th verse of the 13th chapter of Paul's second letter to the church at Corinth: "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind: live in peace, and the God of love and peace shall be with you."

The apostle here seems to be desirous of the final welfare of his brethren in Christ, and we believe that every minister of Christ possesses the same desire for the welfare of their brethren, and for the whole church of Christ; knowing that being born of the water and of the spirit, we having passed through the same lava of regeneration, we have the same love, the same fervent desire for the well being of the Christian church and its members, knowing that in Christ all fulness dwells. Then if we have Christ in us the hope of glory, we have sufficient to fare well upon; we have sufficient to make us perfect in believing, that we may not be carried away with winds of doctrine, but should be of good comfort and of one mind; living in peace, that the God of love and peace may be with us.

Brethren, we hope that we feel while we are writing these lines as Paul did when writing to his brethren; that if we never address you in another Circular, we can say in our heart: Finally, brethren, fare you well. And now may the grace of our Lord Jesus Christ be with you all. AMEN.

Printed at the Primitive Baptist office



MINUTES

OF THE

Lexington Primitive Baptist Association,

CONVENED WITH THE

MOUNT PLEASANT CHURCH, BARNWELL DISTRICT, S. C.

October 2nd, 1846, and days following—sixth session.

The Introductory Sermon was delivered by Elder J. G. Bowers, from 1st Corinthians, 9 chapter and 16 verse: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me: yea, wo is unto me, if I preach not the gospel." After which the delegates assembled in the house, and after prayer by Elder John Galloway proceeded to business.

1st. Read letters from the churches in union, enrolled the names of the delegates, and minuted the state of the churches.

2nd. Elected Jacob G. Bowers, Moderator; and Stephen Youmans, Clerk and Treasurer.

3rd. The Constitution, Articles of Faith, and Decorum were then read.

4th. Called for corresponding letters—none.

5th. Appointed the following committees, (viz:) On revision, Elder John Galloway and W. Hardy; on preaching, Hemendine Bowers, Saul Harvey and Charles Plunket.

6th. Called for the Circular Letter, which was prepared by J. G. Bowers—read, approved and ordered to be printed with the Minutes.

7th. Appointed Stephen Youmans to prepare our next Circular Letter.

8th. Appointed Elder John Galloway to preach the next Introductory Sermon, and Elder W. B. Villard his alternate.

9th. Called for and received the report of the committee on revision.

10th. Called for and received the report of the committee on preaching.

11th. Our next Association will be held with the Bethlehem church, Edgfield district, So. Ca., Friday before the first Sunday in October, 1847.

12th. Called for contributions for Minutes, as follows in the state of the Churches.

Prayer by Stephen Youmans—adjourned till to-morrow morning, half past 10 o'clock.

Saturday morning, met according to adjournment—prayer by the Moderator—called the names of the delegates—proceeded to business.

Resolved, that this body return their thanks to this church and the neighborhood, for their kind treatment and hospitality, during this meeting.

Adjourned until the Friday before the first Sunday in October, 1847.

Preaching was continued at the stand, through the day. Sunday the 4th, preaching was continued by Stephen Youmans, W. B. Villard, J. G. Bowers and John Galloway, in the order of their names, to a large and attentive audience. We hope not without effect.

JACOB G. BOWERS, Moderator.
STEPHEN YOUMANS, Clerk.

STATE OF THE CHURCHES.

Churches.	Districts.	Delegates' Names.	Baptised	Restored	Rec'd by letter	Expelled	Dismissed	Dead	Total	Contrib'n for Minn's. $ Cts
Mt. Calvary,	Lexington,	No delegation.	-						261	6 00
Water Pond,	Barnwell,	J Galloway, C. Plunket,	21	3		5	7	5	46	1 00
Bethlehem,	Edgefield,	W B. Villard. W. Hardy	13	2		3	2	2	96	1 25
Sardis,	Beaufort,	J. Youmans. J Johnston.	5	1	1		1	1	40	1 00
Black Creek.	Beaufort,	G.W.Smith. C Anderson					2		40	1 00
Prince William,	Beaufort,	J. G. Bowers, D Rivers.	3		1		1	1	14	1 25
Mt. Pleasant,	Barnwell,	H. Bowers, S. Harvey,				3			17	1 00

CIRCULAR LETTER.

The Lexington Primitive Baptist Association to the churches she represents, sends Christian salutation.

Dearly beloved Brethren and Sisters: Our former practice will authorize you to expect an anniversary address from us in our present session, and with pleasure on our part we cheerfully comply. And the subject that we call your attention to in this our little epistle, is the 10 verse of the first chapter second epistle general of Peter: Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall.

So, dear brethren, if the Christian is in the miserable condition that the apostle says that they are in before conversion—Paul to the Ephesians, 2 chapter and 2 verse: Where in time past ye walked according to the course of this world. 3 verse. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. 4 verse. But God who is rich in mercy, for his great love wherewith he loved us, 5 verse. Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved. And as it is by grace and not by works that we are brought to the knowledge of our salvation, so we can plainly see that the text has no allusion to the calling of men to the ministry, nor any other office in the church of Christ; but as all men have sinned and come short of the glory of God, it proves very evidently that all God's elect were children of wrath even as others, until we are brought from that lost estate by the grace of God, which is his eternal love and good will. Romans, 11 chapter and 6 verse: And if by grace, then is it no more of works. 2 Timothy, 1 chapter, 9 verse: Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. 1 Peter, 2 chapter, 9 verse: But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 10 verse of same chapter: Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. 2 Thessalonians, 2 chapter, 14 verse: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

And these quotations of scripture we deem a sufficient proof, that all the followers of Jesus Christ are brought into a church estate by grace and grace alone; and as we see that many are called, but few

chosen, Matthew, 20 chapter, 16 verse; and also 22 chapter, and 14 verse, we truly and sincerely with the apostle pray you, brethren and sisters, to give great diligence to make sure that you have the right call of God, which truly requires a close examination to find out if you have the right faith, which is truly necessary in all God's children. For Paul in the 2 Corinthians, 13 chapter and 5 verse says: Examine yourselves, whether ye be in the faith; and Hebrews, 11 chapter, 6 verse says: Without faith it is impossible to please him.

So we pray you all, dear brethren and sisters, to try and make sure that you have the right faith; that faith which works by love and purifies your souls. For if ye do these things, ye shall be more than conquerors through him that loved you; for we are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord.

And now we close our little epistle, by praying you to remember him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and forevermore. AMEN.

MINUTES

OF THE

Lexington Primitive Baptist Association,

CONVENED WITH THE

Bethlehem Church, Edgefield District, S. C.,

Oct. 1st, 1847, and days following—seventh session.

The Introductory Sermon was delivered by Elder John Galloway, from the Proverbs of Solomon, 4th chapt. and 7th verse: Wisdom is the principle thing: Therefore get wisdom: with all thy getting get understanding. After which, the delegates assembled in the house and after prayer by Elder J. G. Bowers, proceeded to business.

1st. Read the letters from the churches in union, & minuted their state. Enrolled the names of the delegates.

2nd. Proceeded to elect the Moderator, Clerk, and Treasurer, and on counting the votes find Elder John Galloway, Moderator; and B. E. Clark, Clerk and Treasurer.

3rd. The Constitution and By-Laws for the government of the Association were then read.

4th. Called for corresponding letters. Received from the South Carolina Association a letter and Minutes, by the hands of their messenger, brother J. C. Lucus, and the messenger given the right hand of fellowship and made welcome among us.

5th. Appointed the following committee: On preaching, Wm. Hardy and G. Matthews; on revision, J. V. Sawyer, Charles Anderson and J. G. Bowers.

6th. Called for the Circular Letter.

7th. Appointed Elder Wm. B. Villard to prepare the next Circular Letter.

8th. Appointed Elder J. G. Bowers to preach the next Introductory Sermon, and J. Galloway his alternate.

9th. Appointed brother Garret Matthews to write the Corresponding Letter.

10th. Called for and received the report of the committee on preaching.

The Association adjourned until tomorrow morning 10 o'clock. Prayer by brother Smith.

Saturday morning, 10 o'clock, the Association met according to adjournment, and after prayer by Elder Marshal McGraw, proceeded to call the names of the delegates.

11th. Read the Minutes of the preceding day.

12th. Called for and received the report of the committee on revision.

13th. The Circular Letter after revision was read, received, and ordered to be printed with the Minutes.

14th. Appointed our next Association to be held with the Prince William Church, Beaufort District, S. C. to commence on Friday before the third Sabbath in October, 1848.

15th. Appointed the brethren, Wm. B. Villard and Wm. Hardy to bear the Corresponding Letter.

16th. Resolved, that we have our Constitution, Articles of Faith, and Decorum printed again in our Minutes.

17th. The body return their thanks to God and this vicinity for their kind protection during the present session.

The Association adjourned until the Friday before the 3rd Sabbath in Oct. 1848. Prayer by the Moderator.

18th. Called for contributions for Minutes. Preaching continued on the Sabbath by the brethren Wm. B. Villard, M. McGraw and J. G. Bowers, in order of their names.

JOHN GALLOWAY, Mod'r.
B. E. Clark, Clerk.

STATE OF THE CHURCHES.

Churches.	*Districts*	*Delegates' Names.*	*Baptised.*	*Rec'd by letter.*	*Ds by letter.*	*Restored.*	*Excpelled.*	*Dead*	*Total.*	*Contrib'n's for Minn's.* $ Cts
Mt. Calvary,	Lexington,	J. P. Callum, J. V. Sawyer,	10		4	3		1	61	1 00
Water Pond,	Barnwell,	J. Galloway, J. Beasley,	2	2		4			19	50
Bethlehem,	Edgefield,	W. B. Villard, B. E. Clark,			1	6			15	1 00
Sardis,	Beaufort,	C. Anderson, W. Y. Smith,	2			3			15	1 00
Black Creek,	Beaufort,	J. G. Bowers, P. Terry,	2			4			19	2 19
Prince William,	Beaufort,	Wm. Harvey, D. All,	19	1		3		1	79	1 00
Mt. Pleasant,	Barnwell,					7	1	1	95	1 50
			31	5	5	7	1	1	284	6 00

CIRCULAR LETTER.

Beloved brethren and sisters: As you expect to have a short annual address from us, we therefore call your attention to the 2nd chapter and 8th verse, of the apostle to the Ephesians: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

Brethren, though there be many graces, and many of them much abused, yet we understand this grace to be the loving kindness of God, and that this grace was given to the children of God, by God the Father himself, and that they cannot receive it from any other source whatever. But this grace we believe to be the love, power, goodness, and free gift of God; not for any thing that we have done or can do to merit it, as done by us, but the love that God had for us before the world was.

Now, brethren, to prove that the children of God are not able of themselves, or by their own works, to obtain this grace, read St. John, 6th and 65: "And he said, therefore said I unto you, that no man can come unto me except it were given him of my Father." Philipians, 1st and 29: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.

Therefore, this grace you see plainly is not received from man, nor from the institutions of man's invention, or education in seminaries of man's wisdom, nor is it bought with money; thia grace is the free unmerited love, mercy and goodness, and gift of God.

And now we close by praying you to remember Him that giveth this grace, and is able to present you faultless before his throne. Glory, majesty, power, and love, to his great name, now and forevermore. Amen.

CORRESPONDING LETTER.

The Elders and messengers, composing the Lexington Primitive Baptist Association to her sister Association the S. C. Association: we send this our letter of love.

Dear Brethren: Through the mercies of our God we are permitted to assemble once more in an associate capacity; and we are made to rejoice, when we contemplate upon the ruling providence of God. For the Lord God omnipotent reigneth, and that a hair cannot possibly

fall to the ground without his knowledge; he knoweth all our wants both of a spiritual and temporal nature, and maketh provisions for them. It is indeed to us a source of great consolation amid the commotions and schisms which tear and rend the professedly religious societies of this day and time, while they cannot rely upon their God, we may rely upon our God; for he doeth all his pleasure among his people and he keeps his people by love. It is not by money that he keeps them, but it is his love, supreme love to us, and that we love him because he first loved us: bless the Lord, O my soul.

We continue to maintain that form of Bible doctrine on which we were as an Association originally constituted; the provisions made in the everlasting covenant of grace, or the complete redemption of the purchased possession. And as we cannot conceive that our plots or schemes are wanting either for helps or ornaments, we would rather sit low at the foot stool of our Lord and learn of him, than to attempt to teach him a better way to convert sinners or to build up his cause on the earth. It is our desire to maintain every good work, to all these we are plentifully furnished in the scriptures of divine truth; and while we studiously avoid those pompous parades which seem to engross the zeal of the popular professors of the day, we rejoice to think that our heavenly Father knew all things from before the world was made; and knowing all things, he knew man would fall. Therefore he provided a remedy, and that remedy he will apply to cure his people when he sees they are sick, we say sick of sin: And if we are made sick by being afraid of the devil, or afraid of going to hell, this remedy will not be applied to our case; but if we are made sick by love and hatred to sin, our case is sure to be cured; for our heavenly Father will save his people from their sins, not in their sins.

Dear brethren, we refer you to our Minutes, where you can see and know all the business that was transacted in our Association, and where our next Association will be held. We are glad to see your messengers, for we are weak in the ministry; but God is able to put to flight the enemies of the cross with a very few faithful soldiers. We think we had the gospel preached to us in its purity, and we hope the seed was sown in some that will show its fruits in days to come.

Dear brethren, pray for us, that we may be kept from the wicked one. We pray God to keep you and us from all harm. Amen.

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CONSTITUTION.

1 *Article.* This body shall be known as the Lexington Primitive Baptist Association.

2 *Article.* The objects of this Association are, union of the churches, the good of man, and the glory of God.

3 *Article.* This body shall be composed of delegates from the churches in the following rates: each church shall be entitled to two delegates, the appointment of these delegates shall be signified by letter from the churches; these letters shall contain the number baptised, received by letter, restored, dismissed, excommunicated, and dead, throughout the preceding year, with the total number. Other churches of the same faith and order may be admitted into the union.

4 *Article.* The Association shall have a Moderator, Clerk and Treasurer, who shall be chosen out of the number of delegates by ballot, and continue in office until a new election shall be made.

5 *Article.* This Association disclaims any authority over the churches. It only possesses the privilege of recommending to them any measure that may be thought proper for the advancement of its objects, of inquiring into the state of the constituent members; and if it shall appear upon information, that any of them have departed from the faith of the gospel, as set forth in the declaration of our faith in the gospel in the declaration of faith and practice appended to this Constitution, of withdrawing from any of them, if after affectionate

and gospel labor to recover them from their errors they remain irreclaimable.

6 *Article.* This Association may hold correspondence or form connection with any other religious bodies of the same faith and order, for the promotion of its objects; yet so as to leave the churches that compose it free to act in the case as they may think proper.

7 *Article.* This Association shall have power to make by-laws for its government.

8 *Article.* Any alteration in this Constitution may be made by a vote of two-thirds of the members present at a stated meeting, provided such alteration shall have been submitted to the churches for their consideration.

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ARTICLES OF FAITH.

1st. We believe that the scriptures of the Old and New Testament contain the revelation of God's will to man, and constitute the obligatory rule for man in all his relations, as a creature and a member of society.

2nd. We believe that the scriptures reveal the existence of one only living and true God, subsisting in three distinct persons, known by the name of the Father, Son, and Holy Spirit; and these three are one in essence, possessing equal attributes.

3rd. We believe that God who made all things created man upright, but man have sought out many inventions; that all have sinned have come short of the glory of God, and that by the deeds of the law no flesh living shall be justified before God.

4th. We believe that God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish but have eternal life.

5th. We believe that Jesus Christ, the only begotten Son of God, was made flesh and that he was born of the Virgin Mary, that he suffered, bled, died, was buried, and rose again, and is now at the right hand of his Father making intercession for his people, and will come again a second time without a sin offering unto salvation.

6th. We believe that Jesus Cerist in his perfect work magnified and made honorable the divine law, became the end of it for righteousness to every one that believeth, that God can be just and the justifier of the ungodly that believe in Jesus, and that whosoever will may come and take of the waters of life freely.

7th. We believe in the regeneration of the soul by the spirit of God in its sanctification by his word, and in the eternal glorification of soul and body after the Judgment day.

8th. We believe that the salvation of the sinner is by grace through faith, and not of works.

9th. We believe that good works are to be maintained for necessary purposes, since God has before ordained that his people should walk in them.

10th. We believe that all that the Father hath given the Son shall come to him, and will be raised up at the last day; and that those that sleep in Jesus, God will bring with him, that they may be ever with the Lord.

11th. We believe that there will be a general resurrection of the dead, and a general judgment, the result of which will be a final reward to all men according to the deeds done in the body; and that the wicked shall go away into everlasting punishment and the righteous into life eternal.

12th. We believe that the preaching of the gospel is an ordinance of God, and should be liberally supported by his people.

13th. We believe that baptism is an ordinance of the gospel, and consists in the immersion of the body of a sinner in water, upon profession of his faith in Christ Jesus.

14th. We believe that it is the duty of all baptised believers to unite together in the church relation.

15th. We believe that Jesus Christ has instituted a church on earth, and that separate bodies of baptised believers in Christ, associated together as local convenience admits, upon the principles of the gospel for the worship of God and mutual edification of its members, are parts of this

..urch and constitute the churches of Christ.

16th. We believe that each of these churches is independent in point of government of every other, though they should be united in harmony; and love, and in common effort for mutual benefit, of the promotion of the cause of God.

17th. We believe that the officers of Christ's churches are bishops and deacons: by bishops we understand elders, pastors, having the spiritual charge of a church. By deacons we understand those that have the charge of the temporalities of the church.

18th. We believe that civil government is an ordinance of God, and that we should give it our support.

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BY-LAWS,

Or, Decorum for the Association.

1st. A sermon introductory to the business of the Association, shall be delivered at 12 o'clock on the first day of each session, by a minister apponted at a previous meeting.

2nd. Immediately after the sermon is ended, the delegates shall assemble in some convenient place, when the moderator, or another at his request, shall open the meeting by prayer.

3rd. The letters from the churches shall be called for and read, when the Clerk shall enrol the names of the delegates and minute the state of the churches. The names of the delegates shall then be called, and the absentees marked.

4th. If there are any applications for admittance into union, the delegates bearing such applications shall present them, when they shall receive immediate attention.

5th. The Moderator, Clerk, and Treasurer, shall then be chosen.

6th. The Constitution, Declaration of Faith, and Rules for the government of the Association, shall then be read.

7th. Letters and messengers from coresponding Associations shall be read and received.

8th. The standing committees shall then be appointed by the Moderator, of which there shall be the following: 1st. Committee for the arrangement of preaching. 2nd. Committee of revision. 3rd. Committee on the Treasurer's account. 4th. Committee on the state of religion. 5th. Committee on the Minutes of the corresponding Associations.

9th. The Moderator shall preside, keep due order, state all matters that are to be o nsidered by the Association, ascertain and declare all decisions that shall and may be made. He shall be the judge of order, though an appeal may be made from his decision to the body; when he desires to be heard, he shall put some one in his place and then he may give his views.

10th. The Clerk shall enrol the names of the delegates, minute the state of the churches, keep the proceedings of the body, and prepare a fair copy of the whole of each session for the press.

11th. The Treasurer shall take charge of all the monies and specialities belonging to the Association, and dispose of them as the Association shall direct; he shall at each session of the body present a written report of the state of his office, to be examined by the committee on the Treasurer's accounts.

12th. The business of the Association shall be opened and closed each day of its session by prayer.

13th. The members of the Association shall appear at the hour appointed by the body on each day of its session, and no member shall depart without leave from the body.

14th. The members will be expected to keep their seats, and pay profound attention to the business of the Association when in session; they will not without pressing necessity, leave the house, nor then without leave from the Moderator.

15th. The order of business will be conformed to the arrangements of the previous session, as shall appear on the Minutes. But when any article is dispoed of, any new business may be brought up before the body, on a motion that may be second-

ed; and when the whole business on the Minutes shall be disposed of, then any new business may be brought up on motion seconded.

16th. When any motion is made and seconded, it shall be stated by the Moderator, for full and free discussion; the decision of which shall be made by a majority of votes, as must be in all other decisions; in an event of an equal division, the Moderator shall have the casting vote.

17th. When a member has any thing to offer to the body, he shall rise from his seat and address the Moderator as brother Moderator, and confine his remarks under discussion; if more than one shall rise at the same time to speak, the Moderator shall name the one who has the preference, being regulated by priority in rising, if this can be ascertained.

18th. Each member shall have the liberty of speaking three times on the same subject and no more, without special permission from the body.

19th. Whilst a subject is under discussion, no motion shall be allowed except for postponement, amendment, or adjournment.

20th. Any of these rules may be altered or amended by two-thirds of the members present at any meeting of the Association.

JOHN GALLOWAY, Mod'r.
B. E. Clark, Clerk.

EULOGY

ON

ANDREW JACKSON,

Delivered in the Presbyterian Church at Washington, N. Ca.

On the 26th day of June, 1845,

BY WILLIAM B. RODMAN.

Published by the Committee appointed in Town Meeting.

TARBORO', N. Ca.

Printed by George Howard, Jr.

1845.

EULOGY.

The Providence which gave ANDREW JACKSON to his country has taken him away. The event was not unexpected for the measure of his days was full but the loss is not less to be deplored, the public grief is not less deep and prevailing. Now for the seventh time a President of America has been gathered into the folds of the past. Were he merely one who had been twice elevated by the free choice of the people of this country to the office of its chief ruler, a suitable demonstration of respect for his memory would be usual and becoming. But the Presidents of America have usually had higher claims to the memory and veneration of mankind, than the mere possession of exalted office or the decent discharge of its duties. To those who have been thus distinguished, JACKSON is an illustrious addition. The proud honors and the powers which his country bestowed were but a grateful tribute for services as signal and the means for others. His life connects the greatest events in the history of our country. His boyhood participated in the combats and sufferings of the Revolution, his manhood crowned the close of the last war with glory, his maturer age was adorned by civil labors and triumphs no less useful and illustrious. His life embraces adventures as extraordinary and wonderful as any contained in history or romance. The overpowering force of his genius impressed itself ineffaceably on the fate and institutions of his country. The volume of history which details the story of his life will be the delight of boys, the study of soldiers and statesmen. The poet, the orator and the philosopher will alike find materials there whence to point their appeals to the imagination, the passions and the reason of posterity. When we add that his transcendant genius was guided by the love of humanity, his laurels gained not in conquest but in defence of his country from aggression, his tenderness was equal to his courage, his heart was warm and sincere, his integrity unquestioned, his word never broken and a devout sense of religion gave to his character those Christian graces which are beyond the reach of philosophy—when we add this, it will be manifest that we have not met here merely for the purpose of paying a becoming respect to the memory of a departed magistrate, nor even merely to render a last tribute of gratitude for public services; but also to indulge that admiration which is the irrepressible homage of the human heart to him who surpasses his kind. It is a homage honorable to its object and to us also who yield it. The faculty of feeling enthusiasm and admiration, of sympathising and exulting at the triumph of dauntless courage over opposition and difficulty, is not the least noble part of our common nature. It attests a generosity of spirit akin to the heroism which it contemplates; it is a feeling which angels might share, it is an aspiration to the skies with whose inhabitants it declares our kindred.

From every part of this broad republic, from every party, sect and opinion the solemn occasion of the closing of the grave over the mortal remains of ANDREW JACKSON has called forth this sentiment. In passing through a long and arduous career, in the course of which he was the leader of one party in the fiercest, most interesting and most important political conflicts which this country has yet witnessed, it could not otherwise be than that there should be engendered much opposition and animosity. It was natural too that during his life the prejudices of opposition should often aggravate his infirmities and deny justice to his merits. But these prejudices were already mitigated by time and it is a trait honorable to the American character that these animosities are now buried in his grave; that throughout the length and breadth of the republic there is but one impulsive sentiment of grief for his loss and admiration for his heroic nature. As a part of that republic he loved, and served, and honored, we bear our part in the ex-

pression of that sentiment and join our voices to the chorus that swells from mountain and plain, and follows his ascending spirit to the skies. He who in this mournful hour when that high soul has returned to its Maker and earth has received its inexorable debt, can forget the virtues and dwell with bitterness on the errors of JACKSON, is not to be envied. Fortune may have surrounded him with her blandishments and every external means of happiness may be his, but God has denied to his heart that sensibility to lofty and generous emotion, which is the surest and most bounteous source of earthly felicity. The fame of JACKSON is too large as his ends were too liberal, his benevolence too expansive, to be engrossed by any party. His instinctive sagacity saw far into the future, whilst others saw only the present. Hence differences of opinion. But while time has illustrated the purity of his aims, it has also confirmed the accuracy of most of his conclusions. His fame is the property of his countrymen, his example is the inheritance of mankind.

The time would not allow me to give even a brief sketch of the life of Genl. JACKSON; nor is it necessary, it is already familiar. I shall refer therefore to a very few incidents only and that with all possible brevity. He was born in 1767, and South Carolina has the nonor of his birth place. His parents were emigrants from the Presbyterian settlement of the north of Ireland. America owes a debt of gratitude to Ireland. Much of the best blood that flows here has its fountain there. His parents were in very moderate circumstances: his father died while he was very young: his brother was early slain by the enemy in the war of the Revolution: his mother followed them to the grave from grief and toil. Thus wrs the boy JACKSON left without a relative in a country that was still a wilderness: self reliance was taught: his native virtues were nursed by adversity. In any country but this the orator would pause to call attention to the obscurity of his birth and early fortunes, and contrast them with the splendor of his later renown and the high stations he filled. Here such contrasts are ordinary. Our equal institutions give to no one rank a monopoly of the service of the State any more than nature has given it a monopoly of virtue and merit. Poverty and opulence ascend side by side to the post of power and distinction.

I pass over the romantic adventures of the boyhood of JACKSON. In those days even boys bore arms for their country and he was taken prisoner. Every one knows how bravely he resisted insult, and how he received a wound whose scar he carried to the grave. He studied law at Salisbury in this State, a place remarkable from the earliest period for its devotion to free principles.

What is now the State of Tennessee was then a Territory and a wilderness. Thither the enterprising spirit of JACKSON carried him. He settled in the town of Nashville and commenced the practice of his profession—a profession which in those days partook of the dangers and required the courage of the soldier's. The wilderness to which JACKSON went was about to become a State, and in 1796 JACKSON was elected to the Convention to form a Constitution. In 1797 he was sent as a Senator to Congress, where he voted with the Republican party against the alien law. After occupying this post he resigned, and was shortly after made one of the Judges of the Supreme Court of Tennessee; which place also he soon resigned from a diffidence of the sufficiency of his legal learning to discharge its important duties. Unambitious of public station he now determined to devote himself to agricultural pursuits, and settled on that beautiful farm called the Hermitage, where he has ever since resided when not in the public service, and beneath whose shades his body now reposes. While holding the office of Senator from Tennessee he had been elected Major General of the militia of that State. He held that office until 1814, when he received the same rank in the regular army. Genl. JACKSON was first called from his chosen retirement to defend his fellow citizens from the bloody ravages of the savage. The Indians living south of Tennessee instigated by a preten-

ded prophet, encouraged by the British, and countenanced by the Spaniards in Florida although Spain was at peace with the United States, committed the most cruel butcheries on the frontiers. The greatest excitement prevailed; the West burnt with the ardor of revenge, and JACKSON was called on by the public voice to punish the inhuman enemy. With a broken arm still in a sling, at the head of a body of volunteers he penetrated the Indian country. Want of time forbids us from attempting any detail of these campaigns. The brilliancy of his subsequent exploits has partially thrown them in the shade; but if no other memorials remained, they would sufficiently establish his possession of every quality which distinguishes a great commander. He pushed without any certain supplies into the untrodden wilderness: his own unflagging spirit sustained his soldiers in every labor and privation. By his activity, skill and intrepidity he defeated the Indians in several bloody combats. With a moral courage more rare, more admirable than mere courage in battle, he decided on entering Pensacola, drove away a British fleet sheltered in its harbor, and by this bold step cut up Indian hostilities by the roots. In the course of this service he had occasion to display that readiness of decision and invincibility of resolution which seemed almost to place destiny in his hands. His troops were volunteers, and becoming wearied of traversing forests and streams, and anxious to return to their families and business before the objects of the campaign had been accomplished, they insisted that the term of their service had expired and demanded that they should be permitted to return home. The discontent spread through the whole force, finally a part broke out in open mutiny, actually abandoned the camp and commenced their march home. When JACKSON heard of this, seizing a musket he mounts his horse and placing himself in front of the mutineers he declares his determination to shoot the first man that moves except to return to his duty. A pause ensues, numbers yield to energy and the soldiers return to their duty.

I hurry over all these events interesting as they are, to reach one which by its importance and the glory it shed upon the country eclipses every other, not only in the life of Genl. JACKSON but in the military history of America.

The situation of New Orleans is unrivalled in the world for commercial advantages; at the mouth of the most extensive river navigation in the world, the exports of the most fertile half of the Union passes by its levee. The possessor of New Orleans holds the industry of that vast region tributary. Louisiana had been but recently acquired to the Union: the city was unfortified: its population incongruous and supposed to feel but little attachment to principles of politics or forms of government. This pre-eminent value and supposed weakness recommended it to English cupidity, and England designed its permanent occupation. With this view was sent over an army of 10,000 men, comprising the flower of those gallant veterans who had expelled Napoleon from the Peninsula, admirably equipped and commanded by Sir Edward Packenham, who had acquired reputation as the antagonist of Marshal Soult. JACKSON was sent with about 3,000 men mostly militia, half armed to oppose this imposing force. Every thing conspired to feed the confidence of the British, to stimulate the hope of an easy and profitable conquest. Time would not allow me to detail how this well planned design was frustrated, and the United States preserved from a fatal blow aimed at their greatness. The whole train of events of that memorable period from the debarkation of the British to their ignominious repulse is engraved in every recollection. But I cannot refrain from pausing a single moment over the last glorious act of the drama, and presenting a scene on which every American eye delights to linger.

At the dawn of the eighth of January 1815,—a day forever consecrated to patriotism—let us take our stand within the American lines. Around us are the little band of regulars, here the militia in their

homespun coats, here the city companies, they fight in defence of all that man holds dear against the enemies of their native and adopted countries; here too are a band of pirates from Barataria, nobly have they withstood every British allurement to fight against a country in which they had found a refuge which they called their own, their sympathies are on the side of the free, they have volunteered to expiate by their valor past offences against society, Behind us lies the famous city. For week after week while attack has hung over it like a gathering cloud, with what emotions may we not suppose it to have been agitated! But no longer do the inhabitants shrink in terror from the lowering of that cloud; no longer are the streets filled with affrighted women: JACKSON has said the words "the enemy shall never reach the city": they could not understand it from his lips, his tongue was strange to them: but in his invincible bearing, his ready courage, his incessant activity, they saw the promise assured: with those words came a new spirit. Men late hesitating to fight or fly, now spade in hand strengthen the ramparts or are armed to defend them; those affrighted women make clothes for the destitute soldiery: devotion lends its aid to courage, in the churches before the majestic emblem of Christian suffering and hope, a "holy violence" is offered to heaven by pious adoration and entreaty. For week after week the cloud has been gathering; the city, its wealth and beauty are yet safe. The river rolls its turbid flood yet unstained with carnage: but the cloud is now to burst, for in front of the American lines lie the hosts of the enemy—entirely unseen, for a dense fog envelops every thing. It is the Sabbath morning, but how different from the sound of Sabbath bells inviting to peaceful worship are the sounds now heard! A cannonade from a battery thrown up by the British during the night and a flight of rockets that illuminated the air commenced the attack. At length the sun dispels the mists and exhibits to the Americans behind their ramparts the columns of the British army advancing at a swift steady pace and already near. Their bright arms reflect the rays of the morning, the men in front carry fascines to fill up the trench, their firm step and orderly array indicate confidence and resolution. Now opens the American fire; from cannon and musket pours the destructive hail; the advancing columns are mowed like grass to the earth: and again, and again, as the brave and disciplined soldiers are led to the charge until courage has exhausted its efforts, until their leaders slain and their ranks confused and thinned by terrible slaughter they retire from the intolerable fire. The sun which rose on the city devoted to pillage and lust, before he reached his meridian beheld its rescue and the repulse of its assailants. Never before was so signal a victory achieved, and such carnage done to the foe with so little loss to the victors. Peace had before been declared between the two countries, though intelligence of it had not reached the combatants. This victory alone was wanting to fill the measure of the country's honor and felicity. Its importance is not to be estimated merely by the value of the position it secured, great as that is. It gave our country pride, and a character at home and abroad—a character which will be a surer defence against foreign aggression than walls of stone. The victory of New Orleans will have its weight in the scale whenever the rights or honor of the country are decided on whether by diplomacy or arms. The fame of every such achievement moreover is national property, and strengthens the bonds of union between the States by adding to the ties of a common origin and common interest those not less enduring of the recollections of a common peril and the possession of a common glory. The intelligence of this victory diffused universal joy. The General after disbanding his troops travelled to Washington and New York, and was every where received with a gratitude and respect such as had been paid to WASHINGTON only before. The military skill displayed in the defence of New Orleans is admitted by every body: But something more than military skill was required; others

might perhaps have displayed as much technical skill in the preparation and conduct of the defence and as much vigilance and courage. But who like JACKSON could have chained treason and disaffection, have calmed with a word the fears of the city and substituted a cordial zeal which brought out all its resources? Who like him could have infused into raw levies the coolness of veterans? Yet all this was necessary to success, and to effect this was needed his energy, his self confidence and indomitable will.

Genl. JACKSON again retired to his farm, content with peaceful life, happy in his domestic pursuits and the society of an amiable and faithful wife. He never sought office, all he ever received were conferred without intrigue or solicitation. the love and grrtitude of his countrymen followed him into retirement, and in the year 1828 called him forth to preside over the government of the country. In this elevated office he continued for the longest time which the example of WASHINGTON permits to a President, and retired with the approbation and applause of the vast majority of his constituents. A discussion of any of the exciting occurrences of his administration would be inappropriate to this occasion, and is far from my intention; but it would be doing injustice to his memory to pass it over wholly in silence. I may be permitted to quote a sentiment of his, expressed in language worthy by its grace and beauty of the immortal truth it contains.

"The ambition which leads me on is an anxious desire and a fixed determination to return to the people unimpaired the sacred trust they have committed to my charge---to heal the wounds of the Constitution and preserve it from further violation: to persuade my countrymen so far as I may, that it is not in a splendid government supported by powerful monopolies and aristocratical establishments that they will find happiness or their liberties protection: but in a plain system, void of pomp,---protecting all and granting favors to none ---dispensing its blessings like the dews of heaven unseen and unfelt save in the freshness and beauty they contribute to produce."

It was upon this sentiment that Genl. JACKSON founded the policy of his administration; it is the sentiment of equal rights, the same which breathes in the Declaration of Independence: the same upon which the government itself is founded. It was the knowledge of this that gave him a hold on the affections of the people which withstood every shock. Genl. JACKSON's policy was wholly American. He did not turn to foreign governments for models, neither did he adopt and blazon with new names the errors of the past. The idol which he followed was in his own mind. He understood that this was a new country and a new society, to which foreign precedents and ancient formulas were wholly inadequate.

In the management of our foreign affairs the President adhered with firmness to the determination he expressed in his first Inaugural, to "ask for nothing but what was clearly right, to submit to nothing that was wrong". The sentiment is full of justice and courage, and worthy of the nation; it has become the motto of the government in all its foreign relations. By the exhibition of this spirit he successfully closed negotiations that had long been pending, for procuring indemnity to our government and merchants for injuries formerly done to our commerce. May this spirit guide the government in the pending negotiations. Then will the joyful visions which cheered the last days of JACKSON be realized—his prophetic language "Texas is safe" be verified. In adhering to this maxim the government will but express the spirit of the people, and the people will give the government a warm and united support, and if war should come, the spirit of JACKSON is not dead and American courage will preserve the inheritance of glory he left behind him.

Since the close of Genl. JACKSON's second Presidential term, he resided on his farm principally occupied in preparing for that better world which he knew not to be far distant. He was penetrated with a fervent sense of that sublime religion taught in the Christian scriptures. The holy volume formed his frequent study. His enlarged benevolence, his love for humanity, and his inflexible regard for duty were the innate gifts of nature; but from that sacred source he drew a corroboration of every virtue; a consolation in every peril and affliction, and the hope of a reward such as earth cannot give. It was

his good fortune to derive from faith a solution of the mystery of life, such as neither genius nor learning can attain, and this shed over his declining days that peace and contentment which is the Christian's reward below. The religion of Genl. Jackson never degenerated into mysticism, as has been the case with some great men when retired from active life. His love of humanity was too ardent to content itself with the passive contemplation of virtue. To the last he continued to watch with unabated interest whatever could affect the prosperity of his beloved country. Of these prominent in his regard was the acquisition of Texas. This republic, the feeblest member of the Mexican Confederation, alone preserved her liberty from the usurpation of a tyrant. The ties of the Confederation having been thus dissolved, she stood alone and independent. Her independence and liberty were confirmed at San Jacinto. In their passage through these vicissitudes and the dangers which ensued, Genl. Jackson had noted the efforts of this gallant people with ardent sympathy. His sagacity saw at once the importance of uniting them with ourselves, while his humanity longed to spread over them the protecting folds of our flag. That this fine country peopled with our own blood and rivalling us in our peculiar virtues should become a prey to the cupidity of England was full of evil, that it should become a hostile or a rival republic was scarcely less so. Either event would strike at the source of our national wealth, and produce a division of interest and feeling which might sever the Union. All this is now universally visible. We ardently hope that before this day the event has occurred to put those fears to rest, and that American union has followed where American spirit and American liberty had preceded, to the banks of the Rio Grande.

Such, fellow citizens, is the illustrious loss America deplores. The fertility of nature is inexhaustible, but we may safely say that centuries will roll away before it presents to mankind a greater or a better man. Possessing as much genius as Napoleon, he was remarkably destitute of his coldness of heart, his selfish and unscrupulous ambition. A comparison with any hero of past times must be founded rather on similarity of original genius than of fortunes. If we might venture on any, it would be with that great Englishman whose fame is just emerging into merited brightness, from the calumnies and prejudices of the succeeding generation—with Cromwell. Jackson lived in a more enlightened and more liberal age, in a country already enjoying a republican government and among a people worthy of it; he was neither a fanatic nor an usurper and tyrant like the Englishman, yet each possessed in an eminent degree native genius and sagacity, love of country, moral courage and unconquerable resolution and energy.

Citizens! if you would have your country respected abroad, free and happy at home; if you would have your statesmen simple in manners, lofty in purpose, and pure in conduct, cherish the fame of Andrew Jackson.

Soldiers! to whom is committed the inheritance of his valor and glory, if you aspire to win those just laurels which bring no pain to the brow, cherish the fame and study the life of Jackson.

Mothers! if you would have your sons worthy possessors and fit guardians of liberty, if you would have them in purpose lofty, in duty stern, in affection tender, in the worship of God devout and humble, hold before them the example of Jackson.

Disdaining that his body should repose in the sarcophagus of kings, the relic of an immemorial dynasty, he sleeps beneath the shade of his familiar trees; no storied urn or trophied monument will commemorate the spot—but thither through all time from the farthest bounds of the republic, from those new regions on the Pacific and Del Norte which in anticipation and hope only he saw within the bounds of our brotherhood, from every foreign clime and country in which genius and virtue are loved and honored, will pilgrims go to kindle in their hearts high resolves and generous aspirations.

The liberal Soul shall be made Fat;

And the honest Statesman and Politician

SHALL BE REWARDED,

And their labor and works will follow them through life.

To Romulus M. Saunders, William H. Haywood, Jr., and Archibald H. Arrington, members to Congress, your Memorialist most humbly sheweth,—

Unto you, honorable gentlemen, and People of the United States of North America,—

To err is human, and to forgive is divine.

When Joseph the patriarch his brethren had sold him as a slave, to the Ishmaelites and tried to sink the ruling power of nations, and great men of the earth, God visited them with a famine of seven years. And if Joseph had not have been liberal with his brethren and the Egyptians for seven years, they must have perished to death by a famine of seven years. That was after he was rich, and ought to be made governor of the land of Egypt. The rich ought to be liberal to the poor of the Union, or it is impossible for the poor to be liberal to the rich. If the democrats or whigs have erred for seven years, let us forgive them as Joseph did his brethren Now you whigs and democrats of the Union, be not grieved nor angry with yourselves; that you made an attempt to subvert the General Government, which is a Representative Democracy, by Harrison & Clay: you illuminated Raleigh for Clay. For God did send wise men from the east and west to preserve and keep up this grand Republic for half a century: now let us say Genl. Wilson to the east for Governor and Fisher to the west for Senator.

Joseph the patriarch settled his brethren in the land of Goshen in Egypt: now let us join as brethren of both parties and try to settle the democrats and whigs in the land of Texas; which in many places is fertile as Egypt And those who cannot purchase land there let them be herdsmen and live By their stocks as in Egypt; & buy corn as they did, and be huntsmen of Jesus Christ, to preserve their lives, with their wives and children for half a century. For the star of America did rise like the eagle in Aerial, in the days of General Washington for four years And did shine like the sun, the brightest of luminaries in the open firmament of heaven: with all his planets around him; did show the nations of the earth, what great and magnanimous minds with honesty and patriotism have done in the Union; when crowned with reason and good sense among men For Caius Marius, a plebian, before the senate of Rome, said are not all men of the same species, only rich and poor, without it were by the endowment of the mind, as was seen in the Legislature; when a man was worth fifty dollaro, he had no credit in North Carolina among the Merchants and other people of the State.

The whigs when they had a majority in Congress Hall, they turned out all the Democrats out of office. Now would it not be right under Moses's law to turn out all the whigs out of office on the same principle? "Come now and let us reason together, saith the Lord. Though your sins "be as scarlet they shall be white as snow. "Though your sins be red like crimson, "they shall be white as wool." See Isaiah, Chap. I. Verse 18

If the American tories did err at Guilford Court House, in North Carolina, and laid down their arms to Lord Cornwallis; and the British whigs from Great Britian, as the American Tories might have considered him a Lord from Great Britian and the God of the udiverse would protect him. They laid down their arms and run for life; as it was a custom for a Tory to run from an American whig: But I hope they will take the second thought of conscience guilt: For they never came into the Union and under the constitution of the

United States until the year 1788, about 12 years from our Declaration of Indepen dence in 1776. Then Washington and his party brought them in the Union, and in the year 1837, they strayed away, and in four years got out of the track again, as experienced in 1841. They abused their President and in the year 1844, they got out of the Unson add track of the democrats, after Clay and his party had illuminat d Raleigh, and a majority of the people in North Carolina did believe he was a second Cornwallis; and he would be President of the United States in 1845. with all the democrats could do, with their reason and good sense.

I compare Clay in one sense of the word, like Bounaparte of France; when he went into Egypt. He was a sagacious General; when he understood the Egyptians did worship cats as their God. He told the Egyptians, he would bring into lines by his officers a number of cats, instead of soldiers, the Egyptians soon laid down their arms and surrendered to the cats as their Gods, and Bounapart made an easy prey of said Egyptians, and brought over into France a Mamaluke who tried to poison him. So it might have been with Clay and his party, when they wish to poison the People of North Carolina and the other States of the Union With a United States Bank, he went through the States as mill boy of the slashes. He deceived the whigs: for a cat must be nine days old before they can see. As Daniel in his prophecy wrote a day counting a year. The federal w igs have been blind only seven years, so Clay and his party could not see aright, f r he was not as lucky as said Bounaparte with the Egyptians I hope the true whigs with the Democrats, their eyes will be opened in the year 1848, and the officers of the General Government; will take them in the Union as true friends to their country, under a Democracy of great and learned men and honest Patriots of the Union. For the broader the basis is, stronger the superstructure, and surer the foundation and more happy the People of the Union.

When the laboring class of mankind are put to moderate labor; with a moderate Tariff then let the Manufacturers of the North were to mind strictly their manufactures and the men employed in them; and the people of the South and South West, mind strictly their negroes and them employed by them in their rice and cornfields, &c. and they all work moderately, and if the Northern manufacturers, have manufactured more goods than money can be found to purchase them, let them then turn their minds and attention to Texas and raise stock. Like the children of Israel did under Joseph, Governor of Egypt. For it takes wisdom to argue on politics, and more to govern mankind: a ship at sea may be governed by the help of the helm and sailors to steer her; until a storm comes, then in many instances she is dashed in pieces and the men lost, with their reason and good sense; as has been in North America. We have lost the ship Harrison; the whigs fitted out another ship called Tyler, then they could not steer him. It appears for near four years providence has steered him between two parties and they divided and were like the troubled sea, whose waters casteth up mire and dirt in North America. Oh that mine head were waters and mine eyes as a flood of tears; that I might weep day and night over the pseudo politicians of North America.

Francis Marion a hero and sage of the modern world, said the liberal soul of an officer would even make his prisoners love him, and he could bring them over to his party. Those who were poor and ignorant of the whig party, have been deluded by their leaders. I think there are many thousands on the continent will acknowledge this to be a fact; they were first persuaded that money would be plenty and equality would be proclaimed throughout the continent, if Harrison was elected as President of the United States Very similar to satan, when he told our Saviour Jesus Christ if he would fall down and worship him the glory of the world should be his. Our Saviour rebuked him. I think every whig and democrat throughout the Union, who is honest, may tell satan he was loosed a little season of four years: and now tell him and his party to get behind them for four years For New York, Pennsylvania, Virginia, New Hampshire, and many of the Southern States of the Union, have come down from the God of the universe, with a chain of power of the people now in their hands and power by their reason and good sense, so as to have the dragon bound for four years with his party. As they were more liberal with the people of the Union, they ought to be made fat, by the annexation of Texas to the States of the Union; for it was the wisdom and good sense of the people of the United

States, who voted with the democracy of the Union, they voted for the interest of the people throughout the United States. For a fool is ruled by his humor, so the simple & deluded men voted one way, and the wise men of the east and west voted the other.

The wise statesmen and politician Thomas Jefferson, in the year 1804, recommended to Congress that territory was more valuable than money. So he with the council of the nation purchased from the French, upper and lower Louisians for fifteen millions of dollars, which is now worth one hundred millions.

John Q. Adams condemned his probity; and wished the council of the nation, with him, to purchase the Newfoundland fishery. Who showed the people of the Union he was as simple as George the 3rd. He was ruled by his foolish humor; and Adams the same, when he made the second attempt, by his whim of pride and ambition, to free the people of color and blacks, in the Southern and Western States.

Aaron Burr was for mutiny with the whites to the West and South West; and John Q. Adams for the blacks. I leave this for the people of the Union to judge. Adams and his party wish to carry along with them fire and destruction, with the Southern and Western States; and fall upon their own sword, like Saul the ancient king of Israel.

I must now call the attention of the people of the Union, who are farmers and mechanics, who wish to live by their labor and industry, to set their faces against such men and their party. Congress might call John Q. Adams a kind of Lupus. He has howl'd enough in Congress Hall to let them know, when he and his party howls of a night in South Carolina and East and West Florida, there fs danger with them and the people of their lives. Now I make use of our Saviour Jesus Christ's words and what I say unto the people, all watch; and if you should see or hear of the mates of the Lupus by moon shine, you might destroy the mates of the Lupus: for they might try to destroy you as shepherds for your slaves, in the slave holding States, who are rich and ought to be made fat; and when they are fat, spare a little to the poor and not on broken gentlemen, who are behind the curtain.

"He that is surety for a stranger shall smart for it."—Solomon's Proverb.

If you were acquainted with a man or men for years, they might get behind the curtain and make you smart for their debts, under the sheriff 's hammer. The hireling is worthy of his meat, and the laborer is worthy of his reward. Go not from house to house in poverty. Emigrate to Texas; and show by your labor and industry, that you will be rewarded by the three large States of the Union, New York, Pennsylvania, and Virginia. Your labor and industry in exchange for their goods, wares, merchandize, &c.; and money as you get and suit your convenience.

The leaders of the whig party have said, annex Texas to the Union would cause a war with Great Britain. The people of North America have given them two whipings: now will they dare to come and take the third, when Congress has turned the key upon them. If I had any influence in that honorable body, to lock them out with a strong silver key, that would last many years—to lock out Great Britain and the tories: for wisdom does beautify the human mind, bears down simplicity, pride and ambition. For, a minority in no case can rule a majority; they are only sentinels in the United States, and they have watched very bad in the Union; for there is a great cry among the people of the continent, that they have been deceived by cunning and designing men of the whig party by gourds of hard cider and half-done beef. How many thousands have been deceived this way.

Now they want money; and if they cannot get money, they must have money's worth, or their families might suffer for bread. Let them take the second thought, by care and industry; as there is land enough on the continent to make corn.

I now style myself as a plowboy of Wake Forest: as I served there seven years in that art, and knew the Mill boy of the Slashes was wrong; and told his party so in April and May last, as he came through old North Carolina with his whim of a Bank of the United States, and hindered many people from plowing; and many were so simple, as to believe the slashes would bring corn.

Clay went through the States with his bag of deception and got no corn in his bag. He did leave some of the People in Old North Carolina to mourn their fate: For a certain man by the name of H. W. Miller, one of Clay's millers, in many Counties he lost his intended large bag of corn he expected from the United States. He is much mortified in mind. He and his party tried a Jewish custom by having Badger-skins died red as a token of war. And if the whig party could not carry their point at the polls in August and November last, they would have it by the sword, and a majority of the people should not rule this continent, which is contrary to the words of the Constitution of the United States. We should have a Draco, very similar to Danton, Marat and Robespierre in France; with their guillotine and human butchery, thousands of People beheaded in a day. Would not the honest peasantry and democrats, start up like hydras in every corner, put such men to War and flight; and if they did not submit to the civil law, put them to the sword? For did these office seekers, think to drive the poor and peasantry of this continent, like horses, cattle and hogs, and make them vote as they might think proper? Would the people of the Union submit to such a tyrannical yoke?

I want these small pamphlets, to go through the continent, before two years: so that the said people may be on their guard day and night, before these kind of people steal away their rights by low chicanery. And the slave holding States may have such shepherds employed, who will guard their negroes, in South and North Carolina and the rest of the Southern States, and particularly East and West Florida. And if they should see the mates of the Lupus trying to decoy or carry away their slaves: they might shoot them by moon shine, or confine them in a penitentiary is the wish of the compiler.

As the true American whigs & democrats of the General Assembly of Old North Carolina, have condemned the probity of the democrats of the Wallis men, in the west part of the said State: I have thought proper to write these small pamphlets with all my reason and good sense: to try to bring them into the Union, by virtue of said pamphlets in two years from this present date.

Political piece of North Carolina for Gen. Dockery

Let the sons of old North Carolina shine,
In every country, and in every clime;
If Anson and Richmond county did wrong;
Can they say let it wear off like an old song?
Let us unite, the people east and then west,
Democrats will try to put whigs to the test;
General Wilson, of Tarborough, for Governor.
Charles Fisher, of Salisbury, for Senator
Of the United States in our Congress.
People will try to get clear of Whigs a pest,
The marriage with Atlantic and Pacific,
Are now in a great scene and romantic.
James K. Polk, President, Decemviri;
Will try to keep the People in order far and nigh.
He will the Democrats them now support,
He knows they can keep up a strong fort;
The broader the basis the government can hang,
Will show the wisdom of the democrat plan.

JOSEPH HOLDING.

September 20th, 1845.

An Essay on the use of Spiritous Liquors,

Or, An Answer to the Question, Ought not the practice of drinking Spiritous Liquors to be abandoned?

By MARK BENNETT. Tarborough, N. C. 1841.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. xx. 1.

To the Reader.

Reason and experience concur with the authority of heaven in declaring that, It is not good for man to be alone. The favors which we are every day called on to confer upon men and those which we as often receive from them, remind us of our mutual dependence. But unfortunately for our race, in our moral intercourse various and contrary motives are known to prompt men to action; consequently, their acts of benevolence are sometimes overrated, but oftener undervalued. This corruption of our nature not unfrequently repays virtuous deeds with censure and defamation, and rewards vicious ones with applause and honor. Hence true merit has trembled for the consequence when entering upon public service, and vile impudence has laughed in prospect of promotion, when engaged in some selfish project. Under circumstances like these, neither to be enticed by the spirit of flattery nor driven by that of abuse; not to crouch by a sense of our dependence, nor arrogate and tower in the spirit of pride; but in the full exercise of charity, candor, and true benevolence, to write and speak with that independence which would entirely set us free on the one hand from the charge of fawning, and on the other from presumption and conceit, is thought by the author to be no very easy task; and yet it is one which he sincerely desires to accomplish.

He knows no subject which there is greater need to press before the community, than that of laying aside the habitual use of ardent spirits: and the fact that no abler advocate among us for its abandonment has yet stepped forward, he deems a sufficient apology for the appearance of this humble treatise. Incited by the hope that it may be in some degree successful, he prayerfully commends it to the patient consideration of those into whose hands it may fall.

He feels himself called upon to contribute this as a mite to the happiness of his brethren and of posterity; and whether a favorable or unfavorable judgment shall be awarded to his motives he does not stop to inquire. He has reason enough to expect that the unyielding nature of appetite and habit will be slow to appreciate them; but then some of the present generation, and many of the future ones will be blessed by this effort.

Many of the friends of God and man will probably be opposed to the course advocated herein; yet the author fairly presumes upon approbation in all who have conquered the habit, and "taste not." As he has entered into this business without solicitation from any one, he will feel himself pledged to no one; nor will the fact that he is about to oppose the opinion and practice of a vast majority of people have any tendency to suppress a syllable of those truths which he is called upon to tell, and which the suffering causes both of humanity and religion have rendered so needful to be heard. He would at the same time place himself in a beseeching posture at the feet of his brethren especially, and implore them not to vindicate by precept nor example, a practice which they are ready to acknowledge is unprofitable to most men, but mischievous and destructive to thousands.

If this pamphlet shall have accomplished good in proportion to the space there is for effect, and in a ratio proportionable to the demand there is for something of the sort, then he will be the instrument of doing more good than any of his cotemporaries, and he will enjoy the happiness of seeing reason and reflection triumph over thoughtlessness and appetite. But if, on the other hand, he shall experience, the pain and mortification to see it contemned and neglected by those who ought to feel as men, and thank heaven for one spirit who will venture to stem the tide of this monstrous evil, and lift his voice in warning and soliciting his brethren and all mankind to shun this dreadful whirlpool, he will still have the satisfaction of knowing that he has made a worthy effort. If you oppose the object of it, I know you do it in your own wrong. If you either despise or dislike him for the publication, he feels no hurt more than for the cause. He is prepared both to suffer it, and to account for your mistake. He knows you cannot

appreciate his motives nor the intrinsic merit of the work.

But it will do good. Some will give heed to it; and every individual case of total abstinence will prove a lasting benefit to men.

To all who may read it, permit him to consider and so subscribe himself, your true friend. MARK BENNET.

16 November, 1841.

Wine, and other fermented liquors.

Wine originally was nothing more than the juice squeezed from grapes. Afterwards it was made of pomegranates, currants, gooseberries, and other fruit, fermented with sugar. The wines of Helbon, near Damascus, and of Lebanon were esteemed the best in the world. Those of Canaan were very heady or strongly inflammatory, and were diluted with water. The Italians sent theirs with frankincense, myrrh, calamus, and other sweet spices. More recently it is made also of cider mixed with brandy or other distilled spirits, and sometimes of peaches, pears, and other fruits, put unbruised into strong spirits; as well as with the grape juice Of which wine, vinegar was made, the use of which needs not be mentioned. This also was sometimes drunk by the ancients, as a luxury. No doubt exists about the utility of wine in weak constitutions. It is found to be very strengthening, acting as a tonic and agreeable stimulant. It was recommended by Paul to Timothy on this account. Timothy seems to have abstained altogether from spirits of every kind, drinking water only. But being subject to frequent infirmities, and needing medicine, wine was prescribed.

Whether it is nutritious or not, is not now the question: but is the daily use of it proper? To use it in the sacrament of the Lord's supper is right, it having been selected by the head of the church as the fittest emblem of his blood. It is also recommended in the scriptures for persons in feeble and delicate health, and to grieved persons: Give strong drink unto them that are ready to perish, and wine unto those of heavy hearts. Prov. xxxi. 6. And the bread and summer fruit for the young men to eat; and the wine that such as be faint in the wilderness may drink. ii Sam. xvi. 2. But I deem it imprudent for people in good health to use it as a daily drink, because it affects the mind and senses, disturbs evenness of temper, and creates a growing thirst for wine itself or for something stronger. Hence says Solomon: Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without a cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; At the last it biteth like a serpent, and stingeth like an adder. Prov. xxiii. 29, 30, 31, 32. And Isaiah: Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! Isa. v. 11. If it were an essential article of diet, the controversy would be at an end. But it is undeniable, that it is used more for pleasure than for profit; more for the sake of the sensation produced by it, than for the benefit it confers. The wisest man tells us, and history and our own observation concur with him, that excessive use of it is followed by wo, sorrow, contentions, babbling, wounds without cause, redness of eyes, biting like a serpent, and stinging like an adder; and that it is a mocker! And is it wisdom to risk the above train of consequences for the sake of that which we do not need? Is it piety to hazard that state which is so perfectly brutalizing, merely to gratify the cravings of appetite, and silence the clamors of illformed habit? Shall we diligently court the mocker, and bid him double his delusions upon us, as he has done upon the unhappy captives which we every where see around us? This mocker is saying to you, There is no danger in wine; it is too weak to injure any body. But when by frequent use it has lost its power to stimulate, it easily finds a substitute in ardent or distilled spirits. How many persons have you, my Reader, known who have continued to use wine, and nothing stronger, through life? It is the drunkard's taper-off: But how many have you known to taper off upon it, and become sober men? Tis best to let even wine alone.

Ale, beer, cider, &c. have sometimes been used at table as articles of diet; and have been recommended by physicians, as wholesome and nutritious. For the invalid or convalescent, I do not consider them unsafe nor objectionable. But for the table, other diet would be preferable, as these are liable when thoroughly fermented, to the same objections as wine, especially cider. It has often been demonstra-

ted that the stomach is capable of holding enough of it to intoxicate; and the sensation produced by it is the same as that of brandy or rum. The constant use of it is almost always the precursor of that of strong drink. The habitual use of these can all be laid aside without any curtailment of the real and necessary comforts of life: nay without them the circulation of the blood would be more uniform, and the current of thought more equable.

Brandy, and other distilled spirits.

About a thousand years ago the art of distilling spirits of wine from wine was discovered by an Arabian chemist. When the spirit is purified to the highest degree, that is, when the water is separated as much as possible from the spirit, it is called alcohol. When it consists of about equal parts of water and spirit it is called proof spirits. It is about three hundred years since brandy was distilled from grain. Distilled spirits was first used as medicine, and very cautiously. As a common beverage it never came into general and constant use till about the close of the last century, or about sixty years ago. "Vegetation has incorporated into the" (fruit and) "grain, by means of air and water, spirituous and watery elements, which, combined, form a sweet and nourishing substance; if this intimate junction is destroyed, or resolved by fermentation, the spirituous part is separated from the earthly, which is then deprived of its body, and is no longer a sweet nourishing substance."

There is not a more common saying than that "spirits were sent for a blessing" But I am apprehensive that few sayings are more erroneous. Judging from its effects, I consider its discovery almost as disastrous to the human family, as the introduction of the Grecian horse into her walls was to Troy.

But respecting its use; the scriptures no where enjoin or command the habitual use of it. The instructions of Christ to his disciples have been made the occasion of improper indulgence, as well as an argument in favor of drinking it. When he bade them eat and drink such things as should be, or might be set before them, he did not mean that they should be under obligation to taste or partake of every kind which might come before them; but that they ought to receive without being choice, and without calling for or ordering any particular article of diet. The Bible declares that no drunkard shall inherit the kingdom of God. i Cor. vi. 10. It also adds that strong drink is raging, and that whosoever is deceived thereby is not wise. Prov. xx. 1. And it should not be forgotten that every constant drinker makes himself familiar with that which is raging, takes it into his own bosom and cherishes it as heartily welcome, and runs the risk all the time of being a drunkard.

Properties and effects of spirits.

It is, if possible, less deniable that ardent spirits was introduced as a luxury, and not as an article of need, than it is of wine. It was never designed as an article of food. "Whether drunk by itself or at meals, it cannot be converted into blood, flesh, or bone; consequently it cannot give health or strength, nor does it promote digestion; it only makes one unhealthy, stupid, lazy, and weak." The benefits derived from it are only imaginary. In proportion as it stimulates or excites the system is its deluding influence. A small quantity affects the judgment, as it quickens the pulse, and produces feverishness. The oftener it is drunk, the more it is needed, since every repetition leaves the frame duller, and calls for something to restore the sensation, or artificial heat and animation. The longer it is used, the larger the quantity required to have the same effect. Few drink it by rule; and those who do not, step right into the vortex of drunkenness and ruin. Those who take it by rule find many occasions for transcending their rule; and every deviation or step, over their wonted rule, tends to fix the rule to the increased quantity.

The gain of the love of spirits upon the appetites, and upon self government.

Most men begin with as little as will suffice; but habit soon leads them to take all they can bear. Hence the common saying, "A little more will not hurt." How few dream of the mischief that lies in that word or thought. But one has been wet in a shower of rain, and he needs a little more: or he has been laboring unusually hard, and must have a little more: or it is frosty weather, or snowy, and another dram will not hurt on such a morning. Whatever be the rule in the start, as much as they can drink without getting drunk soon becomes the only limitation. When this comes to be the case, there is constantly then a struggle between Reason and Appetite. Reason tells the man he is in danger;

and his feelings every time he reaches his limitation as above named, confirm the truth of reason; but appetite says, Give me more. Every drink then strengthens appetite and weakens reason. The man then persuades himself that he can take another dram, and, though he feels it so sensibly, others will not discover the effects of it in him. And while others see him every day growing in excess and intemperance, they say nothing to him concerning it; for all except drinking men are afraid of him; and the intemperate man has no friends. Their silence deludes him farther into the miserable road of forgetfulness, filth, disgrace, and death. He next gets so deaf to reason, (or she has been disobeyed and contemned till her voice is still,) and so helpless a victim to the rage of appetite, that he is seen drunk in company; he then concludes or ascertains that he has become notorious as a drunkard, and is sunk below ordinary respectability: that there is now no alternative but to abandon the use of spirits altogether. But appetite now persuades him that it will endanger his health or life to break off all at once; so he begins to taper off by degrees. He has become so deceived by it, that he vainly supposes he yet holds the reins of self government. But diminishing his daily allowance by no means blunts his thirst: but rather by lessening the ordinary quantity, he soon feels as if fasting; and the system having been for some time preparing, and prepared for a larger quantity, and he, having less power to resist than he had in the first instance, quickly becomes tired of restraint, and in a few weeks or days, finds himself where he was before he began to taper off. At this period, perhaps, some of his friends admonish him; and he finds withal that the habit is impairing, or likely to impair, his health, and causing him to neglect his business, and his estate is decaying; he renews his resolution, and promises or swears not to drink again for a stated term of time. But when that term expires, he takes to it again. His ability to control his appetite is now weaker than ever; the rational faculty has almost lost its exercise; his cravings have become intolerable; and he shortly finds himself, or rather, is found, in established and deep rooted intemperance. Exercising the little thought that is remaining, he once more inquires what is to be done? But the season for deliberation is past.—The power of self control is gone to return no more. He must now quit forever, or give up to die from the use o But he thinks he can not quit without imnent danger of dying:—and frequently this is the case.—He knows he can not taper off;—He loves it too well, too, to be willing to quit immediately and forever; he then lets all go that is firm or sober;—— he buries the man in the brute, and resigns himself to stupor, waste, disease, beastly conduct and death.

Sometimes this is the end of him who was called by Christ's name, who professes to be, or had professed to be, his disciple, and to love him supremely; to hate his own life for Christ. He was once strict and severe against intemperate professors; and advised them not to drink at all, if they could not drink without excess. When his brethren were dealt with or censured for this offence, he thought if it were his case he would cease to use it. He almost trembled at the bare idea of a lover and worshiper of Jesus Christ repeatedly getting drunk. He, too, thought himself secure against its power, and ready at the slightest appearance of danger or excess to quit it forever. He thought no moderate drinker in danger, forgetting that the point betwixt moderate drinking and excess has never been fixed upon, nor ascertained. He listened with pleasure to Appetite's two favorite arguments; that, "If we do not drink at all, it will be said, we can not use spirits without getting drunk"; and, that, "Temperance consists in the moderate use of it, and not in total abstinence."

Occasionally, this is the lot of one who had professed to be divinely called to minister in holy things and to bear the tidings of salvation to men. This last wreck of a drunken man is the same who, before the gazing throng, with the sacred Scriptures in his hands, raised his head above the pulpit board, and took the lead in Zion's songs and hymns of praise to God; who kneeling, in that desk or bending on its front, lifted his ardent prayers to heaven for grace to help himself and the dear people of his charge, for mercy on the guilty, helpless soul and pardon through a Saviour's blood; —who like our Lord betwixt the heavens and earth, stood as a porter to the skies, and as a mouth for God to speak his goodness,—an ambassador for Christ, beseeching in God's name the rebel man to be at peace and reconciled to God;—with fellow feeling pointing out to saints the dangers and the roughness of the way to Heaven;— with soul of inspiration glowing on his

cheeks,—the sweetness of the christian's hope enkindling on his tongue, and hearer's heart, the raptures of a higher state, as pointing to the pilgrim's final rest he bids him look, and shouts him almost home! He once thought his devotion to the cause of God, and the high responsibility of his calling and his station, would shield him from such a condition. Now contemplating the contrast, the blood chills even in the veins of those who are every day courting the treachery of the same beverage, while their eyes follow him to the bottle, and their ears catch the profane language from his lips.

Inability of the victims of intemperance to become sober men.

When by the use of spiritous liquors the system has become much affected, or much diseased, which is always the consequences of immoderate use, the man finds himself in danger by discontinued, he is then necessitated to persist: yet in nine hundred and ninety cases of a thousand, men would become healthy again if they had the fortitude to abstain. We see how fast established drunkards improve, when after an attack of sickness their physicians require them to desist a while from drinking. But firmness is wanting. If all the reasons in the world can not prevent excess, it is vain to hope for reformation after habit has silenced or expelled all those reasons, and appetite has become the despot of the mind. Besides all this, his friends (as he esteems them) are on every side shoving him on in the same direction. In the first public assemblage of people he mingles with, one says; "Come, let's have something to drink:" and another, "Come, let's take a drink:" and a third, "Come and take some good old French brandy:" a fourth, "I have had nothing to drink today," or, "I have taken but one drink since I left home; and I don't reckon another would do a body any harm; come, let's take some." If he declines any or all of these very kind invitations, he receives a side glance or suspicious look which seems to say, if that be all the thanks I get for my kindness, I will ask you no more: or one of them interrogates him, Are you burnt out? Another taunts him, "Are you afraid of being knocked up?" Another, "He can't drink without getting drunk." Another modestly remarks, "It's no harm to take a little;—it will never hurt me if I don't take too much." Another, yet, "It was sent for a blessing; and we ought to use some of it." His burning thirst, which without a word from them, was urging him at every breath to go and get some, can resist no longer, chimes in, "Yes; we'll take a drink together." If he fall in at a neighbor's house, the first thing after inquiring for each other's health, is, his friend sets out a decanter, and, though he chide the intemperate man in his thoughts for the abuse, yet he invites him, and even persuades him to partake. "I," says the host, "have used some all my life, and I never found any harm in it."

In this manner the man who is admonished by every thing serious and prudent, to escape by total abstinence, is urged forward at all times, in all places, and by every class and grade in society; likewise by the overruling bias of appetite, and the inveteracy of deep rooted habit; till reason and resolution answer no other purpose than faintly to point him to the devoted helplessness, hopelessness, and still deepening, misery of his condition!

Kind Reader, in how many cases of established drunkenness, have you ever known a reformation to take place? Where is the man or woman of your acquaintance, who has been exorable to the tears, entreaties and griefs of a consort, or been attentive to the rags, poverty, ignorance, and distress of helpless children; or regarded his or her own reputation as a husband or wife, a father or mother, a parent or child, a brother or sister, a master or mistress, a neighbor, friend, or citizen, a Christian or minister of the gospel, who has returned from the settled drunkard's habit, and become uniformly sober again? Perhaps you recollect a case, which has succeeded by instantaneous and total abstinence; but so rare is such a case, we may fairly set it down as a rule that, the established drunkard is forever past recovery. And it is well if you, my Reader, have not already answered to a part of the above description; and in a few years or a few months you may fill up the picture. Remember, that it is only the temperate, so called, who are in danger. The intemperate are past the danger, and fallen into ruin. The temperate are yet standing their turn, and upon trial.

Intemperance in the use of spirits is mischievous above all other excessses.

Other excesses admit a reform: this, as

shown before, admits of none. Intemperate speaking may be restrained to charity: intemperate thinking may be changed to sober thought; harsh judgment, to softness and candor; the lying tongue, to uttering truth; surfeiting, to moderation; indolence may turn to application, and drowsiness to industry and watching: the thief may become honest, and avarice may settle into content; but the drunkard has bid an everlasting farewell to soberness and all tranquillity.

Other excesses do not so much impair the intellect: spirits change the philosopher, the sage, and the divine, into a fool.

Other excesses do not so much affect the temper and the heart: spirits imbitter the man against his best interests and his best friends. It changes his wife into a foe and an assassin; his children into enemies and dogs; his friends into villains and traitors; returns suspicion and hatred for kind offices and favors; fills him with fearful apprehensions for his safety; distorts the appearance of every thing he sees; and burdens the few sober intervals of his life with feelings little less horrid than the visions of his drinking fevers.

Other excesses admit of repentance: this seems to defy all sorrow and compunction. It stifles all shame, sears the conscience, lays asleep all the past, shuts up retrospect, blinds men to the future, brazes them against approaching evil, robs them even of modesty, and causes them to take pleasure in, and boast of their scandal and beastliness; and the lower they sink in disgrace, the further from blushing they are.

Other excesses leave open the door of faith: this seems to close it. Publicans and harlots may enter into the kingdom of heaven; (Matt. xxi. 31.) but not a drunkard. (i Cor. vi. 10.) How many, my Reader, have you ever known brought to repentance and faith, after they became confirmed sots? If they were religiously inclined before, their promises of piety are lost in this reigning stupor.

Evil tendency of the example of drinking spirits, as set by Christians.

Very many people consider Christians to be safe guides, because the latter are thought, as they profess, to be governed by the spirit of the gospel, and that having the mind of our blessed Lord, they regulate their conduct by the word of God. Hence any custom prevailing among them, is accounted worthy of imitation. This led some in Paul's time to commit an offence by eating meat which was offered in sacrifice to idols, they not perceiving the motive which influenced the apostle. They well knew it was esteemed wrong to eat meat offered to idols, and to eat it as an offering to them: but believing the apostle knew better than they did, and that he eat it as to the idol, concluded it was right to eat it as sacrificed to idols. And should the constant use of spirits be wrong, (and I can not doubt its impropriety, it being both a dangerous pleasure and an unprofitable custom,) it is calculated to mislead many, when they see professors of religion such votaries to it. Still more, when the ministers of the gospel, who are leaders of Christians themselves, are advocates for dram drinking, and foremost in the practice of it! How many appetites, which, already whetted up to criminal thirst, and greatly needing a friendly curb, have thereby been emboldened on, and finally let loose to licentious indulgence.

Some again, who may have had no great reverence for the Christian religion, and less veneration for most of those who profess it, while they are deeply conscious of guilt and reproach, will eagerly avail themselves of Christians' example, and appeal to them to meet allegations against themselves, and take away their reproach. They very readily declare, If Parson or Elder or Reverend A, B, and C, D, and E, F, or some of their congregation, Mr. G, H, and I, J, and K, L, drink their dram, it is idle to talk of impropriety in me to use spirits.

But if the world see an evil in it, arising from the bare use of it, in the risk the dram drinker runs every day of becoming intemperate, and more especially in the abuse and drunkenness of many members of the church, it then hangs as a heavy weight upon the cause of religion, and an indelible reproach to the denomination among whom it is found. For it is long known and well known that all the members suffer for the misconduct of a few, and particularly, if the many follow in part of the example of the few. And if the professor at any time become so reckless as to think and say, "I don't care; no body blames me but the world;"—such professor is likely never to add honor to his profession any more, but to tarnish it; and if his church use strict discipline, he will probably lose fellowship in his connection.

We must not presume upon the deceitful

thought that, I set no bad example, provided I use it moderately. We should recollect, I repeat, that the precise point between moderation and excess has never been accurately defined nor agreed upon. What is now considered moderation, would, some years ago, have been, in the same individual, downright intemperance; since the quantity now consumed at a time, increased by long habit, would then have made him drunk. If he drinks the smallest quantity possible, he can tell neither the degree of force there is in such example, nor the distance which it may travel before it stops.

Under this head may be included the danger and evil of the example, as set by parents before their children. A few instances may be known wherein drunken parents have sober children; but in most cases, by far the most, the children sooner or later take the path their fathers trod. If they are not seen travelling the same direction at eighteen years old, or at twenty-five or thirty, yet at forty-five, fifty, or sixty, unless something of rare occurrence prevent, he is sure to revive in those around him, the recollection of his unhappy parent: and in most instances such children set out in life intemperate. Their love and veneration for their parents naturally lead them unhesitatingly to conclude, that whatever the latter do is lawful and proper: and no ill flavor or repugnant qualities in the spirits can subdue this belief in them, so as to set the child in many cases against the use of it. In this way the habit is formed in the child; and by incorporating brandy into the means of his subsistence, by its having been ministered to him as regularly and as frequently as his meals, he is brought to think himself dependent upon it for nearly half his bodily comfort; and the constitution of his very nature is changed to the constant use, before he is conscious of what his parents are doing for him, and before he is capable of exercising any discretion in the matter, or of judging whether he is forming a safe or a dangerous habit. In many instances such a craving after it has been created by the use of it, as to require watching and restraint upon the child, to prevent his drinking such a quantity as would be likely to destroy life. When he gets from under his father's government, he then gives himself full indulgence. I have heard some say, "Let a child drink it in his raising, if you wish him to be a sober man." But this method of reasoning will not do. It is the same as to say, we must form a bad habit in order to prevent it. In cases where drinking children have made sober men, their sobriety certainly must be ascribed to some other cause than the habit of drinking while growing up. Besides, we must wait to see them get through life. It is well if at forty-five to seventy years of age, we find the children of a man who raised them in the practice, yet sober men. For neither twenty-one nor forty-five will test the force of this habit. Some who appear at forty-five to be very sober men, kill themselves with spirits before they are seventy. How revolting to a considerate mind, to see parents, by example and precept, busily laying the foundation of a habit which has checkered and imbittered so much life while it continued, and filled the graves by so many untimely deaths!

The proportion of calamity, and probable amount of evil, done by spirits to the community in which it is used.

It would not be easy for any individual, with the largest stock of information possible, and the best means of computation in human reach to estimate accurately the proportion which the evils growing out of intemperance bear to the whole load of human sorrow. It carries wo into the log cabin and the gilded palace. It drives tranquility from the Indian village, and spreads a broad blot upon the refinement, and introduces horrible discord into the society, of enlightened nations. It makes the woman a widow, and her children orphans, while her husband and their father is yet living, and renders his life a calamity to them ten fold heavier than his death would be. It has mingled calumny and slander for its neighbor, and meditated the injury of his person, property, and reputation; its feet have trod in the path of theft; its hands have held the incendiary's torch, and grasped the assassin's dagger; it has betrayed the kindest friends, violated the most solemn vows, cut asunder the tenderest ties, and sacrificed the most affectionate wife. It has beclouded the setting sun of the aged, and blasted the hopes of usefulness and happiness in the most promising young men.

I think it likely that three fourths of the unhappiness experienced in communities where the practice of drinking is steady and constant, may justly be considered to grow out of such practice. I speak here

of that kind of distress and misery, of which man is the author to himself. Ask the prosecuted, what led to his indictment, and the prisoner how he came in confinement. Ask the gallows, what has furnished it with victims, and the penitentiary, whence she obtained her convicts. Inquire of poverty and want, who is the mother of so many sons, and hear indolence relating the cause of her prolificacy. Know of the healthy, strong man, why his granary, his meat house, his table, are unfurnished, his wife and children unfed, unclothed, uneducated, and himself covered with rags. Let the aged invalid tell what originated his disease, and the family say why peace is fled from the domestic circle and the neighborhood. Search the church's record, and ascertain the cause of all the excommunications; and look over the lists of mortality and note the means that brought each to his end. Inspect the poor house, and hear the tale of their pauperism. One answer is returned from all. I fancy I hear them saying, "Three fourths of our sorrow is to be ascribed to drinking brandy." The amount of its evils cannot be enumerated. The mind in attemptimg to reckon the sum, will become bewildered and overwhelmed with amazement and forgetfulness, leaving the task as the victims of intemperance leave the world, long forgetting every thing else but our brandy and our wretched stupidity.

Picture of the effects of ardent spirits on society.

Let us now, generous Reader, step forth, not to draw a picture which shall have proved to be no more than a figment of the imagination; but rather to see a scene which the world is every day exhibiting. The picture is already drawn; will you take a walk with me to see it? It will doubtless pain your eyes to see but a small part of it; but then, perhaps, it will forever cure you of drinking a drop more; and, in that event, I dare say it will be the most profitable walk you have ever taken, or probably may ever take again.

We will first visit the house of the most temperate drinker. We will call upon him in the morning. As soon as we enter his threshold, we receive a friendly salutation. After the usual formalities have been exchanged, or before we have got half through, he sets before us,—from as kind motives as heart ever entertained, and the best spirit he has too,—that which himself has learned to love before he learned its danger. We hesitate with a civil after you, sir." He then sets the example which we required, and beckons to us to follow, which we decline, that we may see its effects upon him and others. He takes but a moderate dram, half an ordinary wine glass full, and tastes no more till breakfast. If he has not taken it every morning till very recently, or if he has not taken quite so much at a time, his single dram occasions a vertigo which will immediately be felt by himself, and quickly be visible to us. This vertigo will not be violent, nor accompanied with pain, but it will give him a very pleasant sensation, indicated in most men by the appearance of a liveliness in the eye and the imitation of a smile on the face, with a moderate increase of loquacity, and hastiness in expressing an opinion. If he has been long repeating these agreeable vertigos, without increase of consumption, the pleasure of his half wine glass will have very much declined by use, so that he will be teased with a continued craving for a repetition or increase of quantity, the pain and clamor of which amount to more than the pleasure received from his same size dram. If he be a man of ardent temperament or a sensitive and irritable temper, while his little giddiness lasts he will be more easily fretted and more inclined to complain, murmur, find fault, and dispute, without discovering the cause, and without once suspecting it to be the effect of his little blessing. He will sometimes be troubled with a slight head ache, and more or less with a dull, stupid, or languid feeling, which will many a time continue till the hour comes for enjoying his same little time killer. Now, the more full or finished this artificial vertigo is, in other words, the greater his pleasure derived from the little comforter is with the more avidity he seeks it; but if it fail to create the sensation I here speak of, and yet his visits to his dram are regular, he manifests a thoughtlessness which bespeaks his passage at some day, through the whole length of the stream which he has now so inconsiderately entered. In this manner the temperate man takes his dram before dinner, & likewise before supper. And from exciting the system, and forcing the pulse to rise and fall three times in twenty four hours, he soon begins to feel indisposed when from under the action of his dram, and to study about it and wish the time to come before it arrives; and oc-

casionally he complains and says to some person who may be by him, "I feel unwell: I reckon a drink of grog would help me." No one objects to the prescription. He numerates upon the zestful lotion, until his indisposition excuses the slow and lingering moment, by telling him the hour is near enough to take some:--he puts the necessary measure out of sight, and all is well again for a while.

Now let us go the second morning to the house of the man who has the resolution to try more fully the pleasures of voluntary vertigo. He shortly lets us see that he is man enough to drink a second dram before the first has lost its virtues, in order that he may have a really pleasant time of it. Or if he has not the opportunity of two, on account of call to breakfast, or some other hindrance, he just saves time and expense by turning the two into one double dram, and despatches it at a draught. He can in a short time after this if need be, raise his voice in conversation, become quite spirited in debate, and confident in opinion; or on the other hand, show a disposition to be rather more good natured and friendly. Like the temperate man whom we visited yesterday, this also has his stated hours to drink. He knows he is temperate, and none of your sort who "cannot drink without getting drunk." In pursuit of this blessing he appears unconscious that he can just as easily double the present quantity as he did the first, and then as easily double a third time as a second. But he hurries along; and all the crosses and provocations he meets with affect him more than formerly, and he often resolves to be less fractious and to govern his passions better, not at all suspecting that his dram or grog is any cause of increased perplexity. "But it is so useful and beneficial to me," says he. In cold weather, "It warms me;" in hot weather, "It cools me;" when his appetite is weak, "O it strengthens it;" and when he is hungry, "It stays my stomach." Such is the deceitfulness of brandy, that it decoys the drinker into the opinion that it gives him appetite; whereas, it is the very thing which has destroyed it.

We will go now, my Reader, to the house of the man of next degree. He looks for his three drinks. At certain times of the day his face is unusually red. He begins to neglect his occupation. The intervals between dram times pass restlessly away; and his acquaintance with men and things is beginning to diminish, because his interests in the intellectual world are dying away, in proportion to the rapidity with which he is becoming the slave of appetite. He begins to be the subject of remark; and his reputation is beginning to sink.

The next turn, we will direct our course to the habitation of him whose whirl in the current of this effervescing stream is such, that four drams are not too many; and five are needed if breakfast or dinner delay. The sensation produced by the dying of spirits in him between drinking hours is so intolerable he can no longer bear it, but takes the day—the night—all life before him.

Let us now traverse the country round and mark well what we see. We shall see but few men who confine themselves to one large dram at a spell, and still fewer to a small one. The number of the second class we shall find large, and of the third, I conjecture, yet larger. And should our eyes see in one night, the fall by death of all the fourth class, and all who take it by frolics and spreys, it would be a night sicklier to our hearts than the passover in Egypt was to the Egyptians, or any days of Cholera ever were to the people which it visited.

But look, my Reader, at that farm. How altered! Its whole aspect was once a complete index to industry. Now its fences are neglected, its fields unplowed, its stock famishing, its buildings tumbling down, a wife who in early life looked to her husband for protection and support, now sorrily clad and broken spirited, but still exerting herself for a morsel to fill the hungry mouths of her deserted children, and a coarse garment to cover their shivering frames; while one of them is despatched to a neighbor's by the mother for a mess of greens or potatoes; and—where is the husband? gone to the place where this "sent blessing" is vended. Let us go to another house. Now the husband is coming home. I hear him. What is that he is saying! He swears. He is in company with some one whom he is aiming to kill. Hear how he threatens him as he approaches nearer.—No. No body is with him: it is his wife whom he curses and menaces.—Look how tho'tful she appears. —See the tears how they wet her cheeks. —She seems frightened.—See, he strikes her with a bludgeon,—with his fists.—He pulls her by the hair,—he jerks her down,

and stamps her. He swears again he will kill her. He kicks and beats her again, and drags her out of doors. The children scream,—he curses and threatens to kill them, if they "don't clear out." One shrinks into the corner of the house trembling and trying to restrain its weeping, while its little soul is too much pained to be altogether silent. Another, unable to bear this horrid treatment of its only friend, and feeling its spirits give way under the threats and curses of its father, retreats to another house. A third hides in the bushes or rank growth of weeds about the house; till silence restored at the scene of their distress, allows them resolution to venture near enough to see what has become of their friendless mother. With trepidation the pitiful objects come together. They find their father sitting sullen, with crimson face and eyes, occasionally muttering something which neither they nor he can understand; or else he is stretched across the bed or bed-place, or on the floor, or in the yard, buried in a sleep ten degrees deeper than the sleep of the healthy fatigued laborer. They sheer off from him, and go to look for the wreck of his vengeance. They find her lying in bed, with bruised face and eyes, and clothes which were so hardly earned torn, her head bound up; her face flushed with fever, pained excessively in mind and body, and unable to minister to them the only kindness they can now look for from human hands. But their cries for bread excite her from her much needed and imperfect repose—she rises and prepares them a homely and scanty repast which they despatch, and then go to play; she cooks the best she has for him who once vowed to heaven protection and kindness to her. He wakes up. She accosts him kindly. "Come, eat something; you must be hungry." He interrogates surlily, "what have you got? You've got nothing here that I can eat." She mildly replies; "I have cooked the best I have;—do try and eat some." He sits and looks angrily at the repast, and impatiently exclaims; "I am sick—I can't eat—Have you got nothing here to drink? She answers, "No sir." "I must have something." And off he goes to the tavern again, or to some place where he expects it is to be found. He there comes into company in the best of humor; and is truly a fine fellow!

But what mean all these little log cabins or huts in the woods which we are constantly passing by? and what these ill provided families? Why, the husband or head of each of these families learned from infancy that brandy "was sent for a blessing," and he is so truly blessed with it that he can not do without it, even if his family should live hard, and his children grow up in ignorance. He therefore spends half or three fourths of the earnings of his labor which he performs for any man who will hire him, to obtain spirits; the drinking of which keeps him idle and unfit for labor a great part of the balance of his time; so that much of his time and more of his earnings are lost to himself and his family. While the latter are increasing, his income is diminishing; hence they have to go from place to place, and occupy any kind of hovel they can find; and in the woods, because few people want them near them.

See yonder. Let's call and see what has attracted that group of men. Ay, they have met to sell that young man's property. His father was wealthy, and taught him the value of ardent spirits. The use of it naturally forced him to be idle. Idleness led him to places of dissipation, and this to gambling; at which together with drinking he has lost his estate, and is greatly behind in his debts, and above ordinary occupations; he must now live a poor gentleman upon his friends the balance of life.

And what is this on the right of us as we go? It is a work shop. It is now closed. Where is the inmate, or mechanic? He is gone. You recollect when we passed by it five or six years ago, how lively every thing here was. The sound of the saw, the plane, the hammer, and the wimble, were heard; the newly finished furni ture, painted or varnished, glittered all round it; large orders were supplied; and his labor from morning till night was merrily cheered on by the song or pert whistle; but now he is gone. We will go on to the next grog shop, and there we shall find him, drunk, and without money or credit.

That merchant, too, whose attention to his business is waning; whose books are found to contain mistakes; whose appearance is more or less mysterious, and his demeanor less affable and courteous; whose countenance or complexion is unnaturally flushed, or lurid; who is becoming more and more crabbed and morose, now closes his doors and stops business. His customers have quit him, and his liabilities at the North, can not be met. He now fails,—is some thousands in arrears to his credit-

ors;—and falls into that rank of the most useless of all men,—broken drunkards.

Mark that physician, too, who knows that fermented or distilled spirits "when drank, can not be converted into bone, flesh or blood," and consequently it proves to be an incumbrance to the system, and a detriment to health, when used constantly. He is so partial to this early taught "blessing" that he will even recommend it both by prescription and example, to persons in good health; and the next we shall see of him, he will have a swollen face, and palsied limbs; and in a few months we shall read his obituary. His fame was wide spreading, and he was much esteemed as a friend; but the "blessing" had been pressed to his lips in childhood; and it was too late to recover from the habit.

Let us now attend the court house as court is in session, from morning till night, and see what passes there. As we are going thither, note the gladness of many who are riding or trudging the road. They are thinking of the joyful season they shall have in drinking. They talk merrily and loudly, and laugh much as they go.—But at the court house.—Around yon cake cart amongst others, is staggering a senseless wight, teasing the bread maker with questions.—Just beyond this is assembled about a tobacco waggon, a company of all sorts; some chewing and spitting nearly on the bystanders, some swearing and cursing the tobacconist. In the grog shops and taverns an unassorted multitude, where there is no law against noise,—every man is in motion, and each talking for himself—young men, middle aged, and grey haired,—moral and profane,—religious and irreligious,—some on philosophy, some on farming, some on law, some on physic, some about their property, some of their worthy deeds,—some praising their children, some the rum; some telling of their strong arguments and victories over their adversary, some of their hard fights and whipping their antagonists.—Later in the day some singing, some dancing, some fiddling; some calling for more spirits; and some quarreling, or disputing. Out by the door, lies one, helpless. A little way from him lies another in the same fix. Across the way are two or three quarreling and abusing each other; and in another direction two clenched for fight, who are too drunk to stand up.—Along comes another, swearing he is the best man on the ground. About the court house is another mingled throng some indifferent to what is going on, knowing it all to be the effect of what "was sent for a blessing," and some others have derived some "benefit" from it themselves to day; they only smile decently, to see their brothers enjoying themselves so well, and to hear so many different noises—unbroken tumult, and universal din. Some of this group too with pied chops and damask or purple nose, and rheumy eyes, are almost strained into muteness, feel, in virtue of a constable's, or a magistrate's office, that they are of a different race, or higher order of creatures. Altogether, there is none that guesses what an assemblage of consequence and talent this grand improver of our race (spirits) exhibits around the house and upon the bench. The bar also, is not slow to avail itself of this magic dignifier. The inflamed morning is succeeded by a midday too dull—too lifeless to be borne: besides, their confinement to the bar over dinner time breaks in upon their every day custom. To remedy this they can have business in the clerk's room, or some other private room in the court house, and there chase away the haggard spectre of cooling blood and the wasting vulture of intolerable cravings. See that young barrister, or lawyer. He is a graduate from the University. He came off with the highest distinction. He was well prepared for the practice of law in any of our inferior courts. But his father had early instructed him in the old man's notion of "the use of the bottle;" this knowledge has out run all his literary acquirements, and kept in advance of all preparations for useful life. His classmates now hear that he has become a "perfect sot;" lost his practice, his property, his reputation, his credit, his friends, his senses, and all; and in a few days he will die unlamented and forgotten. And see, that other, and that other again, are following his example. He rises to address the court and jury,—he staggers, and stammers,—he does little else than puzzle their understandings, and make some of them think of themselves; and then he sits down. Court adjourns, night comes, they move towards home; some go careening to either side of sulky or cart; some reeling in—across—out of the road, swaggering, hollowing; hailing and cursing those who pass by them:—some tumble from their horses,—crawl out of the road,—and lie up swine snug, and on the naked ground, with hat off, and face be-

grimed, take a long nap. So lie the footmen and horse men along the road side; and a number remain on the court ground till night, some in the night elope, and some remain till morning to join those who have slept away their yesterday's "blessing," and are now ready to run the same race over again. Some reach home, and there put all in confusion and uproar for twelve or twenty four hours; and others having brought a jug of this "blessed" peacemaker, drive and chase their wives and children off, or keep them in torments while their vessel of christian approbation lasts.

But what makes that young passenger on the rail road in such haste? He seems in much hurry, and rather confused. He looks about quickly and inquisitively at every depot; and I discover he sighs deeply; and likewise he starts in his sleep. Why, from his appearance, I judge it is the same who killed his friend the other day. I understand he had been extravagant in the use of "liquor," and finding himself unable to govern himself while under its influence, and quite outrageous, he had resolved to quit. But being insisted upon to take "a friendly drink," he did so; but then he could not be satisfied with one, and less so with two, and still less with three;—he got drunk,—fell into a dispute and rencounter with his friend, who was in the same condition, he stabbed, and killed him, and is making his escape.

Yonder is a large concourse of people. I should rather stop, and see what has drawn them together.—Oh! I know. It is the same gentleman who committed murder at the ball a few weeks ago. Being intoxicated, he considered himself insulted by another young man, by the untimely and improper attention of the latter to a young lady, of whom the former had received a promise to accompany him in a cotillion, he demanded satisfaction which not being given, he shot him with a pistol. He was arrested and committed for trial: & upon trial it was proved he had entertained for some time an inveterate dislike to the deceased, on account of a variance between them which originated under the excitement of brandy. Whereupon, he was convicted; and to day is the appointed time for his execution,—He is now suspended—and—dead!

As we take a turn into the Indian settlements, we shall see there the poor hunter selling his fur, his lands, and all he has, for that which causes him to be idle, wasteful, disagreeable to his own people, and troublesome to the whites. We shall there hear a Lackawanna lamenting, "that the brandy which had been introduced amongst the Indians, by the English, tended to corrupt mankind and destroy humanity. 'They have given us brandy!' said he, and who has given it to them, [Europeans,] who else but an evil spirit?'"

Let us travel through England, Scotland, Sweden, North America, and Germany. We shall there find "that the evils which health, strength, reason, virtue, prosperity, domestic and matrimonial felicity, the education of children, humanity, and the life of man, have to encounter, are in proportion to the quantity of brandy consumed." We shall see "children and young persons who drink brandy or other spiritous liquors, become unhealthy, crippled, stupid, rude, lazy, vicious and depraved, both as to mind and body."

Yes, Reader, we shall see those who drink spirits for pleasure, without regard to age or station, from the sailor to the "legate of the skies," "drinking more and more every day." Behold the blossoms of virtue and health withered by it in infancy, and children growing up unnatural in form and habits." They see their father every day with the tenacity of a child at the breast, paying his ceaseless visits to this deceitful and poisonous liquid. I need not repeat that habit and prejudice prepare him to be a practical vindicator of its constant use. And the poor are every where envying, and copying, the daily practice of dram drinking among the rich. The rich and middle classes of men take the lead in shaping the manners and customs of any age. The lower classes seeing their free and continual access to spirits, become more and more discontented with their own lot, and are disposed to hazard all they are worth, and more, for the sake of enjoying this most exquisite of all luxuries.

See in all directions as we pass, orchards well nursed; but in the same plantation, cornfields and other parts of the farm neglected. Stilling time comes on; all is busy & careful, till this is over. Then the proprietor sets in, and in many instances draws no more sober breath, before his liquor is gone. Behold thousands of families disgraced, tortured, ruined, whole neighborhoods torn in pieces by discord and dissention; hundreds of widows left in pinching penury and utter helplessness, and a great-

er number who are more to be pitied, whose husbands are alive. What calamities follow in the path of civil and religious society. How comfort dies and refinement languishes. How death rages, and entombs its victims alive. Disease spreads and corrodes unsuspectedly, the best constitutions, and enfeebles the stoutest frames. Intellect and talent are covered deep beneath the lava of its eruptions, and harmony and tranquility exiled seek a friendlier clime. Truth and candor, honor and integrity are trodden down by it, and mercy and pity find no residence. Religion and piety are shrouded in mourning, and strangled even in the habitations of professors of religion. The house of prayer is forsaken, and discipline laid by as useless. Knowledge is forbidden the realm, patience, brotherly kindness, godliness and charity find no entertainment. Ministers of the gospel are carried away with the current, sunk in degradation, become a by word, and a reproach to the cause they once professed to be called to defend; and their flocks are taking fast the same steps. The evil is gaining in all classes of society, growing every year. Young men apparently without blush or guilt tell it openly that they "were tight,"—got drunk. Every branch of business is neglected and suffering. Brandy confers no real benefit on but few; but it is rapidly depopulating our country, and destroying morals, religion and happiness. And yet its lovers meet us every day with the strange argument, "It was sent for a blessing." If the above picture shows its blessings, what would be its curses!

Contrast to the picture just drawn.

No country on earth ought to be happier than the United States; for none of the same extent has a healthier climate, none has in the same time had less war, and been favored with more tranquillity; few have a soil better adapted to the cultivation and growth of all the necessaries of life; and for the number of its population, few have a more industrious and persevering people, when free from this habit. Remove from them the "spring of tumult, source of strife,"—let the habitual use of spiritous liquors be universally abandoned; and then fancy to yourself the change in five years,—nay, even in six months. We should see health taking the place of disease; our children growing up with robust bodies and steady habits; serenity and placid intercourse taking up their residence in the ten thousand families where discord had held its reign: and plenty smiling on the board where mildew dearth—where starvation had threatened the poor family with an untimely grave, or with suffering, not much less to be preferred. We should see the farmer early and late in his farm, and his granary and smoke house loaded with the comfortable and nutritious means of life. The mechanic would rise and go to his workshop; the merchant, to his merchandize; the lawyer and the physician to their books or profession, each in a condition to be relied on. The statesman recovers then his understanding in the art of just government, the philosopher his depth of wisdom, the sage his veneration and dignity, and the divine his well tempered zeal and true sanctity of soul and expression; and no more writing nor speaking under the peculiar, unnatural, bewildering and angry excitement of this destroyer of all good, to spread error and cherish misanthropy among men, which had so easily taken deep root on account of high authority. Good order and industry smile over the face of almost every farm. The miserable and forsaken wife's years of mourning and suffering are turned into bliss,—she once more enjoys a husband's affection, and sees her naked offspring clothed. Each man rises in the morning and goes straight forward to his own proper business. To the election ground or muster, or court house, or other place where necessity may call him, he repairs in due time,—his errand executed, he returns in the same health of body and serenity of mind with which he left home. The wife with happy soul, is engaged to have every thing ready for his comfort; and she feels her joy increasing as the hour of his return approaches, because she knows he will meet her in the tenderness and love of the dearest of ties. His babes too, for whom he now exercises paternal feelings, their hearts palpitating with gladness, and their little feet nimbly tripping to meet him, as they delightfully call out "my 'pa is come," hasten to exchange the captivating embrace, or receive some little present which they are sure their doting father has brought them. The wife, the husband, the children meet, the desires and expectations of all are fulfilled; they sit down together, and the emblem of peace flutters round the happy circle.

The Instructor of youth will no more

be seen staggering and stumbling before his pupils, cursing and pouring out his vulgar language, and sleeping away his time at school; hor do children come to school fevered and drowsy, and unfit for study the remainder of the day. Education then will be generally and duly appreciated, and provision be made every where for juvenile instruction and intellectual improvement.

Idleness and dissipation will be expelled from society; grog shop scenes changed into those of active and profitable labor; court yard and muster and election dog fights and bestialities of all sorts into stillness and decency; and the grovelling and sordid aims of morbid and filthy sensualists will be elevated to objects worthy of persuit. True refinement will be greatly advanced in all classes; true happiness will be the companion of prosperity, & content will dwell with adversity. Genius in all directions will be developed, the human mind display all its capacities, and nature disclose all her charms. Thought will regain its empire, and man become again himself.

Laziness will seldom appear, and want will be supplied. The stroller, the lounger, will become settled, and the ragged lay aside his tatters. The system will be prepared for all innocent gratifications, and these will be enjoyed with renovated zest.

Come, my Reader, go with me while we finish the tour. Let's walk thro' our country. Behold health blooming with perpetual spring, repairing the ravages which this fell waster had made: and strength gathering every day fresh vigor: and reason in full exercise, guiding, honoring, and exalting man to his true dignity, and stimulating him to actions worthy of his creation, and virtue in her native dress superintending and crowning those actions with her peaceful rewards, and smiling in all the wide wake of prosperity; while prosperity herself spreads unobstructed, distributing fulness of life's blessings, and pouring her growing supplies and richest comforts into the bosoms of her children, sweetly caroling the waft of life with song, as she conducts them to new accessions of solid pleasure.—See matrimonial felicity returning to what the heart in tender years thought it was, and hoped to see; while the rose of Eden blooms upon the cheek, and the sunshine of Paradise illumines the path of the fairer consort, as she breaths the temper of Heaven, and blesses him who has made her blessed; meanwhile if sorrow or disappointment intrude, they two divide and make it light, or banish it entirely. The groans of humanity are hushed; Mercy's door is opened, and the brute creation share in the glorious change. The bitter words or stripes which drunken phrenzy had repeatedly inflicted, now know no place amongst us, but man seems to feel for man in every place. Human life which was once a stretch of unremitted wo, is now clear sighted, buoyant, and a blesing ample beyond him possesses it. Unclouded and serene it passes, capable of receiving, and now hoping for higher bliss.

The last appeal, and only hope.

*There is no hope that the prevalency of drunkenness will be diminished in the smallest degree, so long as the temperate continue the practice and daily use of it. And the next race or generation of drunkards will have to be made out of temperate persons; yes, out of persons, not one of whom intends to be a drunkard. For he who intends to be one if such there be is already so. My Reader, are you a daily consumer of spiritous liquors? Have you from the first continued to use the same quantity? If not, how long since you began to increase the quantity? Did you at first design to drink without increasing? What led you to increase the consumption? Is the same cause likely to continue? How much more do you require or use now than at first? How long have you been in forming the gain? How much more than you now drink will it take to make you drunk? In what degree does the present quantity affect you? Who do you pick out from among the temperate of your acquaintance, to be drunkards next? Do you love it too well to quit the use at any time? What evidence have you that you can quit? Do you intend to discontinue when you happen to get drunk? Men do not stop drinking for accidents. Do you think to leave the habit when you shall have found yourself drunk repeatedly? It will then be too late. Do you already love it so as to be unwilling to quit? If you do, you are in danger, whatever you may think to the contrary, notwithstanding. Are you so riveted to the practice that you cannot abandon it? Then you are gone. Have you ceased a while, and then returned to it again? Take this for a sign. Are you uncomfortable without it? You are

in danger till that ceases to be the case Have you ever been drunk? If you have, did not that determine you to drop the practice? If it did not, then your danger is iminent. Have you been so twice, or thrice, and yet continue to use it? I consider you gone, if life lasts.

Are you, honestly, persuaded that it is beneficial to your health? Are you unhealthy? If so, did you, or not, become so since you formed your habit of dram drinking? Does it whet or sharpen your appetite for eating? This is evidence that you have measurably broken down your appetite by the use of it just before meals, till your appetite waits for and looks for it, to renew it again.

But admitting benefit to be derived from it.—Has it done more good, or harm? Has it, to the temperate done, more injuries, or more benefit? And will you, for the sake of a small benefit, or for pleasure altogether without profit. persist in a practice which is productive of far more mischief than herein described? Do you live for yourself alone, and owe nothing to your race, nor to God on their account? Shall posterity, including your own children say, when you are gone, that you lived in society to no purpose?

My Brethren in Christ, to you I make my last appeal. Believe me that I see the evils herein described, or never credit me more. Take this as an effort to ameliorate the condition of my acquaintances and fellow men, or count me hence forth destitute of "good will towards men." I appeal to Heaven, while before you, I plead the cause of abused and ruined children, worthy women, degraded, helpless, and suffering, & of the poor and destitute every where, as well as of misguided affluence. But more especially, the cause of Religion. The church is suffering. Who will stretch out his hand for her relief. Many brethren will drink too much as long as it is a practice. Every one who ceases to drink, will do something towards putting it down. All healthy persons who continue it as a habit, cannot but frown upon the cause of religion and humanity.

Office of the Primitive Baptist, Tarboro', N. C.

MINUTES

OF THE PROCEEDINGS OF THE

Annual Conference of the Methodist Protestant Church,

For the District of North Carolina, held at

MOUNT HERMON,

In Orange County; commencing November the 3rd, 1843.

Conference was opened by the President, bro. Lineberry reading a portion of the word of God and prayer. The following brethren constituted the Conference, viz:

WILLIAM LINEBERRY, President.

	Ministers.		Lay Delegates.
ROANOKE Circuit.	William Bellamy, Elder.		*Joshua S. Swift.*
	Richard Davidson,	E.	*L. H. B. Whitaker.*
	Albritain Jones,	E.	*John Arrington.*
	John F. Spright,	E.	Richard Whitaker.
	Ira E. Norman,	E.	William D. Bryan.
	Thomas L. Carter,	E.	John F. Bellamy.
GRANVILLE Circuit.	Caswell Drake,	E.	Joseph M. Hicks
	Chasteen Allen,	E.	*Samuel S. Hicks*
	Horace A. Burton,	E.	John G. Barker.
	James Hunt, Deacon.		Cicero F. Harris.
ORANGE Circuit.	*Alexander Albright,*	E.†	John McPhearson.
	Arrington Gray,	D.	William Hadley.
GUILFORD Circuit.	*John Moore,*	E.	Richard G. Beeson.
	John Gray,	D.	Robert C. Rankin.
	Nathan Robbins,	D.	Samuel Donnald.
	John Lambeth,	E.	*Wyatt Ragsdale.*
	Robert Prather,	E.	*Nathan Lowe*
	Alson Gray,	E.	*William J. Ogborn.*
RANDOLPH Circuit.	Joseph Causey,	E.	Peter Julian.
	William C. Patterson,	D.	Reuben Giles.
	John Coe,	E.	Randolph Presnal.
	Isaac Coe,	E.	Moses Swaim.

YADKIN Circuit.—Alexander Robbins, E. Samuel Jones.

☞Those *italicized* were absent—†dead since last Conference.

After the election of Secretary, the appointment of the following Committees was made by the Conference, viz:

Com. 1st. To examine the Journal of the past Conference for unfinished business, were John F. Bellamy, Thomas L. Carter, and Alson Gray.

Com 2. To examine candidates for Itineracy and for Orders: William Bellamy, Moses Swaim, and Robert C. Rankin.

Com. 3. On boundaries and necessities of the Circuits and Stations: Samuel Donnald, Alson Gray, Moses Swaim, Joseph Causey, William Hadley, Arrington Gray, Joseph M. Hicks, Caswell Drake, Samuel Jones, Alexander Robbins, Richard Whitaker, and Thomas L. Carter.

Com. 4. On Finance: Arrington Gray, Richard G. Beeson, and Alexander Robbins.

Com. 5. On fixing appointments for preaching during the session of the Conference: Samuel Donnald, John McPhearson, and William D. Bryan.

Com. 6. To station the Ministers and Preachers for the ensuing year: John F. Bellamy, Robert C. Rankin, Peter Julian, Samuel Jones, John G. Barker, and John McPhearson.

Com. 7. To prepare Minutes and Obituaries for publication: John F. Bellamy and Caswell Drake.

The following Rules were then adopted to govern the Conference during its sitting, viz:

Rule 1. All motions made and seconded, and all resolutions made and seconded likewise, shall be open for debate.

„ 2. All amendments proposed and seconded shall be disposed of, before the vote on the original or previous question is taken.

„ 3. No person shall be permitted to speak on any question without arising from his seat, and respectfully addressing the Chair.

„ 4. No person shall be permitted to speak more than twice on any motion, resolution or amendment, except by permission of the Conference.

„ 5. It shall be the duty of the President to call to *order* any person who may indulge in personal reflection, irrelevant matter, or call of order, from any member.

„ 6. An appeal from the decision of the Chair may be made to the Conference on point of order.

„ 7. No motion for reconsideration shall be in order except it is made by one who voted in the majority.

„ 8. When the President is desirous to participate in debate, he may do so, by calling some member of the Conference to fill the Chair.

„ 9. In case of a tie on any question, the Chair shall give the decisive vote.

„ 10. The decision of all questions shall be taken by *Ayes* and *Nays*.

„ 11. All motions, resolutions, or amendments, shall be reduced to writing, if required by any member of the Conference.

„ 12. On the meeting of each daily session, the Secretary shall read over the Minutes of the proceedings of the previous session and the Conference correct all errors, or otherwise prepare them for proper registration by the Secretary on their Journal.

The Committee of Correspondence made the following Report, which was adopted and the Committee continued, viz:

Report No. 1. The Committee of Correspondence appointed by the last Annual Conference, beg leave to Report, that your committee immediately after the adjournment of that body, sent an Address to all the sister Southern Conferences, of which No. 1, is a correct copy; to which we have received but one official answer, marked No 2. Most of the Conferences had closed their sessions before the arrival of our Address, and as our present Conference meets at an earlier period than usual and before the other Conferences, it has been impossible to receive official answers.

Your committee beg leave to say, that they see no cause of discouragement; and respectfully suggest the propriety of a continuance of your Committee's correspondence. All of which is respectfully submitted.

WM. BELLAMY, Chairman.
JOSHUA S. SWIFT.
HENRY HARRIS.

November 3rd, 1843.

The following is the Corresponding Committee's Address referred to in their Report and marked No. 1:

DEAR BRETHREN IN CONFERENCE ASSEMBLED:

The Committee of Correspondence appointed by the North Carolina Conference of the Methodist Protestant Church held at Rehoboth in December 1842, solicit your attention to, and aid in sustaining the following Resolution as passed by that body, viz: "Resolved, that in the opinion of this Conference, the interest of the Church would be promoted by the establishment of a Religious Paper devoted to the interest of the Southern Conferences; the nett proceeds to be divided according to the number of Subscribers in each District."

Brethren, the peculiarities of our situation require a reliance on our own resources. We have moral and intellectual worth now entombed among us, sufficient to supply the columns of a paper, if exclusively devoted to the South. We have been traduced and slandered long enough by base allegations on our domestic institutions. In silence, we have borne it, for peace sake, hoping that our mistaken brethren when better informed would relent and forbear; but experience has taught us, that while our breihren of intelligence remain silent, some of the weak and simple, even in the South are induced to become converts to the sinful mania that now disgraces some who bear the name of Christians.

An extension of our borders and accessions to our church require an addition of Religious periodicals and wider diffusion of moral precepts. Members of our Church in other sections of the United States are liberal in support of papers devoted to the peculiarities of their situations; and are we of the South less zealous in the cause of piety or more callous to demands upon us? We hope not.

We are sanguine in the success of the policy embraced in the latter clause of the above Resolution, and that it will be fully appreciated by you.

Feeling endeared by oneness of situation; and bound up in the same bundle by the love of Jesus, we anticipate a response.

Direct to us or Revd. William Bellamy, Chairman, *Battleboro'*, Edgecombe County, N. C.

WM. BELLAMY, Chair'n.
JOSHUA S. SWIFT.

The following is an Extract from the response of the Maryland Conference, embracing the Report of their Committee; and marked No. 2, in Corresponding Committee's Report, viz:

"The same [Circular Address of the Committee] was referred to a Committee of five, viz: J. S. Reese, Eli Henkle, D. Collins, John Clark, and H. Stier. The Report of the Committee as amended and adopted by the Conference is as follows: "That upon a careful consideration of the subject proposed in the Letter from the Committee of Correspondence of N. C. Annual Conference: they recommend that the Conference direct a reply to be sent to the Chairman of said Committee, declining in respectful terms the proposed association and alliance." Signed JOHN G. WILSON, Sec'y.

Report No. 2.

Com. No 2, Reported that they had examined David Weasner, Josiah Snotherly, William McCoin, John Paris, Cicero F. Harris, John Henshaw, John M. Jones, and Quinton Holton, candidates for the itineracy and recommend them to be received and put under the stationing authority of the Conference.

They also recommend David Weasner, John Henshaw, and Jesse Vestal, to be elected to Deacon's orders: John Gray & Arrington Gray to be elected to Elder's orders.

Signed WM. BELLAMY, Chairman.

Report adopted—The candidates for itineracy reported to the Stationing Committee, and the candidates for orders elected thereto and ordered to be ordained on Sunday morning.

Report No. 3.

Com. No. 3, Recommend that Roanoke and Granville circuits remain as at this time —Orange circuit remain as it is, except to detach *Pleasant Union* m. h. therefrom and attach it to the Randolph circuit—Guilford remain as it is except *Germantown, Muddy Creek, Crater's, Liberty,* and *Surratt's* to be detached therefrom and added to

Yadkin circuit—Randolph circuit remain as at present with the addition of Pleasant Union—and Yadkin circuit embrace its present year's limits with the above additions.

CASWELL DRAKE, Chairman.

Report No. 4. *Adopted.*

Com. No. 4, Reported as follows:

William Lineberry, President, entitled to $300.

Received from	Roanoke circuit	$57 25	deficit	$2.75		
,,	Granville	,, 16 12½	,,	43 87½		
,,	Orange	,, 6 56	,,	53.44		
,,	Guilford	,, 10.25	,,	49.75		
,,	Randolph	,, 1.40	,,	58.60		
,,	Yadkin	,, 0.00				
				$208.41½	Deficit	$208.41½
	Total	$91.58½			Total receipts	91.58½
						$300.

Roanoke circuit	Thomas L. Carter received $120.		entitled to $240.		
	John Paris	,, 46.25	,,	46.25	
		$166.25		$286.25	
		Deficit 120.			

Granville circuit	Caswell Drake received	$00.	claims	$00.00
	George A.T. Whitaker ,,	56.75	entitled to	100.00
		Deficit 43.25		

Orange ct. Arrington Gray received $141.13 entitled to $240.00
Deficit 98.87

Guilford ct. Alson Gray received $93. entitled to $240.00
Deficit 147.

Randolph ct. William C. Patterson received $95.77 entitled to $200.00
Deficit 104.23

Yadkin ct. Quinton Holton received $26 75 entitled to $100.00
Deficit 73.25

RICHARD G. BEESON, Ch'n.

Report No. 5.

The Superintendents of the different circuits reported the number of members in their respective circuits within the bounds of the North Carolina District as follows, viz:

Roanoke circuit present No.	391	Received the past year	84
Granville ,, ,,	325	,,	32
Orange ,, ,,	770	,,	60
Guilford ,, ,,	815	,,	200
Randolph ,, ,,	610	,,	118
Yadkin ,, ,,	97	,,	22
Total	3008		516

The election of President resulted in the choice of Revd. Wm. Lineberry who declined serving. On the next ballotting the Revd. Caswell Drake was elected, who also declined serving; and on the third ballot the Revd. Alson Gray was elected & *accepted.*

Report No. 6

Committee No. 6 to station the ministers and preachers for the ensuing year Reported as follows, which was harmoniously received, and adopted without a single appeal to the Conference, viz:

ALSON GRAY, *President.* THOMAS L. CARTER, *Conference Missionary.*

ROANOKE CIRCUIT.
- William Lineberry, E. *Sugerintendent.*
- George A. T. Whitaker, E.
- John F. Spaight, E.
- Albrittain Jones, E.
- William Bellamy, E.
- Ira E. Norman, E.
- Richard Davidson, E.

Assistants.
- William H. Wills, E. *unstationed minister.*
- William E. Bellamy, Deacon elect.

GRANVILLE CIRCUIT.
- Chasteen Allen, E. *Supt.*
- John M. Jones,
- James Hunt, D.
- Horace A. Burton, E.
- Caswell Drake, E.

Assts.
- J. H. Harris and T. Y. Cook, *unstationed.*

ORANGE CIRCUIT.
- Arrington Gray, E. *Supt.*
- John Henshaw, D. *Asst.*

GUILFORD CIRCUIT.
- John Moore, E. *Supt.*
- John Paris, D.
- Cicero F. Harris,
- John Gray, E.
- Nathan Robbins, D.
- John Lambeth, E.
- Robert Prather, E.

Assts.

RANDOLPH CIRCUIT.
- Joseph Causey, E. *Supt.*
- Wm. C. Patterson, D
- John Coe, E.
- Isaac Coe, E.

Assts.
- Joseph Gilbraith, D. *unstationed minister.*

YADKIN CIRCUIT.
- Alexander Robbins, E. *Supt.*
- Quinton Holton, *Asst.*
- Jesse Vestal, Deacon elect, *unstationed.*

David Weasner, D., William McCoin, James Deans and Josiah Snotherly to be employed by the President.

Bro. Lineberry reminded the Conference of bro. McCoin's claim to ordination; and the Conference ordered that he be ordained Deacon.

Bro. J. F. Bellamy moved the following Resolution respecting a Letter received from Willis Harris, and read before the Conference, viz:

Resolved, that this Conference has no original jurisdiction of the case of Willis Harris, and whereas his application by letter is not of the appellate kind, that his son be permitted to receive the letter to return to the complainant.—Concurred in by the Conference.

Resolved, by bro. Carter. That the Superintendent of each circuit, Yadkin excepted, be required at the first Quarterly Conference to ask contribution to defray the unsettled expenses of the Delegates to the last General Conference, and that the President superintend the same.

Resolved, That the first Quarterly Conference provide efficient measures to support their ministers and missionaries.

Resolved, That in case of failure in this matter, said ministers are permitted to aban-

don their respective fields of labor without censure from this Conference, or continue therein as they deem proper.

Resolved, That the thanks of the Conference be tendered to the citizens of this vicinity, for their hospitality to the members of the Conference during their session.

Resolved, That the next Annual Conference convene at Fairfield, in Guilford county, on Friday before the first Sabbath in November, 1844.

Obituary on Revd. Alexander Albright.

Since the meeting of our last Annual Conference it has pleased the Great Head of the church, to remove our beloved brother, the Revd. Alexander Albright from his ministerial duties and field of labor; to his eternal reward and rest in heaven. The recollection of our once bright anticipations and happy associations, now withered and blighted by the gloomy reflection of the loss which our church has sustained in being deprived of one of her most talented, zealous and useful ministers—society of one of its brightest ornaments, and ourselves of one of our most endeared brethren, almost clouds our confiding faith in the benevolence of God: but oh! how soon are these bitter waters of affliction transmuted into rivers of heavenly consolation, when we revert to our brother's life of devoted and untiring zeal to give success to the gospel of Christ: we truly feel a hallowed fire kindle on the altar of our hearts, and with cheerful Amens to the dispensation resign to the Lord that which is *only* His.

It is due to our connection, to give a brief biography of brother Albright, that our sons may be stimulated to emulate his laudable example of sedulously improving the hours commonly devoted to relaxation in storing his mind with useful knowledge: and to imitate his wiser choice in "Remembering his Creator in the days of his youth." These two are the conspicuous pillars before the temple erected by the wisest man that ever lived. The first is the JACHIN of intellectual attainments, but the other is the BOAS of moral culture. The one will like the clear sunshine of heaven beaming from the east on the tranquil and wide spread Atlantic, awake a world of animated nature to revel in the beauties of creation: but the other administers a cure for the maladies of moral ruin—covers with a celestial mantle our hideous deformity, and securely anchors the languishing hopes of the soul in the haven of blissful immortality.

Our departed brother was born on the 16th of August, 1798, and though necessitated while a youth to labor during the day, yet he seized every opportunity allowed him for relaxation to learn to read and write; and even the sable night was made subservient to pour a rich literary harvest into his covetous mind; thus crowding the mental garner with the luxurious hoard of sages, while his more indolent fellow creatures were reposing in the arms of "Tired nature's sweet restorer, balmy sleep!" and the rainy day, which so often frustrates and blasts the hopeful anticipations of the industrious cultivator of the soil, was to him an extra privilege to tread the paths of literature, and quench his mental thirst with an exhilarating draught from the "Pierean spring."

He embraced religion in his 18th or 19th year, and joined the Methodist Episcopal Church, by which he was licensed to preach in the year 1819. In 1831 he associated himself with the Protestant Methodists by joining their Conference at Rehoboth in Granville county, N. C., and was there elected to Elder's orders and *ordained*. In 1834 he was elected President of the Conference District—was re-elected in 1835, and again elected in 1838. In 1837 he was elected a ministerial delegate to the General Conference; but was prevented from serving by circumstances over which he had no control. In 1842 he was again elected as ministerial delegate to the General Conference, and served. In December following he was assailed by that terrible disease which ultimately put an end to his useful life by a renewed attack on the 18th of August 1843, which he survived only about three hours.

From the time of his marriage to that of his affliction, his Sabbaths were generally employed in preaching the gospel; and for the last ten years of his life, more than half his sermons were on funeral occasions. This is strong evidence of the favorable reception of his ministry by society in general; but the fact of his preaching in every church of the various denominations within the circle of fifteen miles of his house (and

they were numerous) is testimony conclusive, that his suavity, humility and piety were surpassed by none. Notwithstanding the energies of his body were paralyzed, and his usefuluess in a measure suspended by the fatal inroad on the frail tenement, yet the ransomed tenant, the soul drew sweet consolation from the gospel of Christ; confidently assuring his friends that when the earthly house of his tabernacle were dissolved, he had a building of God—eternal in the heavens; and while he groaned beneath the agonizing tortures which the king of terrors was permitted to inflict on his body, the placid and heaven bound spirit earnestly desired to be clothed upon with the celestial drapery: and for mortality to be swallowed up of life. There lies* the mouldering casket of dust, but the priceless jewel now blazes with more than solar splendor in the crown of Jesus.

Resolved, that while we deplore the privation of our church in the death of the Revd. Alexander Albright, we condole with the afflicted partner of his bosom and family in their bereavement and irreparable loss.

Resolved, that this Obituary and Resolution be spread on our Journal, and a copy of the same be transmitted to our bereaved sister—*Unanimously* adopted.

*The body of bro. Albright was interred in the cemetery of Mount Hermon, and his grave in full view of the Conference room.

Conference adjourned by prayer to the time and place appointed.

Mount Hermon, Orange County, N. C. November 6th, 1843.

ALSON GRAY, President.
T. L. CARTER, Sec'ry.

JNO. F. BELLAMY. } Publishing
CASWELL DRAKE. } Committee.

Tarboro' Press.

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MINUTES

OF THE

NORTH CAROLINA

Free Will Baptist General Conference,

Held at Grimsley's meeting house, Greene county, N. C.

On the 6th, 7th, 8th and 9th days of November, A. D. 1845.

THURSDAY, Nov. 6th, 1845.

Agreeably to previous appointment, the Ministers, Messengers, and Delegates of the North Carolina Free Will Baptist Conference, met at Grimsley's meeting house, Greene county, North Carolina.

According to appointment, at 12 o'clock, Elder Thomas Moore introduced divine service, and preached from the 4th chapter and 14th verse of St. Paul's letter to the Ephesians, viz. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Conference was then duly organized, by choosing Elder Thomas Moore, Moderator; Elder Calvin Ruff, Clerk; and brother Willis Murphrey, Assistant Clerk.

On motion of Elder Thomas Moore, agreed that brethren James Garland, and Henry Suggs, be appointed a Committee of Finance, to receive contributions, settle with the Treasurer, and report to Conference.

On motion of Elder Jeremiah Heath, agreed that Elder Little J. Utley be invited to a seat with us in conference.

On motion of Elder John F. Jones agreed that Elder Jacob Utley, Elder John F. Jones and brother William Forice be a committee, to supply the congregation, and fill the stage with preachers during this Conference.

On motion of Elder Jesse Vause, agreed that Conference adjourn until Friday, 10 o'clock, A. M. Prayer and praise by Elder Roderick Powel.

FRIDAY, Nov. 7th. Met agreeably to appointment. Prayer by Elder W. Witchard.

On motion of Elder Jesse Vause, agreed that the letters from the several churches be called for and read.

The letters were called for in order, and read.

The number of members, delegates, amount of contributions, &c. is as the following table exhibits:

CHURCHES AND COUNTIES.	DELEGATES.	Received.	Bapt'zed.	Dismissed.	Excomm'd	Died.	Total Number.	Dolls. & Cts.
North East, Duplin,	Daniel Dail,	15	40				122	1 50
Probability, do.	Joshua Hardison,		3				10	50
Beaver Creek, Jones,							14	
Leusen Swamp, Lenoir,	Jesse Coward,	2				2	98	2 00
Wheat Swamp, do.	James Garland,		7	2	4	2	128	2 00
Bethel, do.	Elijah V. Pittman,						14	1 00
Sand Hill, do.	James Daugherty,		2				27	1 00
Woodenton, do.	N. Hill, H. Cunningham,		20				80	1 00
Hickory Grove, do.	Robert Daly,		7	4	4	1	169	2 00
Parker's, Pitt,	Blunt Speir,						40	1 00
Imitation, do.	By letter,				1		24	50
Reedy Branch, do.	H. Smith, B. Crafford,		11			4	44	1 00
Little Creek, Greene,	Wm. Forest, J. Kirel,		30		2	5	192	2 00
Grimsley, do.	M. Albritton, W. Murphrey,	1	2	1		1	129	2 00
Hookerton, do.	Benj Canada, H. Suggs,						116	2 00
Core Creek, Craven,	Calvin Williams,		2				27	1 00
Bachelor's Creek, do.	Joel D. Bull,		7			4	35	1 00
Newbern, do.	Hiram G. Paul,	1	2			2	41	1 00
Brice's Creek, do.	By letter.		8		1	3	39	1 00
Stony Run, Cumberland,	Thos Jones, S. N. Eccles,						30	50
Wire Creek, Carteret,	Ar. Murill, Wm. Springer,		4				23	1 00
Island Creek, Jones,	Not represented.						12	
Piny Grove, Wayne,	Council Bizzel,	9	5	1		2	41	1 00
Wood Swamp, do.	Aaron Parks,		6		1		38	1 50
Free Union, Greene,	Jacob Raspbury, L. Brand,	1	13		3	3	92	1 25
El Bethel, Robeson,	Wm C. Miller, John Foley,	1	4	1	1	1	24	1 00
Hog Swamp, do.	By letter.	1	6	9	5		130	1 25
Tar River, Pitt,	Bassett Sykes,	1				3	51	75
Hart's, Greene,	Turner May, Jno. B. Baker,	6	10			1	36	1 00
Goose Creek, Craven,	Wm. Y. Paul, S. S. Simson,		9			2	90	1 50
Hester m. h. Bladen,	Killis Philips, W. Thompson,		6		1		32	1 00
Jones' Bay, Beaufort,	By letter.		1			4	27	1 00
Milton B. River, Craven,	By letter.	1		3		1	27	50
Gum Swamp, Pitt,	Allen Windham.						25	45
Oak Grove, do.							6	
Gatem's m. h. Columbus,	By letter.						21	50
Lumberton, Robeson,	By letter.						18	50
Parker Branch, Jones,	Hampton Williams.						10	1 00
		40	195	21	23	42	2086	39 20

Forty cents gratuitously bestowed by Ten Mile Swamp for Minutes, to be sent to Robeson county with other packages, by mail, and the postage to be paid out of the general fund.

On motion agreed, that the Treasurer pro tem. pay over to the General Treasurer the money remaining in his hands.

On motion of Elder Jesse Vause, agreed that the Committee of Finance, retire, settle with the Treasurer, and report to Conference.

The Committee retired, settled with the Treasurer, & submitted the following report:

Balance on hand, of last year's contributions, - -	$3 00
Contributions this year, - - - -	39 60
Amount now on hand, - - - -	$42 60

JAMES GARLAND, } Committee.
HENRY SUGGS, }

On motion of Elder Jeremiah Heath, agreed that Elder Calvin Ruff, transcribe and prepare these Minutes for the press.

On motion of Elder Thomas Moore, agreed that twelve hundred copies of these Minutes (1200) be printed, and distributed to the several churches composing the Free Will Baptist Conference, N. C.

On motion of brother Willis Murphrey, agreed that Elder James Moore, contract for the printing of these Minutes, and distribute them to the several churches.

On motion of Elder John Barrow, agreed that Elder James Moore be paid eight dollars ($8 00) for his trouble, of attending to the printing, and distribution of these Minutes.

On motion of Elder Jacob Utley, agreed that the following names be enrolled on the list of preachers, viz. Williby Witchard, Hyram G. Paul, Abraham Taylor, Thomas Reeves, and Brinkly White.

On motion of Elder Jesse Vause, agreed that Elder James Moore, preach the Introductory Sermon at the next General Conference, and in case of his failure, Elder Jesse Vause.

Voted that the next General Conference be held at Little Creek, in Greene county, North Carolina, and to commence the Thursday before the second Lord's Day in November, 1846.

On motion, agreed that Conference close. Praise and prayer by Elder Jesse Vause.

CALVIN RUFF, Clerk. THOMAS MOORE, Moderator.
WILLIS MURPHREY, Assistant Clerk.

The following is a list of Elders and preachers belonging to the Free Will Baptist Conference in N. Carolina, viz.

1 Jeremiah Heath,	13 Jeremiah Roe,	25 Redding Rayford,
2 Jacob Utley,	14 John Williams,	26 Wilson Daniels,
3 John F. Jones,	15 Theop. Slaughter,	27 Williby Witchard,
4 Dickerson Dail,	16 William F. Bryant,	28 H. G. Paul,
5 Alfred Moore,	17 Henry D. Cason,	29 Abraham Taylor,
6 Roderick Powel,	18 David H. Miller,	30 Thos. Reeves,
7 John Creekman,	19 Benjamin Albritton,	31 Brinkly White,
8 Charles Holland,	20 Matthew Manning,	
9 James Moore,	21 R. A. Witherington,	N.B. Through the request of Elder Jesse Vause his name is left blank in the list of preachers
10 Thomas Moore,	22 William J. Baker,	
11 John Barrow,	23 Calvin Ruff,	
12 Stephen D. Collins,	24 Robert Henderin,	

Under the direction of the Committee of Arrangement, the stage was supplied, and the congregation entertained as follows viz.

FRIDAY, Nov. 7th. Elder David H. Miller introduced divine service and preached from Paul's letter to the Hebrews, 6th chap. and 2nd verse, viz. "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Elder John Barrow followed from Paul's first letter to Timothy, 4th chap. and 10th verse, viz. "For therefore we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those that believe." Elder John Williams followed from Genesis, 45th chap. and latter clause of the 24th verse, viz. "See that ye fall not out by the way."

SATURDAY, Nov. 8th. Elder James Moore introduced divine service and preach-

ed from St. Luke's gospel, 15th chap. and first clause of the 18th verse, viz. "I will arise and go to my Father." Elder David H. Miller followed from the 19th chap. of St. John's gospel and latter clause of the 26th verse, viz. "Woman, behold thy son."

Elder L. J. Utley followed from the 17th chap. of St. John's gospel, latter clause of the 4th verse, viz. "I have finished the work which thou gavest me to do."

Sunday, Nov. 9th. Elder David H. Miller introduced divine service by prayer, after which Elder Stephen D. Collins preached from St. Luke's gospel, 24th chap. and 48th verse, viz. "And ye are witnesses of these things." Elder Jeremiah Heath followed from St. Matthew's gospel, 13th chap. and 33rd verse, viz. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Elder Jacob Utley followed and closed by prayer & praise.

The times of holding the annual and quarterly meetings.

CHURCHES AND COUNTIES.	ANNUAL MEETINGS.	QUARTERLY MEETINGS.
North East, Duplin,	1st Sunday in Aug.	1st Sunday in Feb. May & Nov.
Probability, do.	2nd do Sept.	2nd do Dec., March & June,
Beaver Creek, Jones,	3d do Aug.	3rd do Feb , May and Nov.
Leusen Swamp, Lenoir,	1st do October.	1st do Jan , April and July.
Wheat Swamp, do.	3d do Nov.	3d do Feb , May and Aug.
Bethel do.	4th do Sept.	4th do Dec., March & June.
Sandhill do.	2nd do Sept.	2nd do Dec., March & June.
Woodenton, do.	1st do Sept	1st do Dec., March & June.
Hickory Grove, do.	2nd do October.	2nd do Jan , April & July.
Parker's M. H., Pitt,	3d do Sept.	3d. do Dec , March & June.
Imitation do.	1st do Oct.	1st do Jan , April and July.
Reedy Branch, do.	1st do Nov.	1st do Feb., May and Aug.
Little Creek, Greene,	3d do Oct.	3d do Jan., April and July.
Grimsley, do.	2nd do Oct.	2nd do Jan., April and July.
Hookerton, do.	4th do Aug	4th do Feb., May and Nov.
Core Creek, Craven,	1st do Nov.	1st do Feb., May and Aug.
Bachelor's Creek, do.	2nd do Sept.	2nd do Dec., March & June.
Newbern, do.	2nd do Aug.	2nd do Feb., May and Nov.
Brice's Creek, do.	4th do Aug.	4th do Feb., May and Nov.
Stony Run, Cumberland,	1st do Oct.	1st do Jan., April and July.
Wire Creek, Carteret,	2nd do Oct.	2nd do Jan., April and July.
Island Creek, Jones,	1st do Oct.	1st do Jan., April and July.
Piny Grove, Wayne,		" " " "
Hood Swamp, do.		" " " "
Free Union, Greene,	1st do Oct.	1st do Jan., April and July.
El Bethel, Robeson,	1st do Sept.	1st do Dec., March & June.
Hog swamp, do.	2nd do Sept.	2nd do Dec., March & June.
Goose Creek, Craven,		" " " "
Hester M. H., Bladen,	1st do Oct.	1st do Jan., April and July.
Jones' Bay, Beaufort,	4th do Aug.	4th do Nov., Feb. and May.
Milton, Craven,		" " " "
Tar river, Pitt,	3d do Aug.	3d do Nov , Feb. and May.
Talem's m. h Columbus,	4th do Oct.	4th do Jan., April and July.
Lumberton, Robeson,	3d do Oct.	3d do Jan., April and July.
Parker's branch, m h Jones	3d do Oct.	3d do Jan., April and July.

Dear brethren, while in the discharge of the duty devolving upon me by order of the General Conference, I feel happy to say in conclusion, that during the sitting of our Conference peace and harmony seemed to prevail; for which I feel abundantly to thank our adorable Creator, hoping that God will abundantly bless our endeavors, and crown our meeting with the best of consequences. O that God may help us to love each other more fervently, and conform us more to his holy and righteous will, and strengthen us in his love, is the prayer of your brother. CALVIN RUFF, Clk.

Bought Mary at D. Barnes's sale, Dec. 30, aged 48 years, for $70 - died Aug. 1848.

Bought Emily in Richmond, Oct 1845, 12 years old, for $361.

Bought Eliza from John E Nettles, Nov. 25. 1845, 16 years old, for $347.

Bought Sophy and child Laura, from W. M Terrell, Jan 2. 1847 for $550. 20 years old - Laura 1 year & 1 month old.

Exchanged Eliza with Leiton Cobb for Bridget, 30 years old, April 10, 1847.

Mary, Sophy's child, was born Sept. 7th, 1847.

Fanny, Bridget's child, was born 15th Feb. 1849.

Sophy died (having miscarried) 26th June, 1849.

Sold Emily at public sale 1st Jan 1850 for $462.50, to Jas. Taylor.

Fanny, Bridget's child died in 1852

Adelaide Bridget's child died in 1854 - born in 1853

Henry, Bridget's child was born in July 1854 and died 1st July 1855

Bridget died July 10. 1855.